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CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL:

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

SALVATION BELONGETH UNTO THE LORD.—*PSALM* III. 8.

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JANUARY, 1852.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

WE hardly think that any considerate observer can take an enlarged view of the present state of the world without perceiving that the influences which are at work, for good or for evil, are widespread and powerful.

That the map of the world is dotted over with bright spots which are illumined by the beams of the Sun of Righteousness reflected from the Divine Word, and that truth has made territorial progress of late years, may not be questioned. The facilities for propagating the Gospel in India and China have been by the Highest Authorities in those countries of late so much increased as to demand the Christian's devoutest thankfulness. In the South Seas the Gospel has not only taken deep root, but is bringing forth fruit. In Australia and South Africa the recently-appointed Bishops of the Church of England are extending with great vigour the means of Christian Instruction. From the Eastern and from the Western Coast, as well as from the South of Africa, Missionaries have been pushing their way into the interior; and the heart of many beat high with the hope that the time is not far distant when the tidings of salvation shall be proclaimed in the very centre of that vast continent. In Europe great exertions are being made for the diffusion of scriptural knowledge, and the Word of God does not go forth in vain. In commerce, science, and politics the characteristic of the present times is energetic endeavour: and those who are valiant for the Truth have not been altogether idle, though, perhaps, truthfulness will not allow it to be asserted that there is, or has been of late, so much real personal self-denial and sacrifice in the cause of piety as some past generations have witnessed. It is to be feared that there is now less hardihood of character in the champions of the Gospel than our forefathers evinced. Nevertheless, scriptural knowledge is vastly on the increase through the world at large: and the promise of God will not allow us to think that the millions of Bibles which by British and American Societies are yearly circulated can be unattended with beneficial results. In fact, these results are shewing themselves, it may be at wide intervals, more or less in every part of the world. The seed, unquestionably, has been broad cast, and is now lying in almost innumerable places

awaiting the dew of the Divine Blessing, and the quickening energies of the Holy Spirit. In these facts there is much to invigorate and encourage the Christian in his prayers and in his endeavours to spread the knowledge of Christ.

At the same time, there are many dark shades in the picture of the world. It is not at all certain that the increase in the number of converts to the Truth, or of those whom it has reached, is greater than in the numbers who are entangled in the meshes of error. Rationalism, the pride of human intellect, worldly expediency, and a false liberality of sentiment, are all at work for the propagation of principles which, to say the least, are very unfavourable to the Gospel. The very large number of periodicals of an irreligious and immoral character which issue from the press awaken emotions of anxiety and alarm, and would stagger the hope of the Christian, were he not assured, on the highest authority, that the Gospel shall ultimately prevail. The political state of the Continent also keeps us in suspense as to the probable issue of passing events; while the alterations of late years in the Government of France have been found to be, on the whole, prejudicial to Protestantism. Popery is believed now to have more influence in that kingdom than it had previous to the abdication of Louis Philippe, and it is not easy to foresee what may result from the present state of anarchy which prevails there. It is stated by some, who may be presumed to have correct information on the subject, that the Jesuits have a real or implied compact with the principal ruling powers on the Continent, not excepting Russia.

The accounts from nearly all the Missions, however, are encouraging. The principal external impediment to greater success is the want of funds and labourers suitable for the holy enterprise. The call for Missionary help of every kind is loud and wide spread. There may be some improvement in the popular opinion respecting Missions, but there must be greater devotedness of heart to the Saviour; more of resolute endurance of fatigue; more self-denial; more renunciation of self; a hardy superiority to the luxuries of the present times on the part of Christians, if Protestant Missions are to prosper or to be provided with labourers, or true piety make permanent advancement. Not that the difficulties of the Missionary are greater than they were, for on the contrary, as we have already stated, they seem to be very materially diminished, both physically and politically. Persons in high places favour such enterprises; whether from policy or religion Christians need not inquire, it is for them to improve the opportunity. But it may not be forgotten that human efforts, after all, will avail nothing without a Divine Blessing. It is therefore the first duty of Christians to abound in prayer for the Holy Spirit. The influences of the Holy Spirit are the very life of the Missionary. It is His to put it into the hearts of labourers to go forth and sow the seed—it is His to bless the seed—His to ripen and perfect it—and His is the

glory of giving success to the work of the Missionary, and of sanctifying and saving souls by Jesus Christ.

PAPAL ENCROACHMENT.

We began the last year with much anxiety respecting the encroachments of the Papal See on the Rights of the Throne and the Church of England. If the laws which have been enacted fall short of the wishes of some Protestants, let us be thankful for the protest which it involves against Papal Tyranny. The country's determination was forcibly displayed, and it now remains for Protestants to keep a diligent watch against Popish Doctrines and influence, to prevent their insinuating themselves among the people. Let Protestants see to it that they do not slumber. The enemy is vigilant and active. Why should the advocates of Truth allow themselves to be outdone by them? Have they not the same power, physically, morally, politically, and numerically, with infinitely stronger motives, and with the promise of the highest help—even the right arm of the Lord? Why not be bolder, more energetic, more untiring than they?

THE GREAT EXHIBITION.

The mutual good understanding implied by the fact of all nations conspiring to exhibit the produce of their soil and industry should remind Christians of the opportunity which this time of peace affords for propagating the Gospel. And if there be free intercourse for commercial purposes in every part of the world, how carefully ought the means of international communication be improved for the eternal interests of mankind.

THIRD JUBILEE OF THE GOSPEL-PROPAGATION SOCIETY.

Among other encouraging features of the present day are the enlarged operations in which the Society for the Propagation of the Gospel is engaged. Its present scale of labour, compared with the preceding hundred years, is matter for devout thankfulness, though we may not withhold an expression of unfeigned regret at its progress not having been much greater. Its operations are sadly short of the demands for its assistance.

It was an occasion of great delight and thankfulness to see its third Jubilee favoured by the presence of the Prince Consort. And we think it right to put on record the speech which he then made, and which we now subjoin—

My Lords, Ladies, and Gentlemen—We are assembled here to-day in order to celebrate the Third Jubilee of the foundation of the Society for the Propagation of the Gospel in Foreign Parts, incorporated by royal charter, and one of the chief sources of the spiritual aid which the established Church affords to our extensive Colonial Dependencies. We are not commemorating, however, an isolated fact, which may have been glorious or useful to the country; but we are thankfully acknowledging the Divine Favour which has attended exertions which have been unremitting during the lapse of 150 years. We are met, at the same time, to invoke the further continuance of that favour, pledging ourselves not to relax in our efforts to extend to those of our brethren who are settled in distant lands, building up communities and states where man's footsteps had first to be imprinted on the soil, and wild nature yet to be conquered to his use, those blessings of Christianity which form the foundation of our community and of our State. This Society was first chartered

by that great man, William III.—the greatest sovereign this country has to boast of —by whose sagacity and energy was closed that bloody struggle for civil and religious liberty which had so long been convulsing this country, and who secured to us the inestimable advantages of our constitution, and of our Protestant Faith. Having thus placed the country upon a safe basis at home, he could boldly meet her enemies abroad, and contribute to the foundation of that Colonial Empire which forms so important a part of our present greatness; and honour be to him for his endeavour to place this foundation upon the rock of the Church. The First Jubilee of the Society fell in times when religious apathy had succeeded to the over-excitement of the preceding age. Lax morals and a sceptical philosophy began to undermine the Christian Faith, treating with indifference, and even with ridicule, the most sacred objects. Still this Society persevered in its labours with unremitting zeal, turning its chief attention to the North American Continent, where a young and vigorous society was rapidly growing into a people. The Second Jubilee found this country in a most critical position. She had obtained by the peace of Amiens a moment's respite from the tremendous contest in which she had been engaged with her Continental Rival, and which she had soon to renew in order to maintain her own existence, and to secure a permanent peace to Europe. Since the last Jubilee, the American Colonies, which had originally been peopled chiefly by British Subjects who had left their homes to escape the yoke of religious intolerance and oppression, had thrown off their allegiance to the mother-country in defence of civil rights, the attachment to which they had carried with them from the British Soil. Yet this Society was not dismayed, but in a truly Christian Spirit continued its labours in the neighbouring North-American and West-Indian Settlements. This, the Third Jubilee, falls in a happier epoch, when peace is established in Europe, and religious fervour is rekindled, and at an auspicious moment, when we are celebrating a festival of the civilization of mankind, to which all quarters of the globe have contributed their productions and are sending their people; for the first time recognising their advancement as a common good, their interests as identical, their mission on earth the same. And this civilization rests on Christianity, could only be raised on Christianity, can only be maintained by Christianity; the blessings of which are now carried by this Society to the vast territories of India and Australasia, which last are again to be peopled by the Anglo-Saxon Race. While we have thus to congratulate ourselves upon our state of temporal prosperity—harmony at home and peace abroad—we cannot help deploring that the Church, whose exertions for the progress of Christianity and civilization we are to-day acknowledging, should be afflicted by internal dissensions, and attacks from without. I have no fear, however, for her safety and ultimate welfare, so long as she holds fast to what our ancestors gained for us at the Reformation—the Gospel, and the unfettered right of its use. The dissensions and difficulties which we witness in this, as in every other Church, arise from the natural and necessary conflict of the two antagonistic principles which move human society in Church as well as State—I mean the principles of individual liberty, and of allegiance and submission to the will of the community, exacted by it for its own preservation. These conflicting principles cannot be disregarded: they must be reconciled. To this country belongs the honour of having succeeded in this mighty task as far as the State is concerned, whilst other nations are still wrestling with it. And I feel persuaded that the same earnest zeal and practical wisdom which has made her political constitution an object of admiration to other nations, will, under God's blessing, make her Church likewise a model to the world. Let us look upon this assembly as a token of future hope; and may the harmony which reigns amongst us at this moment, and which we owe to having met in furtherance of a common holy object, be, by the Almighty, permanently bestowed upon the Church!

We lay before our Readers, as we have done for several years, an account of the Receipts and Payments of the Papal Missions.

State of the Funds.

		Receipts.					
		£	s.	d.			
France	{ Lyons,	41,544	12	8	{ - - - - -	74382	14 0½
	{ Paris,	32,838	1	4½			

Germany	-	-	-	-	-	-	-	-	-	1633	7	4
North America	-	-	-	-	-	-	-	-	-	2795	14	2½
South America	-	-	-	-	-	-	-	-	-	521	19	9
Belgium	-	-	-	-	-	-	-	-	-	6442	15	8
British Isles	{ England, 1099 8 7½ } { Scotland, 196 17 7½ } { Ireland, 3191 12 5½ } { Colonies, 446 13 4½ }	-	-	-	-	-	-	-	-	4934	12	1½
Roman States	-	-	-	-	-	-	-	-	-	1652	0	6½
Spain	-	-	-	-	-	-	-	-	-	327	4	11
Greece	-	-	-	-	-	-	-	-	-	29	17	8½
Levant	-	-	-	-	-	-	-	-	-	206	14	9½
Lombardo-Venetian kingdom	-	-	-	-	-	-	-	-	-	1426	18	4
Island of Malta	-	-	-	-	-	-	-	-	-	404	7	1½
Duchy of Modena	-	-	-	-	-	-	-	-	-	520	19	2
Duchy of Parma	-	-	-	-	-	-	-	-	-	419	8	5½
Holland	-	-	-	-	-	-	-	-	-	3326	14	3½
Portugal	-	-	-	-	-	-	-	-	-	1104	12	0½
Prussia	-	-	-	-	-	-	-	-	-	6343	3	9½
Kingdom of Sardinia	{ Genoa, 1780 5 4½ } { Piedmont, 4733 12 9 } { Sardinia, 30 8 4½ } { Savoy, 1457 17 7½ }	-	-	-	-	-	-	-	-	8002	4	1½
Two Sicilies	{ Naples, 1824 7 2½ } { Sicily, 370 1 8½ }	-	-	-	-	-	-	-	-	2194	18	10½
Switzerland	-	-	-	-	-	-	-	-	-	1811	0	3
Tuscany	-	-	-	-	-	-	-	-	-	1664	13	3
From different parts of Italy (paid at Rome)	-	-	-	-	-	-	-	-	-	58	18	11½
From different countries of the North of Europe	-	-	-	-	-	-	-	-	-	54	8	5½
Amount received on a Protested Bill of Exchange	-	-	-	-	-	-	-	-	-	14	19	0½
Total of Receipts for 1850	-	-	-	-	-	-	-	-	-	120,184	8	0½
Sum left unemployed in consequence of the decease of the Superior of the Mission to which it was destined	-	-	-	-	-	-	-	-	-	355	15	0
Balance from excess of Receipts over Disbursements in the account for the year 1849	-	-	-	-	-	-	-	-	-	8490	17	11½
Total	-	-	-	-	-	-	-	-	-	£129,031	0	11½
Payments.												
Missions of Europe	-	-	-	-	-	-	-	-	-	20087	10	5½
... Asia	-	-	-	-	-	-	-	-	-	40786	2	2½
... Africa	-	-	-	-	-	-	-	-	-	10528	5	3½
... America	-	-	-	-	-	-	-	-	-	30291	16	0½
... Oceanica	-	-	-	-	-	-	-	-	-	16002	1	3½
Expenses of Publication of Annals, and other Printing,	-	-	-	-	-	-	-	-	-	6550	13	4
Ordinary and Extraordinary Expenses of Administration,	-	-	-	-	-	-	-	-	-	1318	16	5½
Total Expenses for the year 1850	-	-	-	-	-	-	-	-	-	125565	5	1½
Balance in hand	-	-	-	-	-	-	-	-	-	3465	15	10½
Total	-	-	-	-	-	-	-	-	-	£129,031	0	11½

EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

The Abstract of the Proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

* * * *The references to pages are always to those of our last Volume when not otherwise specified.*

Western Africa.

BISHOPRIC FOR THE WESTERN COAST OF AFRICA.

THE Archbishop of Canterbury and the Secretary of State for the Colonial Department have sanctioned the immediate erection of a Bishopric of Sierra Leone, in case an endowment can be raised to provide a permanent income for the See. The Committee of the Church Missionary Society earnestly commend this object to the friends of Missions, and of Africa especially, as holding out the prospect of a happy consummation of England's benevolent designs toward the oppressed sons of Africa, and a noble prospect for the extension of Christianity in that vast continent, by establishing among them a Native Church in its full efficiency, and providing a competent supply of Native Ministers.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

B F BIBLE SOC.—The Sierra-Leone Auxiliary has remitted 115*l.* 8*s.* 11*d.* There has been a steady demand for the Sacred Scriptures, equal to any former period of its history. The Auxiliary has received from the Parent Society, since its establishment, 21,728 copies of the Scriptures, and has remitted 2205*l.* 11*s.* 8*d.*—P. 6.

Thirty-four years have passed away since the Sierra-Leone Auxiliary Bible Society was first founded by the Rev. E. Bickersteth. Year after year we have had the pleasure to report its growing

usefulness and increasing strength, and we have reason to hope that the Institution has been a blessing to many who have experienced the preciousness of the Divine Word on earth, and are now assembled among the ranks of the redeemed.

[Auxil. Soc. Report.]

At the request of the Committee of the Church Missionary Society, portions of the Scriptures in the Yoruba language; viz. 500 copies each of St. Luke's Gospel, the Acts, and the Epistles of St. James, and the First and Second of St. Peter, have been printed. Of the

Epistle to the Romans, the portion previously printed, and now in the hands of the Natives, the Rev. S. Crowther writes—

The Epistle to the Romans opens to them the best of treasures, and it seems to unfold those hidden mysteries to them, which hitherto they have only known by preaching from our lips. How they wonder at the omniscience of God, who has recorded all their heathenish practices in their exact pictures, as if they had been seen in the country before the Book was made, especially the first two chapters.

Of the Natives on the Gold Coast, Mr. Zimmermann writes—

In the present condition of the Negroes, coupled with their extreme poverty, it could not be expected that much would be received in payment for the copies. Nevertheless, some of the schoolchildren have paid a portion, some, the whole of the price; others worked in our garden, and, at their request, we gave them a copy of the Scriptures in payment. Of this I keep a due account.

The Report states—

To the Rev. S. Edgerley, Missionary of the United Secession Churches of Scotland, at Calabar, on the western coast of Africa, 48 Bibles and 48 Testaments have been granted.

CHRISTIAN KNOWL. SOC.—The Report says—

The Rev. James Burrowes, Colonial

Chaplain, Bathurst, River Gambia, requested aid toward building a Church in that Colony. The room at present used for Divine Service does not hold more than 120 persons; yet the population of the town is about 5000, nearly all professing Christians. He added that he should be very thankful for a grant of books, especially Bible and Prayer Books, which cannot be procured there. It was agreed to grant 100*l.* toward the Church at Bathurst; and books to the value of 8*l.*

RELIGIOUS-TRACT SOC.—A small depository has been opened in Freetown for the sale of books. At first the novelty of the object drew many, but the sales have only been to a small extent.—P. 6.

A consignment of 20*l.* in Books has been made to Mr. Elliott, in connection with the Countess of Huntingdon's Chapels, and a grant of 10*l.* in Tracts. A Station Library, value 4*l.*, has been voted to Rev. F. Bultmann, of Kent, Old Calabar. The Missionaries have printed in Effik upward of 50,000 pages; and other works are in preparation. A grant of ten reams of paper has been sent to Mr. Goldie, and 5280 English Tracts for sailors visiting the district. To the Rev. A. Saker, Missionary at Bethel, Camaroon River, the Committee have voted another grant of 24 reams of paper, and 3920 Tracts and children's books. [Report.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

Labourers.

The number of Missionaries has been diminished by the death of the Rev. J. C. Clemens, and the retirement of the Rev. J. Warburton, after an honourable service of upward of twenty years, during which he has laboured zealously and faithfully for the good of Africa. The Mission has also lost the services of two Laymen—the Medical Adviser, Mr. J. N. Ashwood, who was removed by death; and Mr. John Johnson, who resigned the office of Industrial Agent shortly after he had entered on its duties. The pastoral work throughout the

Colony has been maintained in its full extent by native agency under European superintendence—The Rev. F. Ehemann and Mrs. Ehemann reached Sierra Leone on the 11th of March—Mr. and Mrs. Bultmann arrived at Freetown on the 2d of December—The Rev. C. F. Schlenker and Mrs. Schlenker left Sierra Leone on the 11th of March, and reached Cork on the 10th of May—Mr. E. C. Van Cooten died on the 13th of March—The Rev. D. H. Schmid and Mrs. Schmid left Gravesend, for Sierra Leone, on the 17th of May, and reached that place in

Church Missionary Society—

July, having Sally Forbes Bonetta entrusted to them by Her Majesty the Queen to be placed for education at the Female Institution, Freetown—The Rev. S. Crowther and Mrs. Crowther arrived in London on the 13th of August, and returned in December—Pp. 112, 156, 194, 195, 288, 327, 408.

Stations.

Freetown—1804—James Beale: Thomas Maxwell, *Nat. Miss.*; 5 *Nat. As.*—*Wilberforce*, with Out-Station at *Aberdeen*: Henry Rhodes—Communicants, 213—Schools, 9: Boys, 413; Girls, 307; Youths and Adults, 1007—P. 7; and see, at pp. 304—308, 319, 320, 341, Notice of New Church, Grief of the People at the death of the Rev. N. C. Haastrup, and other particulars.

Christian Institution, Fourah Bay—1828—Edward Jones, *Nat. Principal*; Sigismund Wilhelm Koelle, *Tutor*; George Nicol, *Nat. Tutor*: Students, 66—*Grammar School*: Thomas Peyton, *Superint.*: 2 *Nat. As.* *Institution for Females*: Julia Sass, *Mistress*: 1 *Nat. As.* Pupils, 21. The Rev. S. W. Koelle has continued his study of the Bournu. He has also extended his inquiries to the dialects of Western Africa generally. He is of opinion that there are nearly 100 distinct languages: he has already found 70.—Pp. 7, 8, 196, 197.

RIVER DISTRICT—comprehending *Kissey*, *Wellington*, *Hastings*, and *Waterloo*, with Out-Stations at *Benguema* and *Moco Town*; lying E and S E of Freetown, from $3\frac{1}{2}$ to 20 miles—John Ulric Graf, Christian Theoph. Frey: Wm. Young; John Attarra, *Nat. Cat.*; Miss M. S. Hehlen, *Schoolmistress*; 24 *Nat. As.* Communicants, 839—Schools, 14: Boys, 696; Girls, 477; Youths and Adults, 953—P. 8; and see, at pp. 231, 272—

278, Collection for Abbekuta, Death of Rev. J. C. Clemens, Visits to Dying Communicants, and other details of the Stations.

MOUNTAIN DISTRICT—comprehending *Gloucester*, *Leicester*, *Regent*, *Bathurst*, and *Charlotte*; lying S and S S E of Freetown, from 3 to 6 miles—Nathaniel Denton: Joseph Wilson, *Nat. Cat.*; Mrs. Clements, *Schoolmistress*: 12 *Nat. As.* Communicants, 722—Schools, 10: Boys, 444; Girls, 353; Youths and Adults, 704—P. 8; and see, at pp. 279, 280, 308—314, Rainy Season, Deaths of Communicants, Baptism of Sick Persons and an aged Man, Celebration of Christmas, and other particulars.

SEA DISTRICT—*Kent*, the most northern Station in the Colony, 14 miles from Freetown: Fred. Bultmann—*Russell*: Matthew T. Harding, *Nat. Cat.*—*York*: Christian F. Ehemann: Joseph Bartholomew, *Nat. Cat.*; 7 *Nat. As.* in the District. Communicants, 280—Schools, 13: Boys, 314; Girls, 244; Youths and Adults, 296—Pp. 8, 9; and see, at pp. 314—318, Reports of the Stations, Conversion of an aged Idolater, Robbery at Mr. Young's, The Sherbros, and other information.

TIMMANEE COUNTRY—*Port Lokkoh*, a native town, about 60 miles E from Freetown: Population, 2500: Christian Fred. Schlenker: 1 *Nat. Cat.*; 1 *Nat. As.* Communicants, 7—Schools, 2: Boys, 30; Girls, 6; Youths and Adults, 6—P. 9; and see, at pp. 342—347, Sacrifices among the Timmanees, Horrid Act of Cruelty, Affection of the Missionary Family, and other notices.

The Rev. C. F. Schlenker has been labouring for several years at Port Lokkoh, with few perceptible results. It has proved hitherto but a barren soil. From various adverse circumstances—the death of a friendly Chief, the ill lives of nominally-Christian Traders, and the enmity of Mahomedans—the Corresponding

Committee in Sierra Leone advised the abandonment of the Station altogether. Just at this time, however, circumstances arose to shew that the occupation of Port Lokkoh has not been without its fruits, if only as furnishing a salient point for further aggression on Heathendom. In January, at the invitation of some of the Chiefs of the Big and Little Scarries—two rivers northward of Port Lokkoh—Mr. Schlenker visited them for the purpose of establishing Schools in their country. One of these Chiefs had promised “a fine place to live on, rent free, and many children for education.” Another, Bey Yingkah, proposed to put his own son under the Missionary’s care. [Report.]

YORUBA MISSION — Abbekuta — 1845 — Henry Townsend, Isaac Smith, David Hinderer; Samuel Crowther, *Nat. Miss.*; Thomas King, *Nat. Cat.*; 6 *Nat. As.* Communicants, 133 — Baptisms in the year: Adults, 24; Infants, 6 — Schools, 5: Children, 84; Youths and Adults, 200. — *Badagry*: Charles Andrew Gollmer: M. Huber, *Mechanic*; Wm. Marsh, *Nat. Cat.*; 2 *Nat. As.* Communicants, 22 — Schools, 2: Children, 47; Youths and Adults, 45 — Pp. 9, 10; and see, at pp. 320, 471—483, 515, 516, Terrible Battle and Slaughter, View of the Missionary Aspect, Persecutions, Increase of Congregations, and other Information.

Abbekuta — The setting apart of the Native Teachers in Sierra Leone for this Mission, and the voyage of this Missionary Party to their new destination, suggest many deeply-interesting reflections. But a few years ago many of that party, the miserable victims of the Slave-trade, had been cruelly torn from their country and families, chained and concealed in ships which stealthily shaped their course to evade, but happily in vain, the vigilance of the British Cruisers. Now they were sailing homeward to their long-lost country, a company of free men, in a vessel owned, freighted, commanded, and manned by Liberated Africans, welcoming the British Cruisers as their deliverers and protectors. Mr. King bears testimony to the vigilance of the cruisers. Approaching Quitta, the vessel was boarded by a boat’s crew from Her Majesty’s ship-of-war, “Countess;” at Quitta they were boarded again, and two hours after they fell in with another boat belonging to the same vessel, which, on some delay in the hoisting of their flag, saluted them with a shot. The next day a shot from Her Majesty’s sloop-of-war, “Ranger,” compelled them to shorten sail; nor were they allowed to proceed until an inspection had taken place. On the 11th of March, at Porto Novo, they found two ships lying in the harbour, anxiously watching for some opportunity of escaping with their cargoes of slaves, of which there appeared to be little probability, as, not long after, they met two boats belonging to Her Majesty’s steamer “Hecla,” and, subsequently, the steamer herself cruising to and fro. We can scarcely be surprised at Mr. King’s adding, “The diligence of the ships-of-war stationed hereabout is such, that even a bird in its flight could scarcely escape them.”

On the arrival at Abbekuta of the Missionary Party, about three hours’ distance from the city, they met the most advanced of the many groups who had come out to welcome them: first the young men who were training for Schoolmasters; then a party of Sierra-Leone People; then some Natives and Schoolchildren; and thus, like Paul, when he met the brethren at Appii Forum on his way to Rome, they *thanked God, and took courage.* [Report.]

Our arrival caused great joy indeed among the people. The people are deeply sensible of the good that the British Government have done by their generosity in freely restoring their children to them from slavery. Among those who came to meet us in the way was my aged mother, but she was too old to recognise her son among the crowd. When I was pointed out to her, so much was she overcome by her feelings, that she sat down in great amazement, weeping, while all the by-standers were rejoicing with her, and blessing the people of England on my behalf. [Mr. T. King.]

At Abbekuta, according to Letters received this morning, persecution is still going on at Igbore. The cause, Mr. Townsend says, is the close blockade of Lagos, in consequence of which the Slave-trade is almost done for in that dreadful den of iniquity. The slave-traders can ship no slaves, and therefore refuse to buy any. Of 135, only seven

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were sold last market, which so much enrages the head slave-trading Chief at Abbekuta, that he seeks to annoy, defeat, and drive away, if possible, our friends, by threatening death. [Mr. Gollmer.

The Rev. D. Hinderer was appointed to the Yoruba Mission, with a special view to the Hausa Language, and to the openings which might exist for carrying the Gospel into the Hausa Country, on the banks of the Niger. But the hopes which led to this designation have not been realized. Mr. Hinderer has met with very few Natives of the Hausa Tribes who would listen to Christian Instruction. They are, for the most part, bigotted Mahomedans. The country also is not at present accessible, owing to intestine wars and jealousies. Under these circumstances, Mr. Hinderer has diligently devoted himself to Missionary Duties in Abbekuta, and to visiting the towns and villages in the neighbourhood. [Report.

Badagry—The discouragements at this Station have increased rather than diminished during the year. For the first quarter, the Rev. I. Smith alone sustained the labours of superintendence. Mr. Van Cooten, after his arrival, remained

for the rest of the year. Mr. Smith, upon the death of Mr. Müller, removed to Abbekuta. The Rev. C. A. Gollmer gives a dark view of the state of things after his return. The Boarding School at Badagry has been much tried by the withdrawal of scholars. Mr. James White, one of the newly-arrived Native Teachers from Sierra Leone, was placed in charge of this School. [Report.

Summary

(As given in the Fifty-first Report).

Stations, 17 — Labourers, 93; being 16 European, of whom 2 are at home, and 4 Native Missionaries, 1 European Surgeon, 2 Male and 3 Female European Teachers, 63 Male and 4 Female Native Assistants; of these, 21 are married, but no accurate account has been received of the number of Native Teachers who are married—Average attendance at Public Worship, 7720—Communicants, 2216—Seminaries, 3: Schools, 52: Scholars: Boys, 1897; Girls, 1387; Youths and Adults, 3211: Total, 6626.

Education—The transfer of the Liberated African Children, hitherto supported by the Government, to the care of the Society has been effected; but their number is small, not amounting to 200, in consequence of the large emigration which has been encouraged by the Governor to the West Indies. In the elementary Schools of the Society a knowledge of the Word of God forms a chief part. A higher education is provided for the upper classes of the youth of the Colony, and for such as are likely to become instructors of their countrymen, in the Grammar School and Fourah-Bay Institution.

Missionary Extension—Dr. Krapf, in his communications from East Africa, formed the large scheme of traversing the continent with Missionary Stations. The Missionaries on the west coast have not been backward to respond to the proposal, and to offer themselves for the glorious enterprise. Mr. Van Cooten, since deceased, writes, November 27, 1850—"I should like to go half way, and meet Dr. Krapf, and shake hands with him. I have afresh dedicated myself and all I have to this work. Africa is henceforth my home. I desire not to dwell in houses, but to be a pilgrim and a stranger from day to day. I have one great object at heart—the salvation of the sons of Ham. So I may but be used in this work, I am willing to be like my Saviour—without a place whereon to lay my head."

Missionary Tours—In the early months of last year, three of the Missionaries were engaged, almost simultaneously, in ascertaining the facilities for Missionary Work between 10° and 7° N latitude. Mr. Graf, whose attention had long been directed to the Soosoo Language, undertook, during February and March, a tour in a district of that country, called Labaya, situated due east of the Rio Pongas, and about 120 miles north of Sierra Leone. He penetrated into the interior, from the coast town of Burumia, to the capital, Bubuya. On the banks of the Rio Pongas he found traces of the earliest Mission of the Society, the grave of seven of our first Labourers, and abandoned finally in consequence of the destruction of the Mission Premises by fire, at the instigation of the slave-dealers, which forced the surviving Missionaries to

take refuge in the British Colony of Sierra Leone. Our Missionary's inquiries did not encourage him to hope that the Labaya Country was ripe for immediate occupation.

Mr. Beale embarked at Cape Sierra Leone in a trading canoe, as furnishing greater facilities for touching at various points on the coast. After a cordial interview with the American Missionaries at Kaw Mendi, he drifted down to the celebrated slave-mart, Shebar. The Sabbath was spent in the Kittim Country; but our brother's heart bled to find that, even among the traders from Sierra Leone, all reminiscence of that sacred rest was obliterated. The forenoon of Tuesday brought them to Karsi, a frontier of the Gallinas. A walk of upward of five hours, through a swampy country, brought our Missionary to Gendomar, the metropolis of Prince Manna. The Prince was at war with the Zaros—a tribe formed by his fugitive slaves, instigated to continue in rebellion by the Spaniards, who thus hoped to revive the Slave-trade there. The Prince left the camp to meet him, and their first interview took place beneath a large tree, a considerable distance from the town. The Chiefs gave our agents full permission to avail themselves of the treaty which our naval officers had concluded on behalf of England; and expressed the hope that such a residence might have the effect of putting an end to the Zaro War. Mr. Beale was visited by King Robin, of Cape Mount, who has ever been anxious to cement his connection with England; and he proceeded, after breakfast, to Jiddaro, a town an hour's distance from Gendomar, variously estimated as containing 500 or 2000 inhabitants. On receiving this intelligence of the Gallinas, Mr. Koelle was at once directed to proceed thither, to lay the foundation of a Mission. But just before his arrival a native British Agent at the Gallinas was murdered. One of Her Majesty's Cruisers demanded the murderers; and upon the refusal of the Chiefs to give them up, the towns of Gendomar and Jiddaro were laid in ruins, by bombardment and conflagration. The Zaros took advantage of the opportunity, invaded the Gallinas, and scattered the people. Prince Manna fled into the interior, and took refuge among the Mendi People. The whole tribe appears to be now dispersed; and it is impossible to say when the country will be again accessible to Missionaries. Mr. Koelle returned to the Colony, to resume his labours at the Fourah-Bay Institution. It was part of the Instructions given to Mr. Van Cooten, that he should visit the various towns in the vicinity of the Station. This employment opened a new source of encouragement and interest.

Translations—The arrival of a supply of the translations into the Yoruba Language of the Epistle to the Romans, and of the Prayer Book, is thus acknowledged by Mr. Crowther:—"We feel very thankful for the promptness with which we are supplied with printed copies of my translations. You can scarcely imagine how useful they are to us in this place." Mr. Crowther adds, in a Letter to the Rev. J. F. Schön, "The first part of the Prayers is now well mastered by the reading portion of my Congregation, both adults and children; and the Psalms and portions of Scripture for Morning and Evening Prayers are responded with life and spirit, just as you used to hear responses in the Church, in English, at Sierra Leone." [Report.

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia—1821: and *Barra Point*: Henry Badger: *Gen. Superint.*, George Meadows, Henry Hirst—*Ngabantang*: vacant—*Macarthy's Island*: Joseph May, *Nat. As. Miss.* Mr. Henry Hirst was reported, in our March Number, to have reached St. Mary's. Communicants, 637—Teachers: Paid, 42; Gratuitous, 59—Schools, 5: Boys, 444; Girls, 320—Pp. 11, 12, 248.

The Lord continues to bless us with a good measure of success. He prospers the work of our hands. The Congregations are not only good, but enlarging; and every quarter gives accession to the number in Society.

Our educational operations become more and more important, and every day convinces us of the necessity of a well-trained and intelligent European Teacher. Our Governor interests himself very much in our Schools, frequently visits them, and is anxious they should be efficient and well conducted. In a conversation with His Excellency a few days ago, he asked me why we had not a European

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Master as formerly. The only reply I could make was, I did not know; but that I had been intending to write and earnestly request the Secretaries of our Society to send us out a Schoolmaster to take charge of our large School at Bathurst. I do hope this request will receive your kind attention at once.

Mr. Meadows has gone over to Barra to reside, and prepare for a Mission in the dominions of the King of Barra. The way is open for such a Mission; and we only want a man qualified for the work, to be stationed at Beringding, the town in which is the King's residence. [*Mr. Badger.*]

The King has given his consent for the establishment of a Mission, and has promised a site. It is greatly to be deplored that the state of the Society's Finances does not admit of its engaging in any adequate measures for entering into the openings for extensive usefulness which are thus presented. [*Committee.*]

Amid much formidable opposition from Mahomedans and Idol-worshippers, the Lord continues to prosper his great work in Macarthy's Island. There is an increasing desire for the Truth among the people of the island, and especially among the members of Society, whose minds are now much more enlightened than at any former period. [*Report.*]

SIERRA LEONE.

Freetown, with Out-Stations—1817—James Edney, *Gen. Superintendent*, Walter Garry, Robert Gilbert, Richard Fletcher: Joseph Wright: *Nat. Miss.—Hastings and Wellington*: Charles Knight, *Nat. Miss.—York and Plantain's Island*: George H. Decker, *Nat. As. Miss.*—The Rev. Thomas Raston and the Rev. Richard Hart have returned home. The Rev. James Edney, the Rev. Robert Gilbert, and the Rev. Richard Fletcher, embarked for Sierra Leone on the 23d of October, and reached Freetown on the 2d of December. Communicants, 5162—Teachers: Paid, 52; Gratuitous, 194—Schools, 20: Males, 1788; Females, 1356—Pp. 12, 64, 156.

The reports from this Mission are

highly satisfactory. Though there has been a net increase during the year of 450 Church Members, with a similar number now remaining on trial, yet the deepening of the work of God in the hearts of His people has been a more marked feature of success than even this numerical extension.

The difficulty arising from the want of sufficient Chapel room is still experienced in a considerable degree. Although several of the Sanctuaries have been enlarged during the year, yet many others are too small to contain the crowds of persons who, from Sabbath to Sabbath, flock to hear the Word of God. In some instances, there is not adequate accommodation even for the regular Church Members.

On the 12th of February last the foundation-stone of a large and handsome Place of Worship, to be called Buxton Chapel, was laid at New Town West, by the Chief Justice of the Colony, the Honourable John Carr.

The Mission Schools throughout the several circuits are still in active and successful operation. The principal School in this circuit is that at Bathurst Street, under the efficient superintendence of Mr. Brown. In addition to satisfactory progress in reading, writing, arithmetic, geography, English Grammar, Scripture History, and other branches of knowledge, it is gratifying to learn that "many of the children exhibit pleasing indications of a work of grace upon their young and tender minds." At Grassfield we have an Infant School containing upward of 300 scholars. Beside these, there are seven other Day Schools, all whose prospects are hopeful. The Native Training Institution, at King Tom's Point, continues to answer very satisfactorily the end for which it was established.

Four pious and intelligent young men, during the year, have been appointed from the Institution as School Teachers to various parts of the Mission, and are zealously and successfully prosecuting the duties of their calling. [*Report.*]

The great and rapid increase of Christian Knowledge seems more than ever to mark out Sierra Leone as the nucleus whence the Gospel shall go forth to the interior. The decided advancement of religion in the Colony furnishes us with increasing stimulus to labour. Our Societies are increasing in the love of our Lord Jesus Christ: a deeper tone of piety prevails. [*Mr. Raston.*]

Many are members in our Society now who a few months ago were suffering from the suffocating drought of a slave-ship, and who, one or two months after their arrival in the Colony, were thrown on their own resources. They have no earthly friends, no parental advice to consult in difficulties; they have to wander up and down without home. How long must it take for such unfortunate individuals to settle themselves, in order to become worthy members of any community? Slave-vessels are still arriving in Sierra Leone, and those of the Liberated Slaves that are located in the Colony sooner or later become members of some Society, at least some of them: and to refuse them because they are not in circumstances to support the work, would defeat the very object of the Committee, and the supporters of Christian Missions. This is the critical position in which your Mission is placed here in a pecuniary point of view. This is the reason we have often to report a large number of members when the income is but small.

[Rev. Joseph Wright.

GOLD COAST, AND KINGDOM OF ASHANTEE.

Cape-Coast Town, with 5 Out-Stations: 1835: Thomas B. Freeman, *Gen. Superint.*: Joseph Dawson, *Cat.* — *Anamabu* and *Akroful*: Ebenezer Hart: Timothy Laing, *Cat.* — *British Accra*, and Out-Stations: Henry Wharton: James Solomon, *Cat.* — *Ashantee*: George B. Richards: John Ansah, *Cat.* — *Badagry* and *Abbekuta*: John A. Martin, *Nat. As. Miss.*; Henry Morgue, *Cat.* John Hogan has retired from the Mission in consequence of ill health. The Rev. Ebenezer A. Gardiner and Rev. G. B. Richards embarked for the Gold Coast on the 8th of November. Communicants, 809 — Teachers: Paid, 66; Gratuitous, 24 — Schools, 23: Males, 727; Females, 287 — Pp. 12, 13, 64.

The general aspect of our work, in all

its departments, is such as to furnish the most gratifying encouragement; and there has not been a year, since the commencement of our Mission in this part of the world, of which we have been able to give a more favourable report than of the year 1850. Christian Education is far more popular among the Natives than it was even a short time back; and the native mind generally is becoming more favourable to the reception of religious truth.

[Missionaries.

In a communication recently received from Cape Coast, one of the Missionaries writes—"The Lord appears to be raising up, in all directions, persons who are becoming of great service to the Church. It is pleasing to witness the falling and overthrow of Fetishism, and still more to behold religion taking its stand on the mass of its ruins, and numbers of witnesses for Christ rising up in the place of Fetish Priests. There can no longer be any doubt respecting the high capabilities of their mental powers, the real conversion of many, and their consistent Christian Character. It seems likely that the most effective, heart-searching, and successful ministers of the truth of God in this country, will be converted and educated Natives."

[Report.

The Rev. T. B. Freeman refers with great regret to the lamented death of Sir Wm. Winniett, Governor-in-Chief.

Badagry—I am only able to say now that we are in the midst of danger. Last Sunday, the 12th instant, there was a fight in the town between Aketoi's People and the Badagrians. The former conquered; and Wawu, with all the Badagry Chiefs, is driven from the town. The place is laid in ruins, and our persons and property are in danger; for we have heard that the Badagry People have invited the Lagos People to help them to get into the town, and we do not know what may be the consequence. The whole town was on fire on Thursday, and I took off part of our roof: the out-houses I knocked down. But, above all, we are starving, not having any thing to buy.

[Mr. Martin.

BAPTIST MISSIONARY SOCIETY.

FERNANDO PO.

Clarence—1841—Alfred Saker, John A. Wheeler: Wm. Smith, *As.*—*Cameroons*: 1843: T. Hor-

ton Johnson, S. Johnson—*Bimbia*: Joseph Fuller, Christian, Williams, *As.* Converts, 100. Mr. and Mrs. Saker arrived at Cla-

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rence on the 29th of December, and the Rev. John Wheeler embarked on the 6th of December, and reached Clarence on the 10th of February—Pp. 13, 14, 112. Mr. S. Fuller's death was reported by Mr. Saker in his Letter Jan. 22d.

The absence of Mr. Saker at the close of the year renders us unable to present any detailed report of the condition and progress of the work. After the decease of Mr. Merrick and Mr. Newbegin, the care of the Station at Bimbia devolved on Mr. Joseph Fuller, who has done his best to maintain the cause of Christ. The departure of Mr. and Mrs. Saker, and Miss Vitou, left the Station at Clarence entirely to the care of the Deacons, by whom the discipline of the Church has been maintained, and Public Worship constantly observed.

From Cameroons the Committee were cheered by receiving from Mr. Johnson information of the good success attending his labours. Many were constant in their attendance on the Means of Grace, several were inquiring after the way of life, and some fourteen or fifteen were exhibiting every sign of true repentance and conversion. *[Report.]*

The condition of the Church is generally much better than my fears had predicted. A few bad cases we had to do with, together with a few who are cold; but the fervent piety of the many really rejoices my heart. The property generally has been preserved, and the various accounts of the three places are, so far as I can see at present, more satisfactory than I expected.

Here at Bimbia I have had two days over the books, and am in a labyrinth. I cannot see my way through it yet. The buildings are much decayed, and have been too much neglected. Some are in ruins, and must come down: I have no use for them: some must be repaired. I have already begun to repair and re-thatch the printing-office. The falling buildings may supply me with sufficient material to repair such as must stand.

One thing deeply grieves me here. My sainted brother Merrick laboured and toiled, even to giving up his life, to translate and to print the Word of Life for the Isubu. Judge of my feelings, on walking into the printing-office, to find

it decaying for the want of a few mats; and the sheets already, and at such a sacrifice, printed, now left a prey to insects and dust. Then, in the binding-room, sheets of Scripture, cuttings of paper and dirt, the collection of months, all heaped together or scattered over the room in wild confusion. I sat down and wept; but not long. I soon resolved to collect as many sound copies of each book as possible, sheet by sheet, and send home to you all that we do not want now, and shall then beg of the Committee to bind them for us; we cannot do it here now. We will bind only for our present wants. Already I have selected 200 of John's Gospel, 200 Matthew's Gospel, and 130 Genesis. Fuller, I hope, will do the rest before I return.

Here (Cameroons) I find every thing in valuable order. The cause flourishes. The two Mr. Johnsons have done well, and God has blessed them. I have just married some of the people, and to-morrow morning I shall baptize three. Several others are very anxious to follow the Lord. *[Mr. Saker.]*

Since my return I have most unexpectedly found a manuscript copy of Mr. Merrick's Isubu Grammar, more perfect than I expected even existed. This is so valuable, that I resolved to print a few copies of it, and then send you the manuscript. I have examined all the work now in type in Bimbia, and find I can print from it with very slight corrections.

Last week two young men, recent importations to this island, and who have received an education at Sierra Leone, came to me requesting employment, one as a Schoolmaster the other as clerk or otherwise. I examined them carefully, and was much pleased with their proficiency. I resolved to employ them for a while, and the School, under Mr. Wheeler's personal inspection, was last Monday begun; and our brother Wheeler seems much pleased with him thus far. The other lad I tried with the types. In a few days he learnt sufficient to begin composing. *[The Same.]*

We have had several meetings at my house, to investigate the state of some who have not given much satisfaction. And the result is, the dismission of three of our number, which, added to those separated during my absence, make six.

On Sabbath Morning, the 2d of Fe-

bruary, we assembled at six in the morning in our Chapel, which was soon filled. I read and explained to the multitude some of the Scriptures respecting the institution and design of baptism. I then addressed the Candidates, and exhorted them to steadfastness. After prayer we left the Chapel for the river. The Candidates, and a large company of inquirers, followed me down the hill, while nearly 200 spectators took their station on the bank overlooking us. We prayed again, and then baptized. The tears rolled down many cheeks that day, who have not been accustomed to weeping. Many said, "Baptize me too." We once more expressed our thankfulness to God, and then returned to the Chapel-yard, singing a sweet song as we ascended the hill. The Congregation then assembled in the Chapel, and Mr. Johnson commenced another public service. We were all soon in our places, and I then preached to the multitude from Matt. xxv. 13. One young man we have thus received is a slave, the other is a prince. Three are females, each in years.

A few months since our Congregation was severely tried and persecuted. It was resolved to destroy entirely the Mission Station, and kill all the Teachers, male and female, together with all who would persist in going to them. The whole plan was laid, and the night fixed on. But the principal Chief was uneasy; for a young prince, who had for three years attended and loved the Gospel, could not be detached from Johnson. He said, "That young man must not die." The youth's father is King of a large country in the interior. This turned the scales, and, disappointed of their prey, they said, "Let the White Men live." All this soon after came to light, and our dear brethren gratefully own God's goodness in protecting His servants in the greatest dangers. [The Same—29 Feb.

It was a most encouraging thing to find that such a Church, so tried, so oft and lately so long deprived of a fixed Pastor, should have kept up so large and excellent a Sunday School. The closing of the Day School is much to be regretted.

I was glad to find that Mrs. Johnson, wife of William Johnson, a member, has kept the Infant School. I have twice visited the Infant School, and was not only delighted with the good order of the children, their happy faces, their bead-

like and shining eyes, but also with the correctness with which several, from six to nine, could read in the Testament: it would shame many in England.

[Mr. Wheeler.

On Sabbath Day last I baptized nine believers in our mountain-stream. The tenth had been accepted by the Church, but an afflicting providence has deferred the day of her immersion. Harding, master of the "Dove" up to June last, had a long sickness, from which he was recovering when I arrived here at the end of the year. Two weeks since he visited a distant trading place on the east of the island, and was expected to return before the last Sabbath. He did return on Friday Evening quite ill, suffering much all night, and died early next morning. He was a member of our Church.

On Monday another member died, an aged man, whom I baptized about two years since. About ten days since we buried the first member of our little Church at Cameroons. He died here. The mortality in our little town is alarming. A number of shipwrecked sailors are with us, and have been dying daily. The few that remain will leave for Liverpool this evening. [Mr. Saker—June 5.

Mr. Wheeler has had a second attack of fever, which for a time threatened dangerous results, but, through Divine mercy, he had recovered from it, and was busily engaged in his work. [Committee.

The attendance at the Public Services on the Lord's Day is encouraging, the place being generally full, and very warm, getting also exposed to the weather. The weekly collections also have increased lately. While on the other hand, we have to exercise discipline on some members, we have been encouraged by others coming forward; and I think I may safely say that every possible care has been taken in receiving them.

[Mr. Wheeler.

After eighteen hours' severe labour, many drenchings, loss of nearly all our worthless sails and cordage, we anchored safely in Bimbia Bay. From that time, till our final departure for Cameroons, last Saturday Week, we had a succession of storms, wind, rain, and cold; so severe, that our work has been much interrupted, and, during seven weeks, but little progress was made in the repair of the buildings, no visit to the towns; and on these occasions our little Chapel could not be

Baptist Missionary Society—

entered. This interruption without has enabled me to devote more time to the

printing-office, and there is consequently some progress. [Mr. Saker.

GERMAN MISSIONARY SOCIETIES.

Bâle Missionary Society.

Akropong: J. G. Widmann, J. C. Dieterle, Joseph Mohr, J. S. Süß, J. A. Mader: Alex. Clerk, *Cat.* Mr. and Mrs. Widmann have embarked for Africa to resume their labours in Akropong. Congregation: 25 West-India Black Colonists, 8 Natives. In the Seminary, 5 Youths: in the Day School, 58 Scholars—P. 15.

Mr. Süß reached Ussu on the 30th of January 1851, and Akropong February 4th. Mr. Mader reached Ussu May 25th, and Akropong June 6th. [Report.

Ussu (Christiansborg) or Danish Accra—1845—Out-Stations, *Tessing, Labodei:* J. Stanger, C. W. Locher, J. Zimmermann. Congregation, 13. Regina Hesse, *Nat. Teacher.* 5 *Nat. As.* Schools: Day, Boys, 95, Girls, 42; Boarding, Boys, 7, Girls, 6—P. 15.

Great anxiety was for some time felt whether Mr. Zimmermann, in consequence of a long-protracted dysentery, would be obliged to leave Africa altogether: however, a stay of some weeks in the more congenial atmosphere of Akropong was sufficient, by the mercy of God, for a total restoration of his health. [Report.

Our Accra Mission is still in its in-

fancy: it has now been established but five years; and during the greater portion of that time it has been occupied by only one Missionary instead of three, the number absolutely required here. In 200 or 300 English square miles there are 50,000 people who speak Accra. [Mr. Zimmermann.

North-German Missionary Society in Hamburg.

Cape-Coast—1846—Peki: This Station is for the present deserted. Mr. Wolff was by disease compelled to return to Europe, and his two fellow-labourers, Quinius and Groth, found themselves induced, by other reasons, to accompany him. Scarcely arrived in the roads of Hamburg, Wolff died of dropsy. It was, however, intended to resume the Mission without delay, by sending more labourers. Two, W. Dauble and J. Menge, were sent from Bâle to join the two others. But before they arrived at Bremen, the Committee there, by the loss of a considerable sum of money, was obliged to keep them back, and wait for the replenishing of their funds.—P. 15.

JAMAICA PRESBYTERIAN MISSION.

OLD CALABAR.

The Old Calabar River falls into the Bight of Biafra, N W by N of Fernando Po, and about 60 miles from Clarence. This river was formerly one of the chief seats of the Slave-trade, and 15,000 slaves were exported annually. A considerable trade is now carried

on in palm-oil. The neighbourhood of this river is the scene of some of the most cruel and degrading rites of Africa.

Mr. Waddell is still labouring here with his companions, but no particulars of his proceedings have reached us of a recent date—P. 15.

AMERICAN MISSIONARY SOCIETIES.

Baptist.

LIBERIA—Bexley, six miles above Edina, which is at the southern extremity of Liberia: J. Von Brun,

Lewis Kong Crocker, *Nat. As.* Out-Stations at *Little Bassa*, and *Harris's Town:* 2 *Nat. As.*—P. 15.

We have occasion to render hearty thanks to our Almighty Benefactor, for having preserved both our lives and this beloved Mission. Our African Mission Church is still persevering to worship and glorify her adorable King. For being spared in a land like this, so bowed down to Satan and his many devices, we feel it our duty to give high praise to Him who lives for ever.

There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance. In remembrance of these encouraging words we rejoice that one of our benighted brethren, named Naw, has been hopefully converted, and has made an open profession that Jesus of Nazareth is indeed the Christ, and was baptized on the second Sunday in February.

We are sorry to inform you, at the same time, of the loss of one of the old members of our Church, Fladia, or John H. Jones. He died, after a few days' illness, on the 7th of March 1851. The moment before his death he was distinctly heard praying to his Heavenly Father to receive his spirit.

We continue to preach the Gospel among our benighted people, depending on Him who has promised to His Son the heathen for His inheritance, and the uttermost parts of the earth for His possession. When we look around at the vast number of our countrymen, and see the readiness they manifest to listen to the Word of God, we feel it our duty, every time we write, to request you, with urgency, to remember the Bassa Mission, that more labourers may be sent into the Lord's vineyard. Our School-children are improving in their studies.

[Messrs. Von Brun and Crocker.

Board of Missions.

Gaboon: Baraha: John Leighton Wilson, Albert Bushnell — *Ihâi:* Ira M. Preston — *Ohâla* or *Upper Gaboon:* Wm. Walker. Communicants, 20—Schools, 2: of which one is a Boarding School — Pp. 15, 16.

Episcopal.

CAPE PALMAS—*Mount Vaughan* — 1836—John Payne, E. W. Henning, C. Colden Hoffman, J. Rambo: George A. Perkins, M.D., Jan. 1852.

Physician; J. T. Gibson, *Teacher;* Mrs. Thomson, *Teacher;* and several *Nat. As.* At St. Paul's Church, E. W. Stokes. There are also Stations at *Fishtown, Cavally, River Cavally, and Rocktown*—P. 16.

At Cape Palmas the Schools are in a prosperous state, and during the year two more have been put in operation. We have now six. The Episcopal Mission School is for the education of Teachers and Missionaries: a limited number of children are there clothed and boarded. The other School, recently established by the Baptist Mission, is for smaller children.

[Gov. Rushworth.

The Mission includes five Stations, beside towns and villages, with an aggregate population of 12,000 souls, which are visited weekly by the Missionaries.

The Station of Cavally is in a highly flourishing condition. The number of Communicants is 40. The Boarding Schools number 63 pupils; the Congregations on the Lord's Day average 200; and a Christian Village, consisting of persons who have been trained up at the Schools, has been recently formed: it now contains 10 families. The Sunday School is attended by 80 to 100 children. Seven villages are regularly visited by the Missionaries. At the River Cavally Station a small School is kept up, containing 8 pupils.

The Station of Fishtown, or Fair Haven, has a School of 29 pupils; there are 14 Native and 5 Colonist Communicants in connection with it. Seven villages are visited by the Missionaries here.

The Central Station at Cape Palmas is called the "Church in the Colony." The School has in the male department 15 and in the female 45 pupils. The Congregations are large: the present number of Communicants is 27.

There are now labouring at these several Stations of the West-Africa Mission, five Ordained Missionaries, one Teacher, five Female Assistants, and several Native Teachers. The Boarding and Day Schools contain 160 scholars, beside those receiving instruction in the Evening Schools. The whole number of Communicants connected with the Mission is 80.

[Report.

American Missionary Societies—

Methodist Episcopal.

Robertsville and Hedington:
James Byrd—Pp. 16, 17.

The seed sown here years gone by, through the self-sacrificing William H. Taylor and his successors, has not all perished in the ground. The native population is neither as great nor so fixed as could be desired. But the comers and goers from the interior are induced by the example of those living at this point to attend Public Worship, and hear the Gospel of Jesus Christ. Many of these gross heathens are thus often seen occupying seats in the sanctuary of the Lord. [Report.]

Millsburgh: on St. Paul's River, 25 miles N E of Monrovia; and **White Plains** on the east bank of the river: John W. Roberts—Scholars, 48.

This is one of our oldest Stations, on the east bank of the St. Paul's, where are beautifully situated the Mission House and Manual-labour School for Native Boys, to which are attached nearly forty acres of good land. On the opposite, or west bank of that noble stream, stands the Female Academy, devoted to the education of Native African Girls.

We have availed ourselves of the permission given us by the Board to erect a new and substantial Mission House at White Plains. It is to be wholly of brick, and 2000 dollars have been voted for it. [Report.]

Upper Caldwell, 8 miles below White Plains: with New Orleans on the eastern bank, and Kentucky, with a wide circuit of Dey-towns, on the western: B. R. Wilson, A. F. Russell. Scholars, 52.

For years this portion of our Republic has been waning; but the tide has now turned. The population has recently increased, and there has sprung up a spirit of enterprise. On the Kentucky, or western side of the river, stands the Manual-labour School for Native Boys, under the supervision of Brother A. F. Russell. A School has been established for the children of Kentucky. [Report.]

Lower Caldwell, Virginia, and **New Georgia,** on Stockton Creek.

There is an obvious want of social

energy among our people here, though they are improving. We are sorry to know that at New Georgia, for the last year, the Mission has not been prosperous. The location is regarded as unhealthy. [Report.]

Monrovia, and Out-Stations:
H.B. Matthews, — Burns; — Coker—Scholars, 60.

With few exceptions our people here are poor. The burden rests on quite a limited number. When their duty to their House of Worship is performed, they intend making the attempt immediately to support their own preacher, and relieve the Missionary Society of that expense. There are several small towns of Natives in the vicinity of this place, beside a large number of Natives coming and going from different parts of this coast, to whom it has been deemed important, in the circumstances, to assign a Missionary, something on the principle of the seamen chaplainships in your seaport towns. [Report.]

Cape Mount: William H. Payne —Scholars, 10.

This field of labour is very extensive and hopeful. Its location among the most intelligent and powerful tribes on this part of the coast—the decided favour with which they receive the efforts made by us to enlighten and elevate them—and the relative influence of the Mission on tribes more distant, and at present less disposed to yield their former practices to the sway of civilization and Christianity, add to the importance of this Mission. At present wars are raging through that section of country. That stronghold of the Slave-trade, Gallinas, has long exerted a powerful, but, at the same time, a most deadly influence. [Report.]

Marshall, 40 miles S E of Monrovia, on the Sea Coast.

Those within this circuit who make pretensions to civilization are irregular and unsteady as to their place of abode, it being a community engaged principally in trade. Some addition has been made during the year to that little Church, and our Missionary feels confident that the Lord is carrying on a work among that people. [Report.]

Edina, Grand Bassa, Bassa Cove, Bexley, and Peter Harris: 30 miles below Marshall.

It is one of our oldest Stations, and has

passed through a variety of adverses. The Lord has visited his people here during the year, and greatly encouraged their hearts. We have some sterling members, though most of them are poor. This does not exactly represent the condition of those in Bexley, up the St. John's River, ten miles from the ocean. There the soil is evidently more productive. [Report.]

Lanesborough: Hanson—Scholars, 10.

The Natives are said to be very willing, for the sake of a Christian Teacher, to comply with almost any proposition that could be reasonably made to them. This Bassa Country has been longer under the influence of Christian Civilization, and the native population, from their proximity and intercourse with the settlers there, having known much about Christianity that others have not, it might be expected, what I believe is true, that they are more disposed to embrace Christianity than Natives in other parts of our work. [Report.]

New Cess: John W. Harland.

Till within the last two years this place has been a notorious nest of slaves, from time almost immemorial. At last they have been expelled. Since that period the Natives have expressed repeatedly their wish that a Missionary might be sent to them and a School established there. [Report.]

Sinoe and Reedsville—Scholars, 20.

This embraces the settlement in Sinoe, and those along the Sinoe River, from three to six miles from its mouth, with contiguous native towns in what is well known by the name of the Kroo Country. In many respects this, too, is a thriving community. In number it is next to Monrovia; but the largest portion of the inhabitants being lately arrived from the United States, they are struggling with all the difficulties incident to the new comer to this coast. [Report.]

There are about 1100 Communicants in connection with the Board. A High School is in course of erection in Monrovia. The African Mission of the Methodist Episcopal Church is confined solely to the Colonists and Natives residing within the bounds of Liberia. More than 20,000 dollars per annum are expended in supporting this Mission. [Amer. Period.]

Presbyterian.

Liberia—Settra Kroo: 1841: Among the Kroo People, nearly

midway between Monrovia and Cape Palmas: Washington M'Donough—*Monrovia*: 1842: Harrison W. Ellis: B. V. R. James—Communicants, 39—Scholars, 75. *Kentucky*: H. W. Erskine. Communicants, 18—Scholars, 24—*Sinoe*: James M. Priest. Communicants, 33—P. 17.

The stated religious services on the Sabbath and week-days have been continued as heretofore. The School taught by Mr. James retains its high character. The "Alexander High School" has made but little progress. More was expected from Mr. Ellis as a Teacher than has been realized. Mr. M'Donough has a small School at Settra Kroo, and he also converses with the Kroo People on religious subjects. A White Missionary is greatly needed at this Station. [Report.]

Corisco: George W. Simpson, James L. Mackey—P. 17.

The Missionaries and Mrs. Mackey were cordially received by the Missionaries of the American Board, with whom they remained for some time. They all passed safely through the acclimating fever, with but slight suffering. On the 11th of March, after a very short illness, Mrs. Mackey was removed by death. It is the opinion of her husband, and the other brethren who were present, that her death was not occasioned by the climate of Africa. The same cause might just as readily have operated to take away her life in America as there. [Report.]

There is one respect in which God has prepared this country for the Gospel, which is very observable. The confidence in their own religion is almost entirely obliterated. There is not a Native here who will not laugh at his own fetish, when you tell him that it cannot keep itself, much less keep him. Hence their minds are, as it were, vacated, and open to the reception of the Truth. Not only so, but they are also prepared against the efforts of Romanism. Catholic Missions have had no success here in modern times. The Priests have hung up their crosses and pictures in the houses of the people, and on the necks of their children: but, to the African these trinkets have only taken the place of the fetish, and he regards them in the same light. It is certain, too, that he conceives but little respect for the man who imitates his religion. [Mr. Simpson.]

American Missionary Societies—

Messrs. Mackey and Simpson have lately made a tour south of the Gaboon, visiting the old Slave-trade Stations of Prince's Island, Ambriz, Congo, Laogo, &c. They report the Natives to be less attached to their fetishes than they had expected to find them; the land is generally high and healthy, and the water good; the Slave-trade is very much broken in upon by the cruisers, but it still forms a large share of the business. They say of Sangatan, about sixty miles south of the Gaboon, "It would be a desirable place to establish a Mission; but while the slave factories are there, the Missionaries could not dwell there in peace. The profanity, cruelty, and licentiousness, which came under our observation during this tour, we shall not attempt to narrate."

Southern Baptist Convention.

Cape Palmas: B. J. Drayton; Mrs. Drayton, *Fem. As.*—P. 17.

The School makes progress. During the year the Church has been in a flourishing condition, the Lord having poured out His Spirit on them to the resuscitating of the work of grace in the hearts of believers and the conversion of sinners. [Report.]

Sinoe: R. E. Murray: Mr.

AMERICAN COLONIZATION SOCIETIES.

American.

The Annual Report of this, the Parent Colonization Society, shews that no small advance has been made. It is stated that 507 emigrants have been sent out within the year, which is a larger number than in any year since 1832. The receipts are 64,773 dollars, which is more than has ever been received in one year before—P. 17.

Massachusetts.

The Society's receipts are 6164 dollars, and the Report states that the efforts for improving education in Liberia had been successful—P. 18.

and Mrs. Lewis, *Teachers.* Communicants, 80.

It frequently happens that persons belonging to tribes seventy or eighty miles in the interior attend my preaching. These hear the Gospel. Our Meetings at Fishtown are held under a large India-rubber tree. Large numbers attend. The result is beginning to be seen. [Missionary.]

Edina: J. H. Cheeseman: S. G. Day, and 1 other, *Teachers*—Scholars, 60.

Our little Church is much revived: five have been received and united to our Church recently. Our most sanguine expectations a few years ago are more than realized. The Natives baptized give very intelligent views of the work of grace wrought in the heart. [Mr. Cheeseman.]

Berley: John Day, Joseph Hardin: 2 *As.*

The School consists mostly of native boys. I have three in advance of the rest. John Barco Day, the son of the great King among the Bassas, is rather an extraordinary boy of fourteen years of age; he is studious, industrious, and dignified. William Harris, the third of that class, is the son of a Headman whom I baptized in the year 1846. The young Headman, Benjamin Hawes, *alias* Dyama, is now itinerating in the country, reading and expounding the Word of God, praying, exhorting, &c., among the Natives.

[Mr. Day.]
Junk: Solomon Page, *Teacher.*

The School is well attended. A small Place of Worship is in course of erection. [Report.]

At a recent Meeting of the Society Mr. B. C. Clarke said—

From the cheerless, and I had almost said mournful aspect of things relating to the African in this hemisphere, I turn with peculiar satisfaction and delight to one spot of azure in a clouded sky—to that star in the east, the Republic of Liberia. There he may stand unshackled by prejudice; there he will find none to molest him or make him afraid; there he will have an opportunity of justifying the hopes and the opinions of those single-hearted champions in the cause of philanthropy who, through good report and evil report, have at last fixed this human scheme of redemption upon a solid foundation.

Pennsylvania.

The Annual Meeting was held in October last, but the Report has not reached us—P. 17.

New York.

The receipts of the Society are 26,000 dollars. Assistance has been given to 412 emigrants during the year.

Colony of Liberia.

The authorities of Liberia have succeeded in amicably settling the late difficulties between the contiguous tribes occupying territory which was brought into the jurisdiction of the Republic during the past year, and the liabilities of the Liberian Government for several important tracts of country, recently purchased, have been discharged. Every difficulty in securing all the territory on the north-west has been removed. [*African Repository.*]

At pp. 523, 524 of our last Volume, we laid before our Readers a Letter respecting a Collegiate Establishment for the Colony of Liberia. The following particulars of the state and prospects of the Colony have been handed to us.

Several of her oldest settlements having tasted the benefits of clearing away their dense forests and drying the superfluous moisture, the climate is gradually losing its ill repute; and thus the grand obstacle to the emigration of the Coloured Population of the United States is removed; and Colonists of superior qualifications have gone out in considerable numbers. The consequent confidence of their White Friends has led them to provide the Colonists with increased facilities for developing the resources of that fertile region. One company has taken out a steam saw-mill, the first ever used in Liberia. Another has been aided by the Pennsylvania Colonization Society to purchase and carry out one to Bassa Cove; while one generous member has had a powerful machine constructed for preparing palm-oil, hitherto made by the slow and wasteful native process; and intends establishing there a machine shop. Another member of the Pennsylvania Society has contributed 4000 dollars to promote education at Bassa. Charles M'Micken, of Cincinnati, has given 10,000 dollars to found in the Gallinas Territory, "Ohio in Africa," as a home for emigrants from that State. The

same Society has erected twenty-five houses as homes for new emigrants; and the noble site of their former town—Cresson—having been reclaimed from the Natives by peaceful means, promises ere long to become a place of importance: its fine harbour, pure water, and enterprising citizens auguring the happiest results. Our Episcopal Brethren of that Society having also selected it as the most suitable place for their Missionary Efforts, and secured the services of several suitable persons as Missionaries and Teachers, hope ere long to realize their design of providing a Church for the Colonists and for the officers and crews of vessels in port; together with Schools and Missionary Facilities for the spiritual wants of the Bassas, a tribe of many thousand souls. The towns on the St. Paul's, Sinoe, and St. John's Rivers, and at Cape Palmas, having received large accessions of numbers from the various expeditions fitted out by that Society and by the American, New York, Virginia, and Maryland Societies, the agriculture of the various settlements has made cheering progress. The crops of coffee, sugar, rice, palm-oil, ginger, &c., evince industry and enterprise; and the efforts of the West-African Cotton Company, though at first not thoroughly successful, owing to the proper planting season not being known, promises ample returns for the future. The colour and staple are very good, and one field of thirty acres on the St. Paul's will again be planted in March. Capt. J. K. Straw, the commander of the expedition, gives the most satisfactory evidence that no Slave-trade exists within the Liberian Territory. Indeed the young Republic has proved itself the efficient friend of the Aborigines; President Roberts having sent a Commission with orders to stop the effusion of blood among the Gallinas Tribes. The Chiefs were assembled; and to prevent dissatisfaction when told that they must sign a treaty, binding themselves for ever to relinquish the Slave-trade and to live in peace, 1700 dollars were distributed among them, thereby securing the release of several hundred slaves then waiting an opportunity for shipment to Cuba or Brazil. The Natives thus assured of the paternal character of their neighbours, voluntarily bring their disputes before the President for arbitration, and cases have thus been brought by tribes residing very far inland. Their Schools, Churches, and Sunday Schools (each numbering about twenty-five) are supported

American Colonization Societies—

with commendable zeal, and are increasing in number. One Presbyterian and two Methodist High Schools have been very useful; and a handsome fund has been raised in Massachusetts for endowing a College. These results are working happily in the United States. The scheme has now proved itself to be practicable as well as benign, and appeals to the liberality of the free States and to the sympathies of thousands in the south, who have long lamented the existence of slavery. Now the way is open for conferring liberty on the slave, and, by due preparation, rendering him the instrument of blessing Africa herself. The venerable Bishop Meade, of Virginia, speaks with holy pleasure of being called upon to consecrate

numerous Chapels erected by pious planters for the use of their slaves, while one Church in South Carolina sends 17 Missionaries among the rice-fields, where they preach to 9000 slaves. Too often ultra anti-slavery zeal has checked this genial current. Agitation has caused unmingled evil to their cause. Let those in Britain who feel an interest in this great question lend their aid to those friends of Africa in America, who, abstaining from angry theory, have carried practical blessings to the sons of Africa; banished the Slave-trade and its horrors from 600 miles of its coast; and by the reflex operation of arguments and facts, have convinced the honest slaveholder that colonization is the best return which they can make their slaves for all the hardships which they have endured.

South Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE South-African Auxiliary Society at Cape Town has remitted 403*l.* 16*s.* 6*d.* on the Purchase Account, and 100*l.* as a Free Contribution. It has received 1649 copies of the Scriptures. The issues for the year are 3702 copies, and its receipts 475*l.* 13*s.* 9*d.*; of which the Free Contributions are 171*l.* 7*s.* 11*d.* Its total issues, since its foundation in 1846, have been 20,092 volumes. This Auxiliary, after some interruption from the excited state of the Colony, during the preceding year, on the subject of convict transportation, had been enabled to resume its labours. May it please God to avert any further and more disastrous interruption from the Caffre War! There are about 20 Branch Societies. The Auxiliary Society at Port Elizabeth has remitted the sum of 50*l.*, and sent a large order for books. The Branch Society at Uitenhage has made a separate Free Contribution of 26*l.* to the Parent Society. The Salem Auxiliary has remitted 24*l.* 8*s.* 6*d.*—P. 18.

CHRISTIAN-KNOWLEDGE SOCIETY.

The sum of 100*l.* has been granted toward a Church at Claremont. At D'Urban, the port of the Colony of Natal, 400*l.* has been raised, and the inhabitants are anxious to proceed with the erection of a Church; but they are poor, and have scarcely means to supply their own immediate wants. There is as yet no Church in this whole Colony, which is as large as Scotland; and the expense of building is very great. The Society has granted 40*l.* toward the Church; also 200*l.* toward a second Church at Port Elizabeth; 100*l.* toward a Church at Cradock; 100*l.* for a Church at Somerset; and 50*l.* for a School Chapel at George.

There are not less than 115,000 heathens within the Natal District alone, the greater number of whom have fled for protection from the cruelties of the King of the Zooloos. On each side, beyond the British Territory, there are perhaps 100,000 more. Scarcely any thing has yet been done for the conversion of these heathens. I am most anxious that the Church should at once found a Mission among them. In a few days I purpose starting in my cart for King William's Town, distant about 500 miles. If it

please God to bring me to that place in safety, it will, I believe, be the first time that a cart and horses will ever have accomplished the expedition.

Port Elizabeth is perhaps the most rising town in the Colony. We have there a Church which will hold 400. Almost all the pews in the Church are let. During my late Visitation about 500*l.* was raised toward the erection of a second Church, to be entirely free.

[*Bp. of Cape Town.*]

His Lordship had experienced many trials, and suffered much hardship, in the course of his arduous and laborious Visitation over the furthestmost parts of the Colony, Natal and Caffreland, rendered still more perilous and difficult by the badness of roads and the excessive drought which has universally prevailed and still prevails. [*Colin Campbell, Esq.*]

Books for Divine Service, and Bibles, Prayer Books, and Maps, value 15*l.*, have been granted for Tristan D'Acunha — P. 18.

RELIGIOUS-TRACT SOCIETY.

The total number of Tracts is—

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHREN.

The *Br. Wedeman* and *Sr. Stein* have been called to the Mission.

Groenekloof: 40 miles North of Cape Town—1808—*Brn.* C. F. Franke, H. B. Schopman, S. Christensen, A. H. Jaunasch — Communicants, 345 — Baptized: Adults, 226; Children, 558 — Candidates, 212: Total number under instruction, 1341—Pp. 19, 20.

Genádenal: 130 miles E by N of Cape Town; with an Out-Station at *Kopjes-Kasteel*—1736; renewed 1792—*Brn.* C. L. Teutsch, J. R. Kölbing, F. W. Kühn, D. K. Suhl, P. H. Brauer, F. T. Heinrich, Roser, Hartman—Communicants, 949—Baptized: Adults, 423; Children, 911; Candidates, 563: Total number under instruction, 2846—Pp. 20, 21.

The Training School at this Station was opened on the 12th of September 1838,

sued by the Auxiliary in two years amounts to 170,300, of which upward of 2000 have been granted, on application, to ships that have frequented Table Bay. The Rev. Alexander Hay, of Graham's Town, has remitted 75*l.* for a further supply, which has been sent to him, with a grant of 5410 Tracts. A remittance of 3*l.* has been received from Dr. Orpen. A grant of 5518 Tracts has been sent to him. The Rev. Thomas S. Hood, of Long Kloof, has received a further supply of 2*l.* in books for the library, and 4773 Tracts for emigrants. Emigrants and others proceeding to Port Natal have had grants of 10,600 Tracts. Mr. Dixon has received a supply of 20*l.* in books for sale.—Pp. 18, 19.

EASTERN-FEMALE EDUCATION SOCIETY.

At p. 426 of our last Volume an account was given of the proceedings of the Teachers in connection with the Society—P. 19.

with a view of training pupils from our Congregations in South Africa for Teachers, and in the course of time, should the Lord vouchsafe His blessing, as National Assistants. The number of pupils hitherto admitted amounts to 26. Of these, eleven have received appointments—two in Zoar and nine in our own Congregations. Two of the latter, though very useful, had to be excluded from fellowship and from service, on account of improper conduct. There are at present ten pupils in the Institution, five of whom are Caffres. Their attention, interest, and application are, on the whole, greater than formerly, which is partly, no doubt, to be ascribed to their Teachers having acquired a more perfect knowledge of the language in which instruction is given. But it is exceedingly difficult to induce them to think for themselves; and this defect is perceptible in the simplest things. They have a particular talent for music. [*Report.*]

Of the volunteers from our Settlements, the Hon. Mr. Field writes—"I

United Brethren—

am glad to inform you, that the men of your Institutions are behaving very well in Caffreland, and have given great satisfaction to the Governor, who pays every attention to their wants." They send quantities of Letters to their families, and you may see, when our post arrives, a crowd of women waiting for them. This shews that the Schools have produced fruit. The Letters all express thankfulness to God for His help afforded. The writer of one, alluding to one of the engagements, observes—"The Caffres were as numerous as ants, and it would have been impossible that we could have escaped, but for the Lord's help; and now every one must see that God does help those who call on Him." [*Br. C. R. Köbbing.*]

Our Congregation is still increasing, not only by its internal growth, but likewise by the introduction of such new comers as evince an earnest desire to be instructed in the Word of God, and whose application for union with our Church we cannot, therefore, refuse. As many members of this Congregation are, for the greater part of the year, engaged at the distant farms where they serve, they can seldom attend the Church at this place, and we are the more grateful for the new doors opened to us in the Boesjesveld and at Linde's Farm. [*Br. Suhl.*]

The families of the volunteers are liberally supplied by Government with rations, or a money commutation for them, so that, in this respect, they are in general as well off as if their husbands were at home. During the last months little has been done to bring the war to its conclusion. [*Br. Köbbing—May 27.*]

Elim: about 60 miles from Genádendal, and near Cape Aiguilla: with Out-Stations at *Hout-kloof* and *Duinronteyn*—1824—*Brn.* D. Luttring, John Fritsch, J. J. Müller, A. Lemmertz. Sr. Fritsch died on the 10th of November 1850—Communicants, 308—Baptized: Adults, 173; Children, 369; Candidates, 364; Total under instruction, 1214—P. 21.

Enon: on the White River, near Algoa—1818—*Brn.* Joseph Lehman, C. F. W. Klinghardt—Communicants, 92—Baptized: Adults, 66; Children, 120; Candidates,

26: Total under instruction, 304—P. 21.

After experiencing a continued drought for nearly a year, the Lord has again blessed us with a fruitful season, which enables us to cultivate the ground again. Our pump, which we regard as a particular blessing of our place, continues to be very useful. By improving and extending the mechanism we have been enabled, since August, to obtain much more water than formerly. The mill is in a good state, and a great benefit to the Congregation; and not less our smithy and joiners' shop, which occupy five or six Hottentots. The inhabitants have for some time been employed in the construction of a road across the Zuurberg, and they have, consequently, no suffering from want of food. Charles Jonas proves a very efficient Teacher, and keeps his School in good order. We regret, however, that some parents do not appear to value sufficiently the great privilege which they enjoy, in having a School to send their children to: some even appear to think that they are conferring a favour on us by sending them. [*Br. Klinghardt.*]

Very often have I wished to return my best thanks to you, and my other English Friends and benefactors, for the great gift of an English and Dutch Dictionary, which I received long ago. I am quite contented with the greater part of my children; some, though not all, are very diligent in learning: they read and write both English and Dutch well enough to deserve my satisfaction. I hope they love the Lord our Saviour, and are thankful to Him for sending them Teachers. How sorrowful am I sometimes to see so many almost quite naked. I am very sorry that I do not understand how to teach them singing too. More could be done in this if I had only an English Hymn-tune Book. I was acquainted with the English Tune-book already at Genádendal, where I played the organ frequently. [*Charles Jonas.*]

Of Enon, the latest news are by no means satisfactory. Br. Lehman remained with the men, while Br. and Sr. Klinghardt, with the women and children, and cattle, sought refuge at Clarkson. Some time after, when nothing further had been seen or heard of Caffres in that neighbourhood, Sr. Lehman returned to Enon, and Br. Lehman expresses a hope that they may be permitted

to spend the Passion Week quietly. But a Caffre, who had formerly lived at Enon, and was arrested there on suspicion of being a spy, and of having been the leader of the gang which carried off the Enon Cattle and murdered the two men, made his escape with four others from the prison at Uitenhage, notwithstanding that they were handcuffed. He now threatens that he will be revenged. [C. R. Kötling.

Br. Klinghardt fled to Clarkson, with 16 men, 33 women, 84 children, and 200 head of cattle: they arrived March 7th (p. 383 of our last Volume).

TAMBOOKIES AND HOTTENTOTS.

Shiloh: on the Klipplaat River—1828—Brn. J. A. Bonatz, E. H. Kschischang, J. D. Schärf, F. W. Nauhaus—Communicants, 86—Baptized: Adults, 60; Children, 152; Candidates, 464; Total under instruction, 762—Pp. 21, 22; and see, at pp. 381—384, an account of the Destruction of this Station, and some Particulars of Transactions which preceded, with a list of the Mission Premises which escaped the devastation that laid the rest in ruins.

There can be little doubt that a good number of our people maintained their fidelity up to the time of our quitting Shiloh, and that they afterward joined the rebels only by constraint. Even the well disposed, however, are greatly to be blamed, inasmuch as they failed to give information of the disloyal intentions of the others; but this is too much in character with the Hottentots' mode of acting. You may imagine that we left the place with feelings not to be described. The women cried and sobbed, and also some of the men; others looked on in sullen silence; the young people, who for some time had manifested an unruly and boisterous spirit, appeared cheerful and light-minded. Our children, in happy ignorance of what was passing, were highly delighted to have a ride: and little Sophy, who had received a new doll, was beside herself for joy, thinking we were setting out on a pleasure excursion. January 30th, in the afternoon, we left Shiloh, with hearts sad and depressed:

Jan. 1852.

we looked back on our beloved home, knowing that destruction would come upon it. On the following day there was terrible work at Shiloh. Many of the Hottentots fell on this occasion, some whose names we know; and it is remarkable that the worst were among the number of the slain. Amid the noise occasioned by the discharge of guns were heard the mournful cries, prayers, and hymns of the women and children, who were shut up in the Church. After we had spent five days at Kamastone, as there was no prospect of returning to Shiloh, we proceeded to Colesberg. On this journey, which may be made on horseback in four days, we spent a whole month, because our number was so large, and we had so much cattle with us. The children were very much delighted in the Karroo to see innumerable herds of antelopes and gnooks, but the rest of our way was through bleak and desert regions, where not a single tree was to be seen, and this in the hottest season. At last we reached Colesberg, where we were kindly received by Mr. Ortlepp. [Sr. Bonatz.

During the past season of sore trial, we had frequent and distressing opportunity of observing the great power which the enemy of souls exercises over those that listen to his insinuations. Persons who had experienced the Saviour's grace and mercy, who could speak of His love to poor sinners, and the intercourse with whom was truly edifying, became unfaithful to the Lord, and followed the multitude to do evil. When we perceived all this, we could hardly believe our eyes, for we feared lest the Saviour's words should be accomplished in these professors, that the last state of such is worse than the first.

How is Shiloh, that once flourishing place, become desolate! many houses burnt down, the Church changed into a castle, no songs of cheerful youth heard in the streets, but the shouts of the boisterous multitude, and the warlike songs of the Fingoes. Often do our hearts fail us, and we cannot but bemoan the sin of the people. Oh, it is a terrible spirit, the spirit of lawlessness and rebellion! I never witnessed any thing like it; people who to-day were faithful, to-morrow were altogether changed; and no exhortation, no representation, availed any thing; they ran headlong into destruction. How powerfully at times was

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United Brethren—

the influence of the Spirit of God perceptible, in the meetings which we kept with our Hottentots even during the last days: we could feel that the Lord was still stretching forth His hands toward a rebellious and gainsaying people, still desiring to gather them under His almighty wings, but they would not. And now, alas, their house is left unto them desolate!

[*Br. J. D. Schärf, May 9.*]

At p. 384 it was mentioned that Br. Bonatz had visited Shiloh for the purpose of ascertaining the state of the Station and the practicability of the brethren's return; and the 8th of April was fixed for the return of Brn. Bonatz and Gysin to Shiloh.

April 22—We arrived all safe at Shiloh, after our fatiguing journey, thankful to the Lord for His protecting care. The rumour having been spread at Whitflesea that we had 40 wives of the rebel Hottentots with us, the people were disposed to refuse us admittance, till they were convinced that this was untrue. Shiloh presents a very distressing sight. All the huts of the Caffres and Fingoes are burnt; some houses of the Hottentots are still standing, but occupied by the English and Fingoes. The dwelling-house of the Missionaries, with its blackened walls and gables, bears witness of sad events. We feel ourselves as strangers in the very place which we lately regarded as our home. The trees will blossom again, and bear fruit; but the Congregation, scattered and broken up, like a tree twice decayed, will it ever rise again and flourish? The Infant School was evacuated for us, and the old kitchen; but not only all our things, books, furniture, every little comfort belonging to ourselves and our children, but windows, doors, and, in fact, every thing is carried off or destroyed. Br. Bonatz having brought a joiner's bench with him from Colesberg, immediately set to work to make some necessary repairs and restorations. But our trust is in the Lord: He will help us.

[*Brn. Bonatz and Gysin.*]

Clarkson (the name given by Gov. Napier to the New Settlement at Koksbosch, after the well-known opponent of the Slave-trade): on

the Zitzikamma, among the Fingoes—1839—*Brn.* Adolph. Küster, Gust. Scharf—Communicants, 89—Baptized: Adults, 25; Children, 96; Candidates, 113: Total under instruction, 323—P. 22.

Robben Island: off Table Bay—The Leper Hospital removed from Hemel-en-Aarde—1822—*Br.* F. Stoltz—Communicants, 13—Baptized: Adults, 12; Children, 4; Candidates, 16: Total under instruction, 45—P. 22.

Mamre, on the Beka River—1848—*Brn.* Ch. F. Nauhaus, Th. Küster—Under instruction, 100—Pp. 22, 23.

Over Mamre a dark cloud appears to be hanging. The Hottentots at Harding make very little use of their Church; our brethren and sisters at Mamre are therefore still in great trouble, and have little to do. Had we not already built a house there, I would say let us go forward to Caffraria: there we have work enough before us, and our money will not be thrown away. On the Windvogelsberg there is a great deal of life; Br. and Sr. Gysin and Br. Nauhaus have plenty of occupation. According to Br. Gysin's last letter, there are thirty-eight Caffre Families living there, who all express a desire to hear the Word of God. I believe none of our Stations ever increased so rapidly: but the place is a favourite place of the Caffres, as Br. Bonatz wrote me not long ago. Br. Gysin has recently asked permission to build a Church and a School-house, as there is no more room in their temporary building. To this we have no objection.

[*Br. C. L. Teutsch, Oct. 1850.*]

This is one of the Stations which has been desolated by the war. No accounts have as yet reached us of the particulars; nor is any thing known respecting the state of the Mission Premises. The Brn. and Srs. Nauhaus and Küster were at Fort Peddie at the date of our last information.

Goshen: 1849: *Brn.* Gysin, A. Nauhaus. This Station has been for the present abandoned to the insurgent Caffres.

I am sorry I can give you very little fresh intelligence from the Eastern District, and the little which I can give is not of the most cheering kind. From Shiloh we have had no Letters for a month past; whether they are lost, or whether the communication is cut off, we do not know. From the newspapers we learn that things are getting rather worse than better. Several strong patrols, of 2000 to 3000 men each, have been sent out from head-quarters at King William's Town. Our men have been with them; for instance, twice in the Amatola Mountains, the stronghold of the Caffres. They had some hard fighting, especially between the 24th and 25th of May. Some Caffre Huts have been burnt, but not much cattle taken. One of our Genádendal Men was shot. Two died in the hospital during the last month, one in consequence of a wound, the other from disease. When the latter was visited for the last time by one of his comrades, he said, "Tell all my brethren that I am quite prepared to leave them. I cast myself wholly into the arms of Jesus. Give my faithful Teachers many thanks, and tell my old mother (he had been her only supporter) I shall see her no more in this life, but I hope to meet her once again before the throne of Jesus."

Colonel Somerset has been at the Kat River with a considerable force, but did not, it is said, succeed in bringing to submission the people who have taken refuge in the mountains. In the north, the Cradock and Colesberg Levies, who had co-operated with Capt. Tylden against the Tambookies, have been obliged to return home, partly to sow their fields; and the Tambookies again spread devastation over the new district of Albert and Cradock. Some farmers have been killed, much cattle stolen. We hear nothing of Whittlesea and Shiloh. Hitherto the Caffres have never succeeded when they attacked a fortified position, but they may carry away cattle and sheep. Sandilli has ordered his Caffres to spread over the Colony like wolves, and they do so in the districts of Albany and Somerset, plundering and burning the farm-houses.

The Fingoes at Clarkson have shewn that spirit of charity by which they are generally animated. Of their own accord, they collected among themselves two muids of Indian Corn, and brought it to Br. Küster for distribution among their suffering brethren and sisters at Enon. The donation of two muids of Indian Corn, worth about 2l. 10s., was a very handsome one, considering their poverty; and their readiness to assist their suffering brethren is the more pleasing, since these Fingoes did so entirely of their own accord.

In the Sovereignty beyond the Orange River, the mighty Moshesh, irritated by some measures of the English Agent, Major Warden, and his interference in the quarrels between the Native Chiefs, who are nominally independent, seems to have likewise joined the war party. Major Warden, with his forces, is marching against him. You will see by these reports that the end of the war is not yet to be foreseen.

[Br. Kolbing, June 24.]

LONDON MISSIONARY SOCIETY.

Cape Town—Wm. Thompson, Minister of Union Chapel, and Agent for the Society's Missions in South Africa. The Rev. Wm. Elliott has removed to George Town. The Rev. Dr. Philip departed this life on the 27th of August, at Hankey, whither he had gone to reside after his retirement, through the infirmities of age, from Missionary Labours. In the Juvenile School 167 Scholars, in the Sunday School 90—Pp. 23, 524.

The Services at Barrack-Street Chapel have been conducted since Mr. Elliott's removal by Ministers casually sojourning in Cape Town.

[Report.]

HOTTENTOTS.

Paarl: 85 miles N E of Cape Town—1819—with 5 Out-Station—George Barker—Communicants, 100—Schools, 2: Infant Scholars, 100; Sunday, 200—P. 23.

The total number of persons in the village, within the sphere of the Missionary's Labours, is about 700. In this are included a Congregation of 200 White Persons, members of the Colonial Church, and a Coloured Congregation, to which a member of that Church preaches in the evening to upward of 100. Mr. Barker's efforts are not restricted to the Station. He is in the habit of performing weekly itinerancies in different directions,

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and has access to upward of 400 people, European and Natives. [Directors.

Tulbagh: 75 miles N E of Cape Town—Mr. Zahn, of the Rhenish Missionary Society, takes charge of this district, Mr. Vos being too infirm to take any active duty—P. 23.

Caledon: 120 miles E of Cape Town: 1811: renewed 1827—Daniel Helm—Communicants, 268—Scholars 156—P. 24.

f The attendance on the various Means of Grace has been very encouraging, and the Schools continue to tell with good effect on the juvenile portion of the community. The peace of this settlement has of late been seriously disturbed by a movement on the part of some of the older inhabitants, who have attempted to set up a claim of exclusive right to the lands of the Institution. At the very time, however, when the excitement prevailing on this subject was at its height, the Missionary was cheered by observing a decided attention to Divine Things among a few of the young people. [Report.

Pacaltsdorp: 245 miles E of Cape Town—1844—Wm. Anderson, T. Atkinson—Communicants, 73—Scholars: Day, 50; Infant, 90; Sunday, 100—P. 24.

I think I may say there is a decided improvement; and I trust it will continue to advance. We had lately the happiness of receiving three new members into the Church. There are about twelve who may be considered as inquirers; some of them very earnest and persevering; and I am assured by several of our leading members, on whose judgment I can rely, that there is certainly a good work going on to a greater extent than we were ready to suppose. [Mr. Atkinson.

Dysalsdorp: 45 miles N of Pacaltsdorp—1838—B. E. Anderson—Communicants, 91—Scholars: Day and Infant, 123; Sunday, 280—P. 24.

There have been twenty-four Communicants transferred to the care of Mr. Wood at Long-Kloof. When it is considered that many come from great distances, being sometimes obliged to leave their homes on Friday to reach the House of God by the

Sabbath, who will doubt but they are actuated by a real desire to benefit their souls? And could you see them, when collected for the Service of God, the stillness prevailing during the hours of worship, the marked attention of most, and the tears rolling down the cheeks of some, would delight you, and you would feel compelled to exclaim, *This is the Lord's doing; it is marvellous in our eyes!* But, alas! they have numerous obstacles in their way to Christ and salvation: many of them are extremely ignorant, while others are easily led astray. Still God is doing His work. It is peculiarly gratifying to see the eagerness evinced by old and young, during the hours of instruction: not unfrequently you will see an old grey-headed man learning his letters from a boy of four or five years of age.

[Mr. Anderson.

Hankey: near Chamtoos—1825—with an Out-Station at *Kruis Fontein*—Communicants, 140—Scholars, 270—Pp. 24, 25.

The period under review has been marked by a decided improvement in the temporal condition of the people, and by some advance in their spiritual state. There have been ten additions to the Church, and the number of inquirers is about thirty. Nor are there wanting indications of an approaching revival of religious feeling on a wider scale; particularly in the young men. Immediately on the announcement of a class for general improvement and biblical reading, twenty-five enrolled themselves as members. Their attendance on the Means of Grace, and their whole conduct, shew that their attention has been arrested by the great truths of the Gospel. The Schools for the juvenile classes are prospering. The Adult Sabbath School has also been attended with very marked benefits, ever since it was conducted on the plan of Bible Classes. The Scriptural knowledge of the people has increased.

As there are Fingoes in the settlement and neighbourhood, a Service in the Caffre Language, since Mr. Christie's arrival, has been held every Sabbath Morning.

[Directors.

Bethelsdorp: 450 miles E of Cape Town—1802—Joseph Kitchingman—Communicants, 100—Scholars, 70; Infant, 60; Sabbath, 40—P. 25.

On Wednesday, October 10, 1849, Mr. Kitchingman was ordained at this Station to the office of the Christian Ministry. As a son of their late beloved Missionary, who had so long and faithfully laboured among them, and as having been himself for several years the Schoolmaster of the Station, Mr. Kitchingman's ordination was regarded with feelings of the deepest interest by the people of Bethelsdorp. His Sabbath-Morning Congregations throughout the year had usually comprised from two to three hundred hearers; but the attendance on the Evening Services had so visibly declined, that he had assigned to some of the more advanced and efficient of their number the work of going out on the Sabbath Days to the neighbouring farms, to dispense the Word of Life to such of their fellow-countrymen as have not the privilege of residing on this or kindred Institutions.

[*Report.*

Port Elizabeth: Adam Robson: Wm. Passmore, *As.* — Communicants: Europeans, 90; Native, 149 — Scholars: English, 100; Native Dutch, 30; Fingoes, Day 50, Sunday 50 — Pp. 25, 26.

Some circumstances have been felt to a greater extent than usual. Among these, are the wandering habits which characterize the Fingoes, and their consequent change of residence. Of those who cannot be persuaded to attend the means of instruction, many are falling into a state of mental and moral degradation. Much of their hard-earned gettings (formerly hoarded with miserly care) is now spent in the canteen, from which they return in a state of intoxication. It must not, however, be inferred that the state of the Fingoes, as a whole, is more degraded than formerly. On the contrary, of those who may be regarded as decent, useful members of society, there is an obvious and growing increase. These are not found in the House of God on the Sabbath, and in the canteen in the week: they are a class separate and distinct from the others.

[*Missionaries.*

Uitenhage: 20 miles N W of Port Elizabeth — J. T. Paterson — Communicants, 230 — Schools, 3; Scholars, 234. The sum of 154*l.* 9*s.* 8*d.* has been contributed to the Parent Society — P. 26.

There is a growing desire to listen to the Word. On occasion of Public Service, the Chapel, which holds about 600, has usually been crowded with attentive worshippers; nor have instances of deep and salutary impression been wanting. Twenty-one adults have been admitted, through the rite of baptism, into communion with the Church, while many others are Candidates for the same privilege.

[*Report.*

This village has been subjected to a very demoralizing influence by the opening of a great many canteens, so that the temptations to sin have been surprisingly increased; yet, thanks be to God's restraining grace, we have not had in a single instance to exercise the discipline of the Church on the score of intemperance.

[*Mr. Paterson.*

Theopolis: 550 miles E of Cape Town — Communicants, 50 — Scholars: Day, 61; Infant, 78; Sabbath, 45 Adults, and all the children of the other Schools — P. 26.

Since the removal by death of its late venerable Missionary, Mr. Sass, this Station has been regarded as an Out-station of the Grahamstown Mission, and, as such, has been visited by Mr. Smith, who commenced these occasional labours in August 1849, and who has been assisted therein by Mr. Thomas Edwards, formerly an Agent of the Society, and by one of the Deacons. The Sabbath and Week-Day Services have been maintained without interruption, the Sabbath Congregation averaging about 200 persons.

[*Report.*

It is with pain we have to add that this Station has been destroyed in the war now raging with the Caffres, and is abandoned.

Grahamstown: in Albany District — W. Y. Thomson, N. Smith — Communicants, 262 — Scholars: Day, 109; Sunday, 135 — P. 26.

At no former period has greater harmony prevailed among the members of the Native Church, and the people generally have evinced a disposition to unite their efforts in furtherance of the cause of truth and righteousness.

The attendance on the Means of Grace, both on the Sabbath and the week-day, has been well sustained. At the four Out-stations, likewise, which are periodically visited by Mr. Smith, or some of the

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members of the Church, encouraging progress has been made. [Report.

Graaf Reinet: Thomas Mer-
rington, As. Communicants, 65
—Scholars: Day, 140, Adults,
35; Sunday: Adults, 45, Chil-
dren, 40—P. 26.

There is reason to hope that some have been led to mourn in secret under a sense of sin. Five new members have been added to the Church, and two inquirers after the Truth, who had been called away by death, gave before their departure hopeful evidence of their interest in the Saviour. The School-children have, through the Divine Blessing on the zealous efforts of an efficient Teacher, made satisfactory progress. The temporal interests of the Station have been injuriously affected by drought, and also by the stagnation of trade. [Report.

Kat River—1829—With Out-
Stations—James Read, James
Read, jun. Communicants, 600,
of which 36 have been added
during the year—Schools, 8—
Scholars, 600—Pp. 26, 27.

The Annual Meeting of the Kat-River Auxiliary, held on the 15th of September, was the anniversary of the day on which, fifty years before, the Rev. Jas. Read, sen., landed at Simon's Bay, as Missionary to the Hottentots. "If it be true," observes the local reporter, "that the man who makes a blade of grass to grow where it never grew before is a benefactor to his fellow-men, how great are the blessings which our venerable and respected Minister, and his brother Missionaries, Drs. Philip and Vanderkemp, and others, have imparted to this land, which fifty years ago was a wilderness of sin and ignorance."

The population of this settlement is 5000. At Phillipton, the Central Station, a large Chapel, to which the people have liberally contributed, has for some time been in the course of erection, but adverse circumstances have hitherto prevented its completion.

Previously to the war of 1846 there were in operation twelve Day and several Infant Schools, with an aggregate attendance of from 700 to 1000 scholars; but the numbers have since undergone a somewhat considerable reduction. The

Missionaries possess a good printing-press, but its operations have been entirely suspended for want of funds.

The people have also suffered severely of late, from the prevalence of drought, locusts, and rust, by which their successive crops have been destroyed. [Report.

The calamitous war which has broken out between the Caffres and the Colonial Government has driven the Hottentots, settled at the Kat River, from their homes, while their property has been scattered, plundered, or confiscated. Messrs. Read, father and son, have been deprived of all they possessed. Mr. Read, who has served in the Mission more than 50 years, and is now nearly 80 years of age, says, "I have now nothing left me but my dear children."

Tidmanton, Out-Station to Kat-River Station, and formerly called *Blinkwater*: Arie Van Ruyer—Communicants, 150—Schools: Day, 2; Boys, 80; Girls 130—P. 27.

Mr. Van Ruyer has in attendance on his ministry an average Congregation of about 500 persons, and the Lord has borne testimony to the power of His Word, in impressing the hearts of sinners, of which gratifying evidence is afforded by the fact, that the Church has received an accession of 33 new members. [Report.

Recent advices have brought the painful intelligence that the whole of this Station, except the Chapel, has been burnt, or otherwise destroyed, and abandoned.

Cradock—1839—Robert Barry Taylor—Communicants, 33—Scholars: Day, 60; Sabbath, 125—P. 27.

Missionary Effort at this Station embraces three distinct classes of population—the English, Natives using the Dutch Language, and Natives using the Caffre. The English Congregation has from various causes somewhat diminished, but the members are more united than formerly, and manifest greater activity. In the Native Church and Congregation using the Dutch Language, chiefly Hottentots, and those formerly apprentices, the Missionary has, with some exceptions, expe-

rienced considerable encouragement. The Congregation has become more stable: several additions have been made to the Church, and the pecuniary contributions to the cause of Christ have been augmented. The Caffre Congregation is composed of Fingoes and Tambookies. Mr. Taylor is accustomed to preach to these people at an early hour on the Sabbath Morning. [Report.]

Long-Kloof—1840—T. S. Hood—Communicants, 73—Scholars: Day and Infant, 113; Sabbath, 200 Adults—Pp. 27, 28.

There has been a steady onward movement in each department of effort. [Report.]

Two of those admitted by baptism, a man and his wife, had been residing here about four years in a careless, hardened state; in fact, their indifference respecting the preaching of the Gospel was so great, and their conduct so objectionable, that we began to entertain serious thoughts of getting rid of them. One day I was informed that the man was under serious impressions; shortly afterward the conduct of both underwent a complete change, and after a diligent attendance on the Means of Grace, they had evidently become new creatures. The man considers that his heart was opened at one of our Prayer Meetings, on occasion of prayer being offered by an individual whom he had formerly known as a fellow-sinner, when he was forcibly struck by the idea that such words could be uttered only by one who had been turned from darkness to light. From that time he sought and obtained mercy. Thus are we instructed to sow, and not to faint, for in His good time He will cause it to grow.

[Rev. T. S. Hood.]
Colesberg—1840—T. S. N. de Kock—Communicants, 40—Scholars: Day, 70; Sabbath, 80—P. 28.

The Missionary reports generally that the cause of the Redeemer continues to prosper, and that there is abundant cause of gratitude for the measure of good that has resulted from the labours of the past year. [Report.]

Somersset: 3 Out-Stations—1842—J. Gregorowski—Communicants, 155, of whom 43 have been added during the year—Scholars: Day, 31; Sabbath, 130—Pp. 28, 29.

The precious seed—the Word of Truth—has found in this portion of the vineyard a genial soil, and the fruits have been of a corresponding character. A very general desire for improvement in knowledge has been awakened, and the Schools have been uniformly well attended by young and old. [Report.]

Many of the adults have learnt to read. In the country many of the people who can read teach their neighbours, and the members of the Church hold religious meetings which I encourage by itinerating. Thus, by the grace of God, knowledge increases among the Natives in the country, as well as in town. It is pleasing to see adults, and even aged persons, trying to learn to read, and to witness the delight evinced by those who already possess the privilege of reading the Holy Scripture. The awakenings have also spread far and wide. Sometimes nearly whole families manifest anxiety about the salvation of their souls, come frequently even days' journeys to the Service, pray in secret, and speak with me and the members of the Church about their state, and are desirous to learn, and to subscribe to the Mission Cause. [Rev. J. Gregorowski.]

A Popish Priest, who took up his residence in this locality at the beginning of the year, having failed to make proselytes, has since taken his departure.

[Report.]
Fort Beaufort—Joseph Gill—Communicants, 146—Schools, 9: Scholars: Day 240, Sunday 300—P. 29.

This is an important sphere of Missionary Labour. The District, however, having suffered severely from long-protracted drought, and the inhabitants kept in suspense by the rumours of an approaching irruption of the Caffres, the resources of the Station have not had full scope for development. The Congregation has averaged 500, and at the principal Out-Station, at Birklands, the Schoolroom lately erected there has usually on the Sabbath Day been well filled with Fingoes and Caffres. There are 43 inquirers and Candidates for Church Fellowship.

In the educational department of the Mission good progress has been made. [Report.]

CAFFRES.

Caffreland—Buffalo River: (King William's Town) J. Brown-

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lee — Communicants: Hottentots, 74; Caffres, 72—Scholars: Day 40; Sabbath 100 Adults—P. 29.

There has been an advance of the cause of God greater than at any former period. The Caffre Place of Worship has generally been filled on the Sabbath with attentive hearers.

Of the thirteen individuals, most of whom are young, recently received into Church Fellowship, it is gratifying to hear that the holy doctrines which they profess have been illustrated in their daily walk and conversation.

The Hottentot Congregation is mostly composed of persons belonging to the Cape-Mounted Rifles. The two companies formerly at this place have left. There has been for some time past a gradual increase of religious feeling among this class, and its moral influence has extended over the entire community, with but few exceptions. The Missionary reports that in his visits to the barracks all is quiet and orderly.

The desire to learn to read has become very general; a Sunday School is in effective operation; and four evenings in the week are dedicated to the further improvement of the Sunday-School Scholars.

[*Report.*]

Knapp's Hope — F. G. Kayser — Communicants, 22—Schools, 3: Scholars: Day, 55; Sunday, 50—P. 29.

Though the regular attendance on the Means of Grace at this Station does not exceed 100 persons, the Missionary's sphere of influence is enlarged by his periodical and assiduous visitation of the neighbouring kraals. These labours have been attended with gracious tokens of the Divine Favour. "There are eight persons earnestly seeking rest for their souls."

[*Report.*]

This Station has been burnt or otherwise destroyed by the Caffre War. The Missionary and Settlers were compelled to abandon it.

Peelton—1848—R. Birt. The circumstances under which the Missionary was led to migrate, accompanied by a few faithful friends, from Umxelo to this place, were detailed in our last Survey—P. 29.

The first undertaking of the new set-

tlers was the erection of a temporary cottage for the Missionary and his family. They then set about building suitable dwellings for themselves; but the want of accommodation for Divine Worship was so much felt that they agreed to lay aside all other work and commence the erection of a Chapel, which, by the exercise of much self-denial and persevering industry, was at length happily achieved. [*Report.*]

A Day School, under a Native Instructor, comprising 65 pupils; a School of 34, learning the rudiments of English, writing, &c., under an European Master; a Sabbath School of 80 or more children and youths, and about 30 adults, orderly and well-taught by 12 Teachers, and conducted by a Superintendent; a Congregation of 200 souls on the Lord's Day, and the Scriptures expounded every morning to about 60 or 80 persons, and often more;—these means, in connection with a little Church consisting of 52 members, some of whom are valuable Evangelists, will undoubtedly use an influence upon the surrounding neighborhood.

[*Rev. R. Birt.*]

Such was the hopeful state of things at this Station until the breaking out of the war, when a sudden and disastrous change came over the scene. A horde of wild Caffres broke into the settlement, putting the inhabitants to flight, and destroying in their course the fruit of the Missionary's labours. Mr. Birt was the reluctant witness of the plunder and spoliation of which his poor people were the victims, and he was himself compelled with his family to seek a temporary asylum at the neighbouring Station at King William's Town, whence he afterward proceeded to Cape Town.

[*Report.*]

Peelton is completely destroyed, and is one of twenty principal Stations belonging to the London and other Missionary Societies which have been laid waste by the Caffre War.

GRIGUAS, CORANNAS, BECHUANAS.

Griqua Town: 530 miles N E of Cape Town, with 8 Out-Stations—1801—Isaac Hughes, E. Solomon—Communicants, 550—Schools: Day and Infant, 8; Sunday, 10; Scholars: Day and Infant, 400; Sunday, 830—Pp. 29, 30.

Severe and long-continued drought, aggravated, at the commencement of the year, by the ravages of immense swarms of locusts, by which all the corn, maize, and garden produce of the people were destroyed, together with the pasturage of the country, have had a depressing influence upon this Mission; but notwithstanding these and other painful drawbacks, the labours of the Missionaries have not been unattended with some gracious tokens of the Divine Favour.

Mr. Solomon reports that the people have made visible progress in knowledge and the arts of civilization. The Day Schools have also been well sustained. Throughout the district, sixteen new members have been admitted to the Church, and there are several Candidates for Communion. The Vaal-River Section of this Mission, now called *Backhouse*, under the more peculiar charge of Mr. Hughes, appears to be mainly contingent on the success of a project for leading out the waters of the Vaal River, to irrigate the lands occupied by the settlers; and we regret to add, that in the opinion of competent judges the difficulties that have hitherto obstructed the work are of a very formidable, if not insurmountable character.

[Report.]

Lehatlong: on the Hart River, among a branch of the Batlapi Nation — Holloway Helmore — Communicants, 300—P. 30.

This locality has suffered extremely from long-protracted drought, by which the cattle have perished, and the people have been reduced to great straits. Numbers have been compelled to wander about the country with their families, in search of food, thus inducing habits unfavourable to the course of instruction. The calamity has, however, stimulated the men to undertake those arduous field-labours which had previously devolved on the females. They have dug water-courses for irrigation, purchased or borrowed ploughs, and taken the management of the corn-fields entirely into their own hands. "I met a child the other day," Mr. Helmore observes, "who had returned to the Station with the permission of her parents, she having told them, that if she might only attend the School, she would be content with a draught of milk morning and evening for her sustenance."

At the Out-station at Boregelong eleven Jan. 1852.

members have been received into Church Fellowship In this town, which is one of much importance, a Church containing 134 members has been planted among a population of 2500 heathens. The Chief Gasibonoe, though he acknowledges the truth of Christianity, is still a heathen in practice.

Lingopeng, the other Out-station, is also an interesting place, and the judicious labours of the resident Teacher have been much blessed.

The number of Church Members connected with the locality is 38. [Report.]

BOSJESMANS.

Philippolis: on the north side of Cradock River; with Out-Stations—1831—C. J. Van der Schalk —Mr. Christie has removed to Hankey — Communicants, 353 — Scholars, 70—P. 30, 31.

On account of the frequent absence of large numbers of the people, while engaged in the cultivation of their farms, in tending their cattle, and other adverse influences, the course of religious instruction has of late been seriously interrupted. During a part of the year the preaching of the Word has been attended by no fewer than six or seven hundred Griquas, while at other times the Congregations have been greatly diminished. The attendance of the Bechuanas has been less fluctuating. The number of Candidates for Church Fellowship is 70. [Report.]

BECHUANAS.

Lattahoo: 630 miles N E of Cape Town—1817—Robert Mof-fat, Robert Hamilton, Wm. Ashton—P. 31.

At present our Missions (I mean in this quarter) are not prospering; conversions are few, and, of course, few additions to our Churches; some delinquencies; Candidates not numerous, nor increasing. We need the Spirit's quickening influences. We long for a season of revival, such as we witnessed when the work of faith commenced here. True, many have been divinely called from the grossest darkness to the marvellous light of the Gospel, and have been made partakers of the powers of the world to come. Our Public Services, especially on the Sabbath, are well attended; and I am sure, were you to witness the decorum and fixed attention which characterize our Congregations, you would say, what I am

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often induced to say, Such hearers surely cannot always remain hearers only. Knowledge, it is also true, is increasing, and probably extending to a degree we are not aware of. Very great advances have been made in civilization; so that, were those persons who saw the state of things as I saw them at the commencement of the Mission to see them now, they would be amazed at the transformation. But we long to witness more life and energy in the native character. We could wish to see our members more in earnest, and concerned for the salvation of those around them. This season has been one of great drought. Nine months without rain, and no native harvest except on irrigated spots. This, with the general want of grass, and consequent want of milk, has, of course, a very depressive influence on the native mind. We are thankful that rains have begun to fall, and if they continue there is still time for the hills and plains to be covered with verdure. We are all as busy as we well can be. All my time spared from public engagements is taken up with the work of translation. Brother Ashton, also, when not occupied in direct Missionary Work and the charge of the School, is constantly employed in the printing and bookbinding department, beside assisting to correct for the press. A new edition of the Proverbs, Ecclesiastes, and Isaiah, has just been printed. I am at the present moment engaged in revising the smaller prophets, Genesis, Exodus, and Deuteronomy, and nearly all the Leviticus, in manuscript. The work has many interruptions. But if we do not accomplish all we wish, we have the satisfaction that we are doing all we can for the advancement of the Redeemer's Kingdom. [Rev. R. Moffat.]

Mamusa, to the north of Touns : on the Kolong or Hart River—1844—Wm. Ross—Communicants, 115—Scholars : Day, 25; Sunday, 40—Pp. 31, 32.

Through the earnest exhortations of their Missionary, the inhabitants have begun, and with encouraging success, to cultivate the land, to provide themselves with a more adequate supply of the necessities of life.

On occasion of Mr. Ross's visits to the Out-station at Bolibeng, he has felt encouraged by the goodly numbers that have assembled to listen to the Word of Life.

The believers among the Bamairas, though often severely tried by the difficulty in obtaining food, continue to walk consistently with their profession. They are building a Chapel, and evince their love to their Saviour by contributing well, according to their means, for the extension of His Kingdom.

Among the Bahuratsé, also, there are many who afford gratifying proof that they love and value the Gospel. [Report.]

Mabotsa : among the Bakhatlá—1844—R. Edwards, As.—P. 32.

The Bakhatlá manifest no concern for the future well-being of their offspring, and consequently the repeated efforts put forth with a view to the systematic training of the young have proved nearly abortive. The Chief is indeed professedly favourable to the objects of the Missionary, and to the cause of education in particular; but neither Chief nor people have yet evinced any earnest desire to profit by the instruction brought within their reach. [Report.]

Kolobeng—David Livingston—P. 32; and see, at p. 156, a notice of Mr. Livingston's second journey into the interior.

The usual returns as to the religious state and prospects of the Bakwain Mission have not come to hand; but from the tenor of the latest communications there is little reason to hope that any favourable change has taken place since the date of the last Report. The extreme privations the people have been called to endure, from the scanty supply of the necessities of life, have greatly retarded their social improvement; and indeed, after a fair experiment of the capabilities of the soil, it has been ascertained that there is so little probability of their being able to rear the native produce, upon which they depend for their sustenance, that it is expected the settlers, accompanied by their Missionary, will shortly migrate to some more promising locality.

In April of last year Mr. Livingston, accompanied by Mrs. Livingston, also by Sechele, the Chief of the Bakwains, and Mebaloe, a Native Teacher, proceeded on a second visit to the Lake of Ngami, the scene of his former discoveries. The journey having been entered upon at an unfavourable season of the year, the party found their progress unexpectedly obstructed by the prevalence, in the Lake region, of a venomous insect, and also of

marsh fever of a dangerous type, so that they were compelled to retrace their steps. But though few or no important objects were achieved on this occasion, yet, as the Teoge, a river which falls into the Lake at its north-west extremity, is reported to flow southward with great rapidity, the region beyond must have a considerable elevation, and hopes are consequently entertained that localities may be found in that direction unexceptionable on the score of health. With a view to the solution of this interesting problem, Mr. Livingston proposes to undertake another journey at the first convenient opportunity.

The hope may therefore still be encouraged, that the obstacles encountered last year may not be found, in the good providence of God, insuperable, and that a way may yet be opened for the access of the Word of Life. [Report.]

Bahurutse, 25 miles from Towns: *Matebe*—Walter Inglis—P. 32.

The Bahurutse having been favoured with a good harvest, their temporal con-

dition and prospects have somewhat improved, and the population of the settlement has been augmented by immigrations from other places. But the people generally continue to manifest the same indifference as in former years to the great concerns of religion; and the Missionary has still to deplore that his oft-repeated and earnest appeals have not served to awaken in his hearers that compunction for sin, and those yearnings after a new and spiritual life, which would afford proof that their hearts had become the subjects of a saving change. Notwithstanding these discouragements, Mr. Inglis has succeeded in organising a small Church, consisting of seven members, of whom five had joined the Station from Kuruman, and the other two are Hottentots, previously residing at Matebe.

The work of instruction among the young has also been attended with serious difficulties, owing to the irregularity of their attendance at School. The present scholars belong to families who recently removed from Kuruman. [Report.]

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CAPE TOWN AND NAMAQUAS.

Cape Town, with Out-station at *Rondebosch*—Wm. Moister, *Gen. Superint.*, Barnabas Shaw, Benjamin Ridsdale—*Wynberg*, *Simon's Town*, and *Diep Riviere*—Richard Haddy, Matthew Godman, John Thomas, jun. The Rev. Wm. Moister and Mrs. Moister, Rev. John Thomas and Mrs. Thomas, embarked for the Cape on the 19th of November, and reached Cape Town in February. Teachers: Paid, 2; Gratuitous, 25 (returns imperfect) — Communicants, 396 — Scholars: Male, 342; Female, 420—Pp. 32, 33, 112, 288.

At *Cape Town* the Society is in a healthful and cheerful condition. The Congregations are large, and though several new pews have been erected, every sitting in the Chapel is taken. The Day and Sabbath Schools are also in a satisfactory and flourishing state. Considerable improvement has taken place at *Wynberg*. More zeal and devotedness have been manifested among the Church Members, while many around are beginning to feel after God. A new

Chapel, fifty feet by thirty-two, is being built by the munificence of J. M. Maynard, Esq., at a cost of about 1000*l.*, which, when finished, will be presented by that gentleman to the Society. At *Simon's Town* the work is steadily advancing amid many difficulties and disadvantages. The humble and simple piety of the Church Members has often cheered and encouraged the soul of the Missionary. The School Operations are conducted with great zeal and perseverance. [Report.]

Cape Town is situated on the margin of an extensive bay, and immediately under Table Mountain, which rears its majestic head to the height of 3582 feet above the level of the sea. The streets are laid out at right angles, and many of the buildings are substantial and elegant. The town is well supplied with water, and lighted with gas. Omnibuses, waggon, and carriages are constantly on the move, reminding one of the hurry and bustle of London; and altogether Cape Town has more of an English aspect than any foreign place I ever visited. It is inhabited by about 30,000 people, of almost every variety of language and complexion. The respective Christian Communities in this city have nobly exerted themselves on behalf of these

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outcasts, and on behalf of the population generally; and Methodism has not been behind in this work of Christian Charity. The Congregations are generally large and attentive. There is not only a general good feeling among the members of the respective Churches, but the Ministers of most of them meet together to breakfast once a fortnight, at each other's houses, in rotation, when an hour is spent in religious conversation and prayer. At the first meeting of this kind which I attended there were present one Clergyman of the English Church, three Wesleyan Ministers, two Independent Ministers, one Minister of the Dutch Reformed Church, and one Minister of the Scotch Church. [Rev. W. Moister.

Stellenbosch, Brackenbury Valley, and Cape Flats—Edward Edwards. Teachers: Paid, 2; Gratuitous, 5—Communicants, 114—Scholars: Male, 113; Female, 116—*Somerset West*: Richard Ridgill. Teachers: Paid, 2; Gratuitous, 12—Communicants, 192—Scholars: Males, 110; Females, 158—P. 33.

There has been a small increase in the Church Members in the *Stellenbosch* Circuit. Several of our people have died in the Lord. The children in the Schools make progress in useful and Scriptural Knowledge. An increase of twenty members has also been realized in the *Somerset-West* Circuit. [Report.

Lily Fountain, near Khamiesberg, in Little Namaqualand—1807—Joseph Jackson—Teachers: Paid, 1; Gratuitous, 12—Communicants, 135—Scholars: Males, 60; Females, 70—P. 33.

The Congregations at *Khamiesberg*, continue to be as large as in any former year, and "a strong desire is generally evinced to learn to read, and to possess a Bible." [Report.

Nisbet Bath, with Out-Stations, in Great Namaqualand—1834—John A. Bailie, As: Teachers: Paid, 11; Gratuitous, 30—Communicants, 344—Scholars: Male, 200; Female, 343—P. 33.

The Missionaries in the *Nisbet-Bath* Circuit have at present to contend with

serious difficulties, arising principally from the opposition of the Chief of this Tribe of Namaquas, who since the death of his wife appears to have taken an utter aversion to all religious instruction. "Many," however, during the year, "have been turned from sin to Christ," and 13 adults have been admitted by baptism. [Report.

Damara Country—1843—*Concordiaville*: vacant—*Elephant Fountain*: Joseph Tindall—*Roodo Volk*: vacant. Teachers: Paid, 6; Gratuitous, 23—Communicants, 202—Scholars: Male, 145; Female, 215—P. 33.

There has been a necessary suspension of our work, for a season at least, on the *Concordiaville* Station, as well as at *Roodo Volk* and *Elephant Fountain*; and the brethren Godman and Thomas, who, with their excellent Wives, were about to set forth from Cape Town to reinforce that Mission, have, in consequence of the present disturbed state of the country, been detained by the General Superintendent and the District Meeting, and will be employed in the Cape Town and Wynberg Circuits until the advice of the Committee shall have been received as to the best course to be pursued in connection with our future operations in the *Damara Country*. [Report.

ALBANY.

Grahamstown: Wm. Shaw, Gen. Superint. Henry H. Dugmore, George Chapman—*Salem* and *Farmerfield*: John Edwards—*Bathurst* and *Lower Albany*: John Smith, jun.—*Fort Beaufort* and *Upper Albany*: Francis P. Gladwin—*Port Elizabeth* and *Uitenhage*: John Wilson, jun.—*Cradock*: Eben. D. Hepburn, As.—*Somerset*: George H. Green—*D'Urban* and *Fort Peddie*: George Parsonson—*Newton Dale* and *Waterloo Bay*: Charles White, As. Teachers: Paid, 23; Gratuitous, 257—Communicants, 1362—Scholars: Male, 990; Female, 1200—Pp. 33, 34; and see, at pp. 248, 288, 327, 368, 447, Notices of the Caffre War.

Previous to the breaking out of the

Caffre War, a very encouraging state of things prevailed in this district. Perhaps the most marked feature in the official Report is the steadily progressive character of our Missionary Operations. Without any very extraordinary amount of success, as distinguishing one locality more than another, a net increase is reported throughout the district of about 350 Members, with 400 still on trial. It is right to add, that all our important Stations beyond the Great Kei River, in "Caffraria Proper," are wholly uninfluenced by the war. The new Chapel at Grahamstown has at length been opened. In the native department "the Congregations continue large," but comparatively few additions have been made to the Society. The Native Congregation will occupy the Chapel which, in consequence of the opening of the new Chapel, has been recently vacated by the English. The Schools, both English and Native, continue in successful operation. The Salem and Farmerfield Circuit is enjoying great prosperity. At *Salem*, our Sabbath Services are "attended by all the inhabitants of the village, and, with a few exceptions, by all residing in the surrounding neighbourhood." The spirit of prayer has been poured out at *Farmerfield*, and "many have been brought under lasting conviction." The Church is "spiritually prosperous."

The Schools throughout the Circuit are "in an efficient state." The report from the *Bathurst* and *Lower-Albany* Circuit is very satisfactory. In the native department, also, the number of members has increased. In the *Fort-Beaufort* Circuit, notwithstanding great depression in the circumstances of the inhabitants, from a variety of causes, "our Congregations, both English and Caffre, have continued steady and most deeply attentive." The Fingoes of the Town and Commonage of Fort Beaufort have been most regular in their attendance on the Means of Grace. Their conduct has been such as to gain the respect and esteem of the English Inhabitants of the town; and the Civil Commissioner has borne testimony to the industry and manifest improvement of this class of the community. In the *Port-Elizabeth* and *Uitenhage* Circuit the spiritual feeling of the Church "has been healthy and prosperous." The attendance on Public Worship has been "exceedingly cheering." The numbers at *Uitenhage* have been somewhat diminished by

death. Here also, however, the Brethren have been favoured with *tokens for good*. At *Cradock* "devout attention is paid to the Word preached," and an spirit of "great liberality" and "active zeal" has been manifested by the people. In other respects but partial encouragement has been afforded. The attendance at the Caffre Chapel is fluctuating, and the "unsettled state of these people for some time past has been very unfavourable to religious instruction."

Very gratifying success has attended the arduous labours of the Missionary in the *Somersest* Circuit, and a considerable increase of numbers in the *D'Urban* and *Fort-Peddie* Circuit. Many display a thirst after religious knowledge, and appear grateful for the instruction imparted to them. The New Testament is their daily companion. That they read attentively is evidenced by their repeated applications to the Missionary for the explanation of difficult passages. Good has been effected among the military, which will be *seen after many days*. The brethren along our extensive line of Stations from Natal, through Caffraria, to Grahamstown are all well, and although the continuance of the war hinders and injures the work in various ways, yet the great Head of the Church preserves His servants from personal injury. The Chiefs at and near Mount Coke, Pato, Umkye, Siwane, &c. still continue friendly and peaceable. The Governor has recently named a new fort Fort Pato, as a compliment to that Chief for his fidelity to the Government. Krili has been much under bad influence. A portion of his tribe have all along been eager for war.

[*Rev. W. Shaw*—July 19.

BRITISH CAFFRARIA.

Mount Coke and *Wesleyville*: Wm. Impey — *King William's Town*: John W. Appleyard — *East London*: George Smith, jun. — *Kamastone* and *Haslope Hills*: Wm. Shepstone — *Lesseyton, Im-rani*, and *Bonkolo*: John Ayliff — *Wittebergen*: Johan Petrus Bertram. Teachers: Paid, 9; Gratuitous, 56—Communicants, 411—Scholars: Male, 354; Female, 379—Pp. 34, 35.

At *Mount Coke* the majority of our members are giving diligence to make their calling and election sure. The Congrega-

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tion has increased in such a degree that the Chapel, which was opened but last year, will soon become too small for its accommodation. The inmates of the Watson Institution "are making considerable progress. During the autumn and winter an Evening School has been held for the Station Residents, in which the students of the Institution have been employed as Teachers." The Mission Press at Wesleyville has been usefully employed, and we have the gratification to announce a grant of 400 reams of paper, value 313*l.* 19*s.* 1*d.*, from the British and Foreign Bible Society, for a large edition of the Caffre Testament, Proverbs, and Psalms, to be printed at the Mission Press. At King William's Town, which was formerly connected with Mount Coke, but is now become a separate Circuit, the little Society has been more than doubled during the past year. In the Kamastone Circuit an increased attendance on the Means of Grace, devout attention to the Word spoken, and an occasional manifestation of deep and strong feeling, are among the signs of prosperity. The conduct of the members at *Haslope Hills* has been "such as becomes their profession." The Services at *Lesseyton* have been regularly held and well attended. This place has, however, necessarily suffered, in some degree, from the want of a resident Missionary. A large addition has been made to the number of Church Members at *Wittebergen*. The Local Preachers and Church Officers have been "especially faithful and zealous."

[Report.

CAFFRARIA PROPER.

AMAKOSB: *Butterworth*: J. Stewart Thomas—*Beecham Wood* and *Krili's Mission*: Vacant. AMATEMBU: *Clarkebury*: Wm. Sargeant—*Morley*: W. H. Garner. AMAMPONDO: *Buntingville, Shawbury*: Vacant. AMAZULU and PORT NATAL: *D'Urban*: Wm. C. Holden—*Pieter-Mauritzberg*: Horatio Pearse, Joseph Gaskin—*Kwangubeni*: Calvert Spenseley—*Indaleni*: James Allison—*Palmerton*: Thomas Jenkins. Mr. and Mrs. Spenseley and Mr. Gaskin reached Natal on the 4th of January. Teachers: Paid, 33;

Gratuitous, 96 — Communicants, 489 — Scholars: Male, 795; Female, 922—Pp. 35, 36, 288.

A good state of things prevails on the *Butterworth* Station. The Congregations have been large and attentive. Our children have made considerable progress. Many have committed to memory large portions of the Scriptures, and Hymns. The Girls' School of Industry, under the management of Mrs. Palmer, has exceeded our anticipation. Great encouragement has been afforded on the *Beecham-Wood* Station. The *Clarkebury* Circuit has enjoyed great prosperity. "Thirty-one persons, during the year, have publicly testified their dedication of themselves to the service of God," and have been received into the Church by baptism. On the *Morley* Station, "in consequence of the partial failure of the crops, and the death of their cattle, a great number of the inhabitants of the Mission Village have removed. The *Shawbury* Station continues to receive large accessions to the number of its inhabitants, and is becoming one of the largest in Caffreland. "Twenty-one adults have been admitted as members by baptism." The Brethren have had to contend with great trials on the *Buntingville* Station, but their encouragement has also been great. A large increase has taken place in the *D'Urban* Circuit, which has been, "to some extent, the result of emigration." The number of Church Members has been more than doubled. Among the Natives, the work has "proceeded gradually." In the town great advantage has resulted from appropriating to their use the Chapel formerly occupied by the English. A similar extension of the work has been experienced in the *Pieter-Mauritzberg* Circuit, and the claim for additional help is urged with equal earnestness. Equally cheering is the report of progress in the native department of the work. Many of our members among the Native Coloured Congregation are furnishing substantial proofs that the "work of Divine Grace is deepening in their hearts." The Caffre Congregation also presents features of great encouragement. The Schools, both English and Native, continue to prosper." The *Kwangubeni* Circuit has suffered considerably in consequence of its having been necessarily left without a Resident Missionary. Mingled feelings of depression and encouragement have been experienced by the Mis-

sionary and his coadjutors on the *Palmerston* Station. The sight of the thousands tenaciously adhering to their heathenish practices sometimes constrains them to exclaim, *Who is sufficient for these things?* On the other hand, seeing the influence of the Gospel "on one here, and another there," they are induced to "take courage, and urge on their way." [Report.

BECHUANAS AND OTHERS.

BECHUANA COUNTRY — *Thaba Unchu*, among Barolongs and Bassoutos: *Lokualo*: James Cameron — *Plaatberg*, among Newlanders and Bassoutos: and *Imparani*, among Mantatees; *Lishuani*, among Griquas and Bassoutos; Richard Giddy — *Mirametsu*, among Corannas — *Umpukani*, Gottlob Schreiner, *As.* — *Colesberg* and *Burgher's Dorp*, under Superint. of District — *Bloem Fontein*: Purdon Smailes — *Tauane's Tribe*, among Barolongs: Joseph D. M. Ludorf, *As.* Teachers: Paid, 13; Gratuitous, 71 — Communicants, 561 — Scholars: Males, 445; Females, 500 — Pp. 36, 37.

An attack of the Batau on some Barolong Cattle-posts, and massacre of 21 men, beside several wounded, was followed by a collision, in open day, between the Bassoutos and Barolongs, near *Thaba Unchu*, in which the former were worsted, with the loss of one man. An account of this rencounter being instantly forwarded to the British Resident, he lost no time in despatching a small military force, with two cannons, for the protection of *Thaba Unchu*.

Meantime the Boers, and all the native allies of the British Government, were summoned to meet the British Resident, on the 18th of June at *Thaba Unchu*. Before that day arrived a party of Barolongs, sent to patrol the country to the eastward, fell on seven Batau Marauders, and killed them all. This act, though justifiable by the rules of war, occasioned me much grief, as it fully committed the Barolongs to offensive hostilities, from which I had all along tried to dissuade them. My grief was increased by the fact, that some of the members of the Church made themselves parties in this tragedy, by participating in the joy

of the Heathen on their return to the Station.

Majors Warden and Donovan arrived at *Thaba Unchu* on the 18th of June, and on the 20th moved on to *Plaatberg*, with a force of more than 1000 men. They reached *Plaatberg* on Saturday the 21st, and lost no time in communicating with *Moshesh*, whom the British Resident requested to meet him at that place, without armed followers, in order, if possible, to adjust matters so as to render recourse to war unnecessary. On Monday, the 23d, the Rev. Messrs. Casalis and Dyke, with a son of *Moshesh*, made their appearance, but disavowed having any commission from the Chief to treat with the Resident.

The British Resident having on former occasions listened to the well-intended pleading of the French Missionaries on behalf of *Moshesh* and *Molitsane*, was resolved, on this occasion, to act with more resolution, still having a secret hope that *Moshesh* would come to terms, rather than risk collision with British Power. He therefore stated the grounds of complaint he had against the Bassouto Chief, and made a demand on him for 6000 head of cattle, and 300 horses; threatening, if the demand were not complied with, to commence hostilities forthwith. The Missionaries left the British Camp, promising to make *Moshesh* acquainted with these particulars, as also that an immediate answer was required. The 24th, 25th, and 26th passed away, and no answer was returned by *Moshesh*, but the interval was filled up by deeds of blood on the part of the Batau and Bassoutos, which shewed that any postponement of war would be useless.

It was resolved to march against *Molitsane* at once, the two Majors supposing that one stroke would begin and end the campaign.

On the 27th the camp broke up from *Plaatberg*; and the whole force, which had gained considerable accessions since leaving *Thaba Unchu*, proceeded to a mountain called *Viervoet*, near *Lishuani* and *Mekuatleng*, which they reached on Saturday Evening the 28th, and found it in possession of the enemy, who did not hesitate to fire upon them as they approached. As our forces arrived at *Viervoet* on the evening of Saturday, it was deemed prudent not to return the fire of the Bassoutos, so a temporary camp was formed at a convenient distance from the

Wesleyan Missionary Society—

mountain. Monday came—the fatal day which was to seal the doom of so many immortal beings. A large body of Barolongs, Korannas, and Boers were ordered to ascend the mountain. They did so with but little opposition. On the summit they were encountered by the Baramakeli, a Bassouto Tribe, whom they speedily either killed or put to flight. Having, as they supposed, gained a victory; and elated at the sight of thousands of cattle, with many horses, they unhappily forgot all order, fell out of their ranks, and spread themselves in every direction. Early in the morning a small party of Bastards went out to reconnoitre the vicinity of the mountain, and they descried, at a considerable distance, a large body of Bassaouts, from beyond the Caledon River, coming to take part in the strife. A man came to the camp with the intelligence, as also to request Major Warden for 50 or 100 men, with whom he would keep the Bassaouts at bay till those who had stormed the mountain had safely descended. To this application the Major gave answer: "It is not good to set the field on fire in too many places at the same time." On came the Bassouto Commando like an impetuous flood; and no barrier being opposed to their progress, they were soon on the summit of the mountain, sweeping along at a dreadful rate. The Boers and a large body of the Natives, who happened to be together, succeeded, by a desperate effort, in clearing the mountain; but those who were scattered about in small parties, and could not even communicate with each other, had no such opportunity to escape, and so they were all destroyed. The Barolongs held Thaba Unchu till last Sunday, when, *en masse*, they fled to the Modder River, on the western bank of which they are now located. The immediate cause of this unexpected movement was a fresh attack by the Batau upon the Lighoyas under Moroko. During the course of last week I visited both the Bastard and Barolong Camps, and preached to the people. Though at present exiled from their homes, the members of the Church feel the same interest in religion that they ever did.

I have thought it my duty to remove the greater part of the Mission Property. What I could not bring away is likely to be destroyed: for I have no hope, if the Bassaouts burn the town, that they will

spare the Mission Premises. Mr. Giddy is still at Plaatberg. He and his family chose to remain, when the Bastards left the commando. Three weeks ago Mr. Schreiner did not think himself safe at Lishuani, and wrote to me for permission to remove his family. I am sorry to say I have not been able to answer his note, the path to his Station, as well as that to Plaatberg, being shut up. I am here with my family; but have the privilege of visiting my people. Both the Barolongs and the Bastards have, in general, been exemplary in their conduct toward their neighbours; and yet, without cause, they have been robbed year after year, and the former especially, murdered. They never lifted a weapon to fight till called on to do so by our Government.

[*Rev. J. Cameron—dated Bloem-Fontein.*]

At Thaba Unchu "the Church continues to prosper." The Week-day and Sunday Schools at Thaba Unchu and Lokualo "continue to excite considerable interest." "A Schoolmaster," of superior attainments to the former one, "has been obtained for the Day School." From the Plaatberg Circuit the Missionary writes—"We have been in a great measure preserved from the ravages of war, have been enabled to enjoy, almost without interruption, the Services of the Sanctuary, and we see our members generally walking in the fear of God, and the comfort of the Holy Ghost." The spirit of war seems to have taken possession of the Black Tribes. Cattle-stealing has been carried on to a great extent. Thousands of heads of cattle have been swept off at once, and where resistance has been made loss of life has been the consequence. The Schools in this Circuit "have been well attended." Of the *Imparani* Circuit the Missionary writes—"This Station has suffered from the war, which has caused so much devastation. Our members, however, continue steadfast, and walk consistently with their profession." The Missionary in the *Lishuani* Circuit states—"Last year, in reporting of this Station, we had to speak of war, and of its destructive effects on our work. At present we cannot speak of a better state of things, political circumstances being as bad, if not worse than ever. It is painful to say that our labours during the last twelve months have not produced very encouraging results." "The past year has been" to the *Umpukani* Station "a season of peculiar trial." Many of the

little band of believers took patiently, if not joyfully, the spoiling of their goods. The attendance on the Means of Grace has been more regular, and a marked improvement has taken place. Such "was the state of things," writes the Missionary, "when, on the 29th of August, the Station was unexpectedly and treacherously attacked by Molitsane, the Chief of a neighbouring tribe. Many of the people fell; among them an apostate member and class-leader. The Mission Family, as also the members who had remained faithful, were graciously—in several instances almost miraculously—preserved, though most of them lost all they possessed." "Brother Schreiner has been placed in great peril, and his daughter was nearly struck by a bullet during the late attack on the Station." In consequence of this invasion, the Station has been broken up for the present. The *Colesberg Circuit* has been favoured with

"tokens of Divine Approbation and mercy." The Native Congregations, consisting of Bechuanas, Tambookies, and Fingoes, have become large and deeply interesting. "In the course of the year, a substantial Chapel has been erected by the trustees of the English Chapel, without any cost to the Society, which is regularly filled with attentive hearers." Considerable attention has been paid to the newly-established town, *Bloem Fontein*. The whole of the tribe formerly living on the *Mirametsu* Station has, in consequence of the war, removed to the neighbourhood of the Vaal River. "The removal of a tribe," he continues, "is not, perhaps, always an evil. They have heard the Word of God, and they take the knowledge they have gained into the wilderness with them, and prepare the way for the further extension of the Gospel." [Report.

(*The Survey will be continued at p. 65 of our Number for February.*)

Biography.

DEATH OF PIOUS INDIANS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN BRITISH GUIANA.

THE Rev. H. Bernau gives the following account of the happy death of pious Indians:—

Death of pious Indians.

We cannot but hope and believe that the Lord's work is making progress in the hearts of many around us. From time to time we are permitted to see some proofs of this; but the Indian Character is so extremely reserved, that circumstances alone will develop what may have been long going on within. We cherish the assurance that it has been thus with one of our servants, who has lately died under our roof. He had been in my husband's service for many years, and he always found him most trustworthy and faithful. He was an Acaway, but was too old for School when he came to the Grove. He however learned to read tolerably well, and would generally employ his time, after his work was finished in the evening, either with his Bible or Hymn-book. We often regretted that he did not use the Means of Grace as we desired: indeed, I may say we feared sometimes that he did not love the Truth, as in this respect he

was very careless, and continued so to the last, although each one of our little party expostulated with him from time to time upon the subject. His health had been delicate for some time past; but in the early part of this year symptoms of dropsy appeared, and we faithfully told him the probable issue of his disease. He did not say much to us of the state of his mind, merely assenting to our remarks in reference to his preparation for another world. His patience under suffering and exhaustion was very striking; and his thoughtful desire not to give trouble to those around him very remarkable for the apathetic Indian, who usually receives all kindness as a matter of course, apparently quite untouched in his heart. He expressed himself very grateful when we read portions of the Scriptures to him; but it was not until a short period before his death that our hearts were cheered on his account. In one of Mr. Lohrer's visits to him, during the last week he was on earth, he

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was able to express his hope in Christ in a short but satisfactory manner. "Well, Leonard," said Mr. Lohrer, "you are very weak: I do not think you will be much longer here." He answered, "Yes, I am weak: I do not think I shall live."—"Do you wish to live?" "If the Lord wishes me to live, I am willing, but if not, I am willing to die."—"Why are you willing to die?" "Because I believe God will save me."—"Why do you think so?" "For Jesus' sake I believe God will save me." He frequently assured us this week that his heart was fixed on Jesus. For a short time he seemed very anxious about the settlement of his little worldly affairs—the payment of his debts, leaving his cow to one of the young men of the same tribe with himself, his Bible to another, and his clothes and some little books to one of the School-boys who had been very kind to him at night. All this was repeated with the most scrupulous exactness to each one of our little party; but after this he did not again refer to it; and from the peaceful expression of his countenance, and unruffled patience, we could not but believe that he was happy in the Lord.

There is also an old woman of the Arrawak Tribe who has been failing for many months, and is now sadly emaciated; but her heart is quite peaceful and happy in the prospect of eternity. She knows in whom she has believed, and finds the Saviour precious to her heart. I often regret that she cannot communicate her thoughts in English: her daughter, who was brought up in the School, and I quite believe is a Christian, repeats the substance of what she says on the passages of Scripture I read to her, and it is most satisfactory. She well understands English when she listens to it, although she is not able to express her feelings in it.

In a subsequent Letter, dated Oct. 22, 1850, Mrs. Bernau adds the following particulars—

Since writing the accompanying sheets, the aged woman whom I have mentioned has been taken to her rest; and I am truly thankful to be able to say that we have a sure and certain hope regarding her, that she sleeps in Jesus, and will be one of the many trophies of redeeming grace in the great day of His appearing. The Lord has in every clime many of His hidden

ones, who are comparatively unknown in their Christian Course, but in whom the still small voice of His Spirit works in a wondrous manner, and gradually prepares them for heaven. This appears to have been the case with this dear Indian, for very dear she is to us for the Lord's sake. She was always very diligent and attentive in the use of the Means of Grace, and with the assistance of her daughter, who was instructed in School, could read tolerably well, and seemed to take delight in it. But the Indian Character is extremely quiet, and we could only hope regarding her, as we do of many others, that she had really given up her heart to the Lord. Her illness was of many months' duration, and we have often read and prayed with her; but beyond her quiet assent to what we said, and the happy, peaceful expression of her countenance, we could not judge of the real state of her mind. This continued until her end was approaching. When I was one day speaking to her about heaven, and reading some passages of Scripture for her comfort, she said to her daughter, in her own language, "These are the things I love to hear;" and requested us to give her the Bible and her spectacles, that she might read with me: she also marked the passage, that she might again refer to it during the day. I requested Christina Frederic—who is now very useful to me as an interpreter, and manages it with great ease and fluency—to visit her, as I wished to know something of the state of her mind. She said to her, "Well! you seem very ill and weak: do you think you will die?" She said, "Yes, I shall not be long here."—"Are you happy in your heart?" "Yes, I am very happy: Jesus is very precious to me. I am waiting for the voice to say to me, *Come up hither*, and I am ready." Two days before her death she called her family around her hammock, three of whom, we have reason to hope, are seeking the Lord with sincere hearts. She said to them, "I am sorry to leave you all, but I hope you love Jesus, and will follow in my steps, and then we shall meet again in that happy place where parting is not known." To her youngest son, who has lately left School, and is now apprenticed to a carpenter on the Mission, she said, "I hope you will seek to fear the Lord and love your Saviour. Be diligent in your

work; mind all your Ministers and your Teachers say to you; avoid cursing, swearing, lying, and stealing; and do your duty in all things." She advised her daughter-in-law to bring up her little one in a proper manner, and to give up her own heart to God. To our little Indian Servant, who went to visit her, she said, "I am going to heaven. Oh, the blessedness of loving Jesus!" The School Cook, who is a Christian Black Woman, also saw her. She said, "You suffer much, but I hope you still hold on Jesus." She answered, with a smiling countenance, "O yes! I hold Jesus still: He is very good to me." A day or two before she died, I said, on observing one of the symptoms of approaching dissolution, "You will soon be with Jesus." She took my hand and said, "Yes, I am going to Jesus: you have often told me about Him in School,

and this is the reason I love you so much." This was indeed a cordial to my heart, as there are others who listen with the same appearance of interest, now that I am able to speak through the little Arrawak Girl. I asked her daughter if she knew how long her mother had loved the Saviour. She answered, "From long time—since Mr. Bernau preached the Gospel to her some years ago. She then made up her mind to live on the Grove, for she was afraid she might be led astray if she remained in the bush." She is a sister of Frederic, the Arrawak Interpreter, whom we believe to be a true Christian, as also another sister, so that we may bless God on their behalf. I have written thus fully of this case, as we are sure that many Christian Hearts will rejoice that the Lord's elect are made manifest, even from among these poor people.

Proceedings and Intelligence.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

General View.

THIS Mission Field, in the serial review of the different Missions of the Society, has been deferred to a later period than usual, in consequence of the delay which has occurred in the transmission of the Annual Report of the Calcutta Corresponding Committee. It is with unfeigned thankfulness we record that, during the year 1850, death was not permitted to lessen the number of our Missionaries; the one only death we have to record in connection with the Missionary Body being that of Mrs. Hechler, wife of the Rev. D. Hechler, of Chunar, who died in peace in July of that year.

Six new Missionaries have been added—the Rev. Messrs. Merk, Mayer, and Bost, formerly of the Basle Missionary Society, and for

some time engaged in the Dacca, or East-Bengal Mission; the Rev. Messrs. French and Stuart, appointed to the new Missionary College at Agra; and the Rev. T. H. Fitzpatrick, for the Punjab. The total of labourers at the end of 1850, according to the Calcutta Report, stood as follows—

Ordained Missionaries on the spot,	28
On leave in Europe	5
Europeans and East-Indian	
Lay Assistants	23
Native Lay Assistants, including	
42 Christian Female Teachers,	309

These labourers are distributed among 25 Stations. During the year under consideration there were at these several Stations 79 adult baptisms and 405 children. The aggregate of Native Christians in connection with the Mission is now 6200, of whom 965 are Communicants. There are also 100 Schools, attended by about 6040 scholars, of whom 704 are Christian Boys and 524 Christian Girls,

The year 1850 was not, therefore, marked by any considerable accession of numbers. But we are content to wait, persuaded that the seed is not lost—nay, that it is germinating, and in due time will plenteously appear. How wondrously rapid the alteration which the monsoon brings to these Eastern Lands! The parched fields, the sultry calm, the atmosphere loaded with dust, are almost instantaneously exchanged for rich and luxuriant verdure, abundance of water, and refreshing breezes. How suddenly a blessed change may take place in the moral aspect of India, although, like the monsoon, it be ushered in by the storm and the tempest! *Our eyes wait upon the Lord our God, until that He have mercy upon us.*

Our Missionary Work in the capital of British India has been carried on by the Rev. Messrs. Sandys, Long, and Hasell. At Calcutta the little flock has been increased by the baptism of 27 adults—two of them Chinese—and 23 children during the year 1850.

Course of labour pursued.

Mr. and Mrs. Sandys have pursued their usual course of varied labour; and Mr. Hasell, beside carrying on the large English School, has tried, for the first time, preaching in the villages on a tour, and speaks of the result as very encouraging. We shall briefly recapitulate some of the labours in which the Missionaries are engaged. Early on Sunday Morning, an Hindoostanee Service is held by Mr. Sandys, the attendance at which is but small. There are also two Bengalee Services, one before and the other after noon: in connection with this Congregation there are between 30 and 40 Native Communicants. On the Sunday

Evening there is an English Service.

Discussions at Tuntonia Chapel.

On Wednesday Evenings attendance is given at Tuntonia Chapel, where there are generally many hearers, Hindoos and Mahomedans. On these occasions questions are put by inquirers and objectors, and discussion ensues. We give some extracts from Mr. Sandys' Journal, in order that our readers may understand the character of this branch of the work.

March 5, 1851—To-night, at Tuntonia, the number of hearers was not large: addresses were delivered by John Mothur, Catechist, and myself. Several young men brought forward unbelievers' objections, which we answered; and the disputing concluded by several asking for the New Testament in Bengalee. We promised portions of it if they would go to my abode, which they promised to do.

May 7—I went in the evening to Tuntonia Chapel, where I had an apparently attentive Congregation of Hindoos and Mussulmans, to whom I proclaimed the Gospel of the grace of God, and afterward I gave a few Tracts.

June 18—In the evening John Mothur Mohun, the Native Catechist, and myself, went, as usual, to Tuntonia Chapel, where we had a good attendance, principally of Mahomedans. On this occasion, as is frequently the case, the Mussulmans heard with apparent attention all that we said with a view to leading them to feel their need of a Saviour; but when I came to the point of proclaiming Christ as the only and all-sufficient Saviour, an aged man, who had been taking a leading part in proposing questions and endeavouring to interrupt, arose and left the Chapel, when almost all the Mahomedans followed him, leaving the Hindoos and ourselves in possession of the Chapel.

These discussions often lead to further inquiry on the part of those who join in them. One such instance is referred to in the following extract—

March 7—Nobin Chunder Dey, a young man, late of the Oriental Seminary,

who on Wednesday Evening disputed and opposed us at Tuntonia Chapel, came and asked for a Bengalee New Testament, which I had promised to give him. He was accompanied by Issen Chunder Chatterjee, late a student in the Hindoo College, who also on that evening brought forward objections against the Christian Religion, but who now desired a copy of the New Testament in English. I gave to each the book he required, in the hope that they may be benefited by the perusal of the same. They certainly appeared much more promising when at my house than when at Tuntonia Chapel. Indeed, it appears that young men sometimes oppose and dispute with a view rather to ascertain what solution may be given to popular objections, than because they entertain the objections themselves.

Inquiry for the Scriptures.

It is encouraging to mark the number of young Hindoo Students who come to Mr. Sandys for copies of the Holy Scriptures in English and the vernaculars; and this, not merely from the various Missionary educational establishments, where scriptural instruction is given, but from the Hindoo College, Seal's College, &c., conducted on principles which exclude Christian Books. Of the latter class of students Mr. Sandys remarks—

June 13—Two young men came to read Milton: their ignorance of every thing connected with Scripture History is a very painful specimen of the state of great numbers of native youth brought up in the Government Schools and in Seal's College. These young men find they cannot understand the references and allusions which are made to scriptural subjects, without a knowledge of the Bible: they therefore now begin to solicit the gift of a copy of the sacred book. Possibly the education given in the above Schools may lead many to desire a knowledge of the Bible, which we may hope will be made a blessing to them.

For the benefit of such persons, and others who may be disposed to hear, a series of weekly lectures on various subjects connected with re-

vealed truth is being delivered at the preaching bungalow, Cornwallis Square, by different Missionaries. The Chapel is generally crowded, and sometimes there is much inquiry and discussion.

Adult Baptisms.

We now refer to the cases of two individuals who were baptized by Mr. Sandys in May of the present year—Gopal Dutiram and Khadim Ali.

April 21, 1851—Gopal Dutiram, who has been remaining in the vicinity for a short time, states that he is a Sircar, or managing man, for a gentleman who resides at Intally, and has Zemindaries in various parts of the country; and that, being desirous of embracing the Christian Religion, he has obtained amonth's leave of absence, that he may be further instructed and baptized. He appears to be in earnest, and has learned some of the first principles of the Christian Religion.

May 5—Gopal came this morning to give his final examination, which he did in a very satisfactory manner. We then proceeded to the Church, where I baptized him in the name of our adorable Redeemer, giving him the name of Paul. I trust he may have grace to exercise a beneficial influence over the ryots in the several Zemindaries of his employer.

March 22—Khadim Ali, heretofore a Mahomedan, but now an inquirer concerning Christianity, and a Candidate for Baptism, came with one of the Readers. He has learned the Creed, the Lord's Prayer, and the Ten Commandments, together with the explanations of the same as given in the Church Catechism. He desired to have a copy of the New Testament in Hindoostanee, with which I accordingly supplied him.

May 19—To-day I spent some time in instructing Khadim Ali. He has a good knowledge of our Christian Doctrines, having been employed in a printing-office where many religious works have been printed, and his duty has been that of corrector of the press. He appears to be humble and unassuming, so that I have good hope that he has received the doctrines of the Cross into his heart.

May 20—In the evening I held Divine Service in Hindoostanee, during which

Khadim Ali was baptized by me, after the Second Lesson. Khadim Ali signifying "Servant of Ali," one of the Imáms—indeed the first of the twelve Imáms, after the first four Caliphs—it was thought good to change it, and accordingly he was baptized by the name of Khadim Mussee, or "Servant of Christ." May he be, and continue to be, such indeed! He appears to be about twenty-five years old: and although I shall encourage him to continue as a corrector of the press in Hindoostanee, Persian, and Arabic, as at present, yet I shall endeavour to direct him to such studies as may, with the Divine Blessing, qualify him to be a Scripture Reader, and a teacher of the way of salvation to the Mahomedan part of the population especially.

Schools—Poisoning a Convert.

The English Schools in Calcutta have increased, and, together with those of Agurparah, contain nearly 700 scholars. Mr. Hasell thus reports of the progress of his School Labours—

The boys display the greatest willingness to hear, and are as attentive during a lesson on Christianity, or the evidences of it, as a class of Christian Boys would be in Europe. They acknowledge the excellence of the morality taught by the Bible, and smile at the inconsistencies of Hindooism; but withal there appears to be no further result, at present, than the cold indifference of an enlightened scepticism.

A case has come under my notice during the year, which serves to illustrate the secret hatred that still exists toward those who embrace the Truth. One of the three Converts from Dum-Dum who were baptized in 1848, and were pupils in the English School, was absent from his class for several days without leave; and it was found, upon inquiry, that he had been to visit his heathen relatives. When he returned, his countenance was changed, his eyes were inflamed and glistening, with now and then a vacant rolling motion: his whole system seemed agitated: he spoke but little, and either sat sullenly by himself in his class, or paced the room violently. Mr. Sandys, having had experience in such cases before, gave him powerful medicine, and, under the Divine Blessing, in a few days he recovered.

When he came to his senses the secret was soon divulged: he had eaten sweetmeats with a relative, and in the tempting morsel they had hidden the poisonous drug. This was the second time that similar effects had been produced upon this lad by similar causes. The Hindoos, even though enjoying the benefits of an English Education, would rather a son or a brother should pine away as a maniac than bring disgrace upon his family by being a Christian.

The results of one's work are hidden, and appear to be little else but disappointments. Yet it is difficult to imagine that the Word of Life should be read and explained day by day for years in vain. Prejudice and pride are still, as in apostolic days, the great obstacles to be overcome in the Hindoo Mind; but the same *spirit of light* that brought in the three thousand at the Apostle's preaching, can and will, in the appointed time, bring in the heathen to our Lord Jesus for *His inheritance, and the uttermost parts of the earth for His possession.*

In Mr. Sandys' Journal of June 11, 1851, we find the following interesting notice—

I took two of the Burmese Pupils, heard their lessons, and encouraged them to persevere. The number of Burmese now in the School is five, through whom I have hope that we may do some little good to Burmah.

THAKURPUKER.

General Progress.

At Thakurpuker a small building has been raised for the sojourn of the Missionary on his visits; and Mr. and Mrs. Long spend in it, amongst the villagers, two or three days of every week, including the Sunday. Boarding Schools for Christian Boys and girls have been established, and are going on satisfactorily, and Mr. Long continues to give much attention to the instruction of the Native Catechists, Readers, and Teachers, both male and female. He says, in his Report—

By "teaching the Teachers" of this extensive district we are doing a good

work for the perpetuation of Christianity in it, and for approximating toward an important point—the working of Missions by cheap and efficient native agency.

The whole of our instructions are carried on through the medium of the Bengalee Language, which contains, at the present time, more than two hundred books of an useful kind.

A tank with brick-work steps has been constructed, a piece of land purchased, and the house enlarged by kind donations from several friends of Missions.

Visit of the Rev. T. V. French.

This Station was visited by the Rev. T. V. French, on his arrival in Calcutta in January last. His impressions of the character of the work are conveyed to us in the following extract from a Letter dated Jan. 7—

We drove over together yesterday to visit Mr. Long's Out-station at Thakurpuker. I was deeply interested in all I saw. The Schools seemed very flourishing—the numbers being sixty, and the answers very satisfactory; and the animated, beaming countenances of the children proving the interest they took in their work. About thirty adults—rather more than less—attended the Morning Prayers; some very aged apparently, and others quite young people. We visited two or three of the houses with Mr. Long, and were cordially greeted by the people. It was a sight which gladdened one's heart; but comparing these with the other villages we had seen, we could not but feel how much labour must have been bestowed on this infant Church. Mr. Long is hoping to get a Church built in the village before another year is over. Mrs. Long seems to take her full share in the Missionary Work, and is studying hard at Bengalee.

AGURFARAH.

Report for the year 1850.

The following are extracts from the Report of Mr. F. J. De Rozario, dated Nov. 22, 1850—

During the present year, which is now drawing to a close, not a single instance of open conversion has occurred; but the Lord has cheered the hearts of His servants by extending still further the pri-

mary field of their labours—the English School, wherein the number of pupils has increased from 223 to 319. These, together with 118 boys in two Vernacular Schools, shew a total of 437 pupils under Christian Instruction in this Mission. It is a matter of thankfulness that the Lord thus mercifully balances events, to strengthen and preserve our faith, and excite our hope for future blessings.

The Congregation consists of sixty-four souls, young and old. The average attendance at Church on Sabbath Mornings is forty: less at the Evening Services. The number of Communicants is thirty-two. All the Means of Grace, as stated in former Reports, have continued as usual, with much benefit and comfort to the majority. Six children have been baptized, and two individuals confirmed.

BURDWAN.

Report for the year ending Oct. 31, 1850.

The Rev. Messrs. Weitbrecht and Geidt have been in charge of this Station, the present aspect of which will be gathered from the following extracts from the Report of the former Missionary—

In the plains of Bengal the Hindoos generally produce two crops in their fields. The first is of very slow growth, but it produces an abundant harvest, and is the main stay of life: the second, or cold-weather crop, ripens quickly, but is less certain and valuable. The present operations of Missionary Labour may be compared to the cultivation of the field for the great crop. The process of growth and ripening is very slow indeed, but it certainly promises a great harvest: and if Societies at home, and the labourers in the field, be not weary in well-doing, and continue labouring without fainting, the promised harvest will come. As one year is passing on after another, we do perceive favourable changes for the better. I may say, more than at any previous time have I been encouraged of late in perceiving, that, after a long night of toil, a better day is rising upon us.

Native Congregation.

Our Native Congregation has been steadily increasing; and, notwithstanding an unusual number of deaths, it now consists of 200 members, young and old, professing Christianity. I have been grate-

ful to observe a marked growth in Christian Character, particularly among our young people. A new generation is growing up, of persons who have had the advantage of a solid and enlightened education: these promise to become in every respect a superior class of people to the old ones.

The Lord has, during the past year, spoken to the hearts of our people by sickness and death. A malignant fever, of the typhoid character, prevailed for several months, and eighteen individuals were carried to the grave. The greater portion of these were children, and many a parent's heart was wounded. Among them there were several very pleasing instances of happy and hopeful departures. The son of Catechist Nodiachund, during his lingering illness, asked his father, while in deep conflict with sin, "O father! pray with me that the Lord may give me a new heart!" A new heart was given him, and he died in happy assurance that he was going to be with Jesus.

It may not be unsuitable to mention one more individual from the list of the departed ones. I allude to our faithful maid-servant Elizabeth Mills, who during the past year took an active part in the instruction of our orphan girls. She was suddenly carried off, but not unprepared. From some manuscripts she left, and some expressions on her dying bed, we gathered the unmistakable fact, that her residence among us was blessed to her soul, and that she was relying for salvation on the blood and righteousness of Christ. She was in every respect a good and faithful servant; and her reward will be with the Lord. In His good providence she was sent to Burdwan to be prepared for a better world.

The question has been frequently put, How are your Native Christians supporting themselves? I may confidently reply, None of those who are able to work eat the bread of idleness: they all obtain their livelihood in some industrious way or other. The men work in the fields, or keep cows, bullocks, and carts: others are engaged in Schools, or in domestic service. The women, too, earn something by sewing, knitting, keeping a cow and selling milk, &c. There is a marked improvement in some, having acquired more sober, careful, and industrious habits. We are fully aware that where there is no "diligence in business" religion remains an empty name,

and therefore we use every effort to promote a spirit of industry among our converts.

Orphan and Christian Boys' School.

This little Institution contains 32 children, partly orphans, partly the sons of Native Christians. A pious young man, Abraham, who has received his education in it, is now about to be the first Teacher.

Orphan Girls' School.

This Institution numbers 34 pupils: three of these have lately been married, and two continue to assist as Class Teachers. Kripa, the head Teacher, a pious and judicious widow, twenty-nine years old, who superintended the domestic arrangements of the School, has lately suffered much from illness, and while penning these lines I received the sad news of her death. Her removal is a severe loss to our School, and cannot easily be supplied. But our loss is her eternal gain: she was, as we confidently trust, prepared for the solemn change.

Infant School.

The Infant School is now carried on by a pious, active young man, Elijah, and his wife Helen, whose energy and affectionate manners with children render them particularly fit for the task. The School is daily attended by about 48 children, all of whom are living on the Mission Premises, from the ages of three to ten years. Several of these little-ones have been called by their Saviour to a better world. It was an affecting sight, on several occasions, to see this group of children standing round the open graves of their departed school-fellows: on these solemn occasions I generally delivered a little address to them, to impress the subject upon their young hearts.

English Heathen School.

There were 112 scholars on the list, and, on an average, 85 in daily attendance. Mr. Bost, who has been residing with us for several months, made himself very useful in teaching the Bible Classes. I feel persuaded that the instruction thus imparted from the Divine Word has not only been instrumental in removing erroneous notions and prejudices from the minds of the Hindoo Lads, but that, in many instances, a foundation of truth has been laid, which will work its own blessed results. Frequently have I felt encouraged when I witnessed the scholars, at the end of the lesson, in a measure convinced and impressed by the subject laid before them.

Preaching to the Heathen.

The Gospel has during the past year been preached far and wide, in towns and villages. The attendance, as usual, varies very much: sometimes we sit down before a cottage and speak to a few; at other times we see ourselves surrounded by several hundred Hindoos and Mahomedans. Last cold season I made a very extensive preaching-tour through the western and southern parts of Bengal, in the districts of Burdwan, Bancoorah, and Midnapore. Two gratifying features were encouraging to my mind during this excursion: the first is, in villages which I had visited in former years, and where I had met with apathy and even opposition, I was kindly received and attentively listened to. In the town of Bishenpore, where superstition and bigotry formerly reigned supreme, hundreds gathered round me for three days, morning and evening, hearing in silence for an hour, and gladly accepting Tracts and Gospels, which were read in the shops. The other encouraging feature, which strongly speaks for a favourable change, is the fact, that young Natives *purchased* the Bengalee New Testament—giving, it is true, but a few annas: still, it shews a sincere desire for religious information, and is a proof that they valued the book. Such a thing was never heard of formerly in our parts of Bengal.

In March last Modon Mohun, a Koolin Brahmin, came to be instructed and prepared for baptism. Ten years since he received an English Education in our School, and he referred his first religious impressions to the Bible Instructions he received there in 1840. He visited the Mission for several weeks, and at length requested me to fix an early day for his baptism: for this purpose he was coming to take up his abode in the Mission Premises. While thus earnestly desirous, his mind appeared to be frequently engaged in deep conflict: he expressed a fear that, after his baptism, his relatives would refuse to let his wife join him, and strong efforts were made by some of his friends at Burdwan to draw him back. A few days before the time appointed for his baptism, he discontinued his visits, and we subsequently heard that he was induced suddenly to leave Burdwan. Disappointments of this nature but too frequently occur.

A short time since two young men, one a Koolin Brahmin, and the other of

the Kaystho Caste, came from a distance, desiring Christian Instruction and admission into the fold of Christ. We soon perceived that the Lord had sent them to us. The question, "What shall we get if we become Christians?" so common among inquirers, and so trying, was never once uttered by them: there was an air of childlike sincerity about the youths which gratified us not a little. Brother Geidt prepared them for baptism; and on Sunday, the 20th of October, they were, with a third individual, received into the Congregation of Christ's Church. On the following day, the father of the Koolin Brahmin met his son on the road near Burdwan: he had been in search of him for some time. When he heard that he was baptized, he went away in sorrow. Both these young men give promise of usefulness in connection with our Mission.

KRISHNAGHUR.

SUDDER STATION.

Christian Congregation—Communicants.

The Rev. J. Innes has forwarded the usual Annual Report of this Station. Of the Christian Congregation he is not able to speak in encouraging language. The vicinity of a large town exercises an injurious influence; and while there are some who appear to be influenced by sound principles and genuine piety, there is much of indifference, and many seem to content themselves with the formal discharge of external duties. The Congregation is smaller than in any other of the Krishnaghur Stations, amounting, in the aggregate, to 312, with 38 Communicants.

Educational Department.

We refer to Mr. Innes's Report for information respecting the various Mission Schools.

Christian Boys' School.

This branch of the work is placed on a satisfactory footing, and affords great encouragement. It indeed demands constant attention and unwearied care, that the boys may be disciplined and trained aright; but there is strong encouragement that such labour will be crowned with success. A person has been appointed—the most trustworthy Christian in the Mission—to have the boys wholly

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in his charge, and to be with them night and day. The trade department must be also noticed. The general plan is followed of giving four hours to study and four hours to trades, besides preparation for lessons out of school-hours, with the exception of the youngest boys, who cannot join in trades, and some of the elder, who are entered in the English School, and are, it is hoped, under training to be School Teachers. The trades pursued are cotton-making, tailoring, and weaving. The latter has received the most attention during the last year. The experiment of introducing industrial employment has been quite successful: within seven months of the commencement of the class, two boys were able to work a loom themselves, and two looms have been set up for them, which they will work under the superintendence of the weaver and his brother. Thus a beginning has been made of this useful employment amongst the boys: and there is every reason to hope that, if carefully kept up, it may furnish a maintenance to several youths when their school-days are over.

Christian Girls' School.

This School has had the great benefit of a good English Teacher, who joined the Mission in June last. An Infant School was commenced at that time, and the progress of the girls in their studies has been very gratifying. Amongst them also, as well as amongst the boys, manual occupation has been introduced—besides sewing and knitting of useful articles—in spinning cotton, which is afterward used by the weaver in teaching his class of boys.

English School for Heathen and Christian Boys.

This School has prospered during the year, and increased in numbers, there being more than 100 on the books, and between 80 and 90 in daily attendance. The two Christian Youths who were baptized a few years since are making steady progress, and one of them shews fine talent. Several boys have left the School from the first class and obtained respectable situations; and it has been observed that they have taken with them, not only good characters for steadiness and diligence, but also much respect for religion, and much good moral principle.

Vernacular Schools.

There are three of these in the Mission, one in each of the bazaars of the town, and one in a village three miles distant.

CHUPRA.

This Station continues under the superintendence of the Rev. H. C. Krückeberg. The Native Christians in this district have been gradually gathering in from the villages where they lived, dispersed amongst much greater numbers of heathen and Mahomedan Neighbours, into an exclusively Christian Village, immediately under the Missionary's eye. The whole number of the professing Christian Body in Chupra amounts to 516, of whom 66 are Communicants. There are 6 Schools, containing 258 scholars. There has been throughout the year 1850 no addition by adult baptism.

KABASTANGA.

On the lamented death of the Rev. C. T. Krauss, the Rev. F. Schurr was transferred from Rottenpore to this Station. The following are extracts from his

Report, Dec. 1, 1849, to Sept. 30, 1850.

When I took charge of this Station in December 1849, I expected to meet with many difficulties; but in the course of time I had to encounter such as I least thought of, and which tried my faith and patience to the extreme.

The whole number of nominal Christians, both baptized and unbaptized, residing in twelve different villages, is 893, a falling-off of 145 according to last year's return. This decrease has been caused by emigration of malcontents of outer villages to other places, chiefly to Bollobpore. The number in the Christian Village on the premises has increased by 103.

Our Christians are, with a few exceptions, all cultivators or day labourers, who must earn their livelihood by hard work: they are generally discontented with this toilsome occupation, and yet make but few efforts to improve their condition.

Their spiritual life is at the lowest ebb imaginable, if they possess any at all. I can only speak of a few with some satisfaction, whom I hope are in the way everlasting. Many allowances must needs be made—and I do make them: for the ignorance and vice in which they have been living, and by which they are still surround-

ed on every side, have fettered them so strongly that it requires no less than an almighty power to release them.

Seven men are employed for the several wants of the Congregation, Schools, and preaching to the heathen. I am thankful to say none of these have been found guilty of any serious misconduct: on the contrary, their external demeanour has been exemplary. I instruct them eight hours a week on an average, three of which are in the evening; when we unite in prayer for ourselves, our work, the Congregations, and the whole world: some of them pray with great fervency. I invariably enjoy these hours, and feel that the Lord Himself is present, as He has promised.

In the first half of last December three of the Readers made a preaching excursion to the south-east; proclaiming the saving truths, with much acceptance, to many who had formerly reviled them, and circulating many parts of Holy Scripture, with a good number of Tracts. During September they made another tour to the north, visiting parts where the sound of the Gospel had never been heard. They were, with few exceptions, favourably received, especially by a gentleman at Shikarpore, who collected many respectable Natives to hear them: they approved of the Christian Doctrines. At their departure he requested them to procure Bengalee Books for his distribution: a few have since been sent, for which he expresses himself grateful. The Gospel was preached to thousands on this occasion. The Readers also proclaim it in the neighbouring villages and market-places. Thus the sweet name of Jesus is sounded far and wide.

The Schools in this District contain 294 scholars. They are in a thriving and prosperous state, especially the Christian Schools. New ones for the heathen have been opened in surrounding villages.

ROTTENPORE AND JOGINDA.

The Missionary in charge of these united districts is the Rev. C. W. Lipp, assisted by Mr. Paul Ansoorge as School Teacher.

General View.

Mr. Lipp, in his Report, thus speaks of the state of the people—

The sum total of old and young con-

nected with this Mission is now 1217 souls, among which number I have reason to believe some are Christians in heart and life. Many appreciate what is done for them, and attend to the means of grace; but the majority neither hear nor fear, and all appears to be thrown away upon them.

The poor Christians in this district, like those of Kabastanga, require much of patient forbearance from the Missionary, whose situation, trying and painful as it is, demands, both for him and his flock, our earnest sympathy and prayers. There are 7 Schools in this district, containing 416 scholars.

BOLLOBPORE.

We present some brief extracts from the Rev. J. G. Lincké's

Report for the Year ending Sept. 30, 1850.

The whole number of Christians in connection with this Station is 688, viz. 183 men and 215 women, amongst whom there are 58 widows. The number of boys is 180, and of girls 110. The average attendance at Church is 300, children not included. The number of Communicants is 52—men 36, women 16.

The tenor of the life and conversation of our Christians will necessarily remain unsatisfactory until the heart of every one is divinely changed, which is now the case with but a few of them. Instructions and prayers, both public and private, have been the same this year as stated in my last Report, with the addition of a Weekly Afternoon Service, held in the new Church, which was first opened for Divine Worship on the tenth Sunday after Trinity last.

Our Boarding Schools for boys and girls have been carried on, both under trying and prosperous circumstances. The Boys' School has numbered from 40 to 45 boarders, and the instructions given have been similar to those of last year.

The boarders in the Girls' School have varied during the year from 40 to 60. The first-class girls are generally married off every year, and such has been the case during the year past. More than two-thirds of the girls at present are very young, and the School is pretty full. Many of the little-ones from both Schools, to the

number of 50, attend also the Infant School.

The Heathen Day School mentioned last year as having been broken up, has lately been re-established. The average attendance is 60, all Hindoos, and most of them the children of respectable parents, chiefly Brahmins. The other School of the same description has been going on quietly, and numbers 40 boys.

Preaching to the heathen has not been forgotten, but comparatively little time has been devoted to this important and peculiarly Missionary Object, the neglect of which can never be viewed but with much regret.

SOLO.

General Viet.

The following account is taken from the Report of the Calcutta Corresponding Committee.

The work at this Station has been zealously carried on by the Rev. C. Bomwetsch, assisted by Mr. and Mrs. H. Ansoerge. The health of all, though broken, has continued better, on the whole, than could have been expected from the great insalubrity ascribed by some persons to the locality.

Mr. Bomwetsch has furnished a very interesting Report, but with entreaties still stronger than last year's not to print any thing out of it. With this earnest desire, we, on the present occasion, will not refuse to comply; merely stating that the various branches of the work have been conducted much to the satisfaction of the Committee, in so far as they are acquainted with them. Nor does any department appear to have been neglected. But the Training School is that to which Mr. Bomwetsch devotes most of his time; and he could not bestow it on any work more needed in our Missions. He has had twenty-eight Readers and Teachers under instruction; some but for a short period, much too short for their full preparation for their important work, but enabling them to acquire the sounding system of teaching to read, which is found so effective. Mr. Bomwetsch's Readers and Teachers actually engaged in the work at Solo number thirteen: the rest have been sent for training from other Stations, or are promising boys and girls selected by Mr. Bomwetsch from his own Schools. Mr. Bomwetsch has prepared an elementary work, which promises to be very useful to persons desir-

ous of adopting this system of instruction.

One request of this Missionary we must repeat, and would urge with all earnestness—that all friends of Christ's cause would pray much for him, his Assistants, and his work.

BHAGULPORE.

Bhagulpore is the modern capital of a district of the same name, which occupies the south-east corner of the province of Bahar. A considerable portion of the district consists of hills, composing regular chains of considerable length. The hill tribes are a distinct race of people from the Hindoos of the plains; and it does not appear that either Hindoo or Mahomedan Rulers have ever succeeded in establishing an undisputed sway over these hilly fastnesses. Brahminism has extended itself to a considerable extent over the wealthier classes of the mountaineers, but numbers retain a superstitious worship of their own. The town of Bhagulpore consists of several densely-populated villages, and some large and frequented bazaars, separated from one another by fields and mango topes, so as to cover an area of seven miles by three. The climate is healthful.

The Rev. E. Drosse entered on Missionary Work at this place in March 1850. In a Letter dated August 28, 1850, he thus speaks of his

Missionary Prospects.

The Missionary, in dealing with the people here, is likely to meet with fewer difficulties than is generally the case in the upper provinces. The Mahomedans I do not find so excessively proud of their own religion, nor are they so able and bitter in defending it. In regard to the Hindoo Population, when compared with the Hindoos of the up-country provinces, I would say, they appear to be far less under Brahminical Influence, know less about their religion, and, moreover, care less for it. The very appearance of the place would lead one to suppose that the people have no

very high regard to their religion. Cities and towns of the up-country provinces are generally in some degree, and not seldom even profusely, ornamented with curiously-built temples, and splendid bathing-tanks with holy water; besides being often quite infested with more troublesome Brahmin Bulls, obstructing the roads by day, and spoiling the gardens by night. Here, at Bhagulpore, one is almost wholly saved the nuisance of the latter, nor is there much opportunity of gratifying curiosity by looking at the former. These signs of Hindoo Piety are but very scanty at Bhagulpore.

What I have said about the inhabitants of the town of Bhagulpore, may also, I think, be considered applicable to the people of the district. As yet the season of the year has not allowed me to visit the numerous villages of the district of Bhagulpore: there being, however, an opium establishment at this place, numbers of these villagers came hither, during the latter part of the hot season, in order to deliver their opium, and I have thus had frequent opportunities to observe their feelings toward our religion. I often preached to large crowds of these people, and found them listening with great attention. I had, moreover, the gratification to learn that the Word preached to them had engaged their attention, not only whilst I was with them, but formed also, in my absence, a subject of conversation and inquiry among them. A gentleman here told me that these villagers several times asked him about what they had heard, and even said that they had no doubt our religion was much better than their own, and that they would embrace it if the whole, or at least the greater part, of their respective villages could be prevailed upon to do the same: otherwise they could not well relinquish their own religion; for what should they do with their children? how find wives for their sons, and husbands for their daughters?

Adult Baptisms—Schools.

A subsequent Letter from Mr. Dræse, dated April 1851, communicates the following interesting intelligence—

On the 2d of this month five adults and one child of about five years were baptized. Of these, one, who is a soldier in the regiment, about twenty-four years old, was called Isaac; another, who

is an assistant Teacher in the Government School, about twenty-two years old, Samuel; and the third, a cook, about seventeen years old, Yaqub. A Hindoo Woman, of about thirty-two years of age, was called Martha. She is the wife of Mahesha, the man whom I first baptized here. Like him, she is a pious, good soul, and takes it very seriously. Poor thing! she had to go through great conflict of mind before she could resolve to become the Lord's. The other, a Mahomedan Woman of about twenty-two years of age, was called Miriyam. She is a widow. Her husband was Subadar, who died some years ago, by whom she has a boy about five years old, who was baptized with his mother, and called David.

Lately, five more have come forth and applied for baptism: also three girls of Mrs. Dræse's School have made up their minds, to use their own words, "to leave the road of the devil, in which their parents walked, and to obey the Word of God."

Mrs. Dræse's School is going on well: four Roman-Catholic Girls attend.

A later communication still, dated July the 9th, thus describes the continuance of the work—

You will be glad to hear that on the 3d of July, again, eleven more were received by baptism into the Church of Christ. Five of them were females—among them, the two eldest girls of Mrs. Dræse's School. All the baptized are of the hill tribes. They were baptized in the presence of a numerous Congregation of White and Coloured People. Arch-deacon Pratt was present, and delivered to them a simple and impressive address, which has quite made a stir among the Native Christians.

BENARES.

In March 1850 the Rev. W. Smith, with Mrs. Smith, rejoined this Mission from England. In the beginning of the same year the Rev. E. Dræse having been transferred to Bhagulpore, the Rev. C. Reuther was appointed to supply his place. About the same time Mr. W. Wilkinson was obliged, on account of his health, to leave India for England; and in the following June the Principal of

Jay Narain's College, the Rev. M. J. Wilkinson, was also obliged, from the same cause, to leave Benares for the hills. The twelfth Report—1850—of the Benares Church Missionary Association gives the following summary of labourers—the Rev. Messrs. Smith, Leupolt, Fuchs, and Reuther, assisted by Messrs. Acheson, Mackay, Broadway, Woods, and several Native Catechists, &c. The Congregation at Sagra numbers 269; that of the Branch Mission at Ghurwa, 36.

We introduce extracts from the Reports of the different Missions, illustrative of the character of the work.

Native-Christian Congregation.

Mr. Leupolt, who is more specially charged with the care of the Congregation, thus reports—

Sagra Congregation.

This Congregation has decreased in a numerical point of view, for in the course of the year three families removed to Jaunpore, one to Azimgurh, thirteen individuals to the farm Ghurwa, and several families left the Mission. If, however, we add both Congregations together, there is then an increase of eight souls.

The trials in our Congregation have been greater and more severe this year than in any former year, chiefly occasioned by a young woman who had joined us from another Mission. She proved, in every respect, the contrary to what we believed her and wished her to be. She was excommunicated, and I grieve to say we had to excommunicate two men with her.

The rest of the Congregation have gone on satisfactorily; and notwithstanding our sins we may still say, the Lord is with us. May He preserve and quicken us! May we grow in grace, and may we all become living branches in Christ, the true vine, and bear fruit to His honour and glory!

Congregation of Ghurwa.

The number of this Branch Congregation is thirty-six. They are engaged in farming, and are superintended by Mr. Woods.

On Easter Day we assembled early. The villagers, too, were with us, although it was harvest-time. We met first for prayer. During the Morning Service I baptized Jacob Roshan Ali, a Bengalee Mussulman. He is a simple-hearted man, has been with us upward of a year, and bears a good report among Christians and Hindoos. All the people, Christians and Hindoos, were very attentive. When addressing them on the resurrection of Christ, I did not forget to shew them the difference between a living Saviour and one who died and never rose again.

I look upon this Branch Mission as a most interesting one. It is indeed at present only, as it were, a beginning; but who would despise *the day of small things?*

Preaching to Heathen and Mahomedans.

Messrs. Smith and Reuther give their whole time and energies to the proclamation of the Gospel amongst Hindoos and Mahomedans, in which also Mr. Leupolt participates. Mr. Smith, in a Letter dated December 31, 1850, thus speaks of this important department of labour—

I am out at present on a Missionary Tour in the district. Miss Mackay has just arrived, and will soon, I trust, take her place in our Girls' School in the city, which Mrs. Smith set on foot in May last. Things were never so promising as they are at present in our Mission. Mr. Leupolt has baptized two or three, and I have baptized five adults since my return, two of them with their families. I am thankful to say that I have good reason to hope that they are real believers. They are respectable men of the middle class, residents of the city. The impression our, or rather the Lord's, cause is making upon the city is becoming almost daily more and more evident.

To this Mr. Leupolt adds his testimony.

I have taken my share during the year in making known the glad tidings of salvation to the inhabitants of this city. Whenever at home, and not pressed by other engagements, I have gone from six to seven times a week among the people.

My Congregations in the morning have

been interesting and good, and those in the evening, outside the Chapel, large; inside, small. David Mohun has always gone with me, and assisted me, also, in my other labours—such as translations and instructing inquirers.

But although a number of us thus sound daily the trumpet of the glorious Gospel, yet, considering the vast extent of the field through which it is to be heard, how feeble is that sound! Hence often, when passing through the smaller streets and lanes, my heart sinks within me, when I think of the multitudes living in Benares who have never yet heard the Gospel. Truly we and every friend of Christ's kingdom ought daily to offer up the petition, *Lord, send forth labourers into the harvest!* Mr. Smith and myself have agreed to divide the city, and to proceed from street to street and lane to lane, proclaiming the glad tidings of salvation.

I have during the year frequently had visits from native gentlemen. Many are convinced of the truth of Christianity. Thus, the other day one remarked to me, "If the truth be not found in Christianity, where is it to be found? But," he added, "suppose I became a Christian: what would become of me and my children?"

Mr. Reuther also thus writes at a later date, May 15, 1851—

There is, indeed, plenty of work in Benares: would to God that the signs of success were also as plentiful! The field is hard and trying. My Candidate for Baptism,* after having come to me for daily instruction for upward of a month and a half, seems to have gone back again. I have not seen him for the last fortnight. He had learnt a great deal about Christianity, and he professed to be quite happy in having found such a Saviour as Jesus Christ; but yet he seems to be gone. However, I can scarcely believe that so many prayers as I have offered up with him and for him should be lost. I trust he will eventually become a Christian. Perhaps it may turn out with him, as with the faqir whom I mentioned in my last Report. When he had left me I thought him to be, perhaps, for ever lost. But the Lord's thoughts are not our thoughts: as the heavens are higher than the earth, so are His ways higher than our ways. He went to

Muzufferpore and was baptized there, confessing that he would have embraced Christianity in Benares had not fear of his brethren prevented him. The Lord's name, then, be praised! Amen.

Educational Department.

The Boys' Orphan School has been divided into the Head Seminary and the Orphan School. The previous branch consisted of nine young men, until the termination of last year, when one of them, a lad of much promise, was suddenly removed by death. Five of the others are being trained for Catechists. Of the Girls' Department Mrs. Fuchs is thus enabled to write—

The behaviour of the girls has, on the whole, been good: many are obedient and affectionate; and especially among the younger are some who give me the hope that the grace of God is working in their hearts. I trust the girls who died have gone to their Saviour: of one, especially, I cannot entertain any doubt. Her name was Julie, and she was about six years old. She was, at her own earnest request, baptized on the last day of our jubilee year; and after that time a work of grace was evidently going on in her heart. I never saw her inattentive during the time of religious instruction, nor had I ever any cause to reprove her; but her delight was to hear of Christ, and to pray to Him. It was about this time last year that she shewed symptoms of consumption, and the means used proved of no avail. In this state she lingered till about the middle of June, when she fell asleep in the Lord Jesus. I was much gratified at her reply to my question, whether she was not afraid to die. She replied, "No; because I shall go to Jesus, who loves children." The day previous to her death she felt much better: the girls, therefore, were not a little surprised when she came to them and asked of each forgiveness, in case she had offended them. When she was asked for the reason of her doing so, she said, "Because now I am going to the Lord." The day following she called for me; but when I came I found her unable to speak, and unconscious of my presence, in which state she died some hours after. I felt the loss of the dear child very much, but was comforted by the firm assurance that she has exchanged this world for that

* An old man who had for some time come daily for instruction.

land of peace and joy where trials and temptations are unknown. I trust her death will have made some impression on the other girls.

Jay Narain's College.

This Institution is in a prosperous condition, although without a Principal, numbering, with its branch School, nearly 500 scholars, of whom 40 are Mahomedans. The robust health and untiring energies of the senior Master, Mr. Mackay, have been, under God, a main support. Teachers have been supplied from this Institution to various Schools in the Mofussil; and the accounts received of them continue to be satisfactory. The Calcutta Report concludes its notice of this College with the following inquiry—

Are there no suitable young men in our Universities to give themselves to the Lord for this noble department of His Missionary Work—a department in which the most brilliant talents and the most devoted zeal would find ample scope for their exercise, and would be brought to bear upon a place which contains in it, as it were, the heart of Brahminical India, every impression made upon which will be felt in the remotest members of the system?

JAUNPORE.

This city still continues without a Missionary. It is visited by the Missionaries from Benares as frequently as their own onerous duties permit them to do so. The Mission work is chiefly confined to Schools under the care of Mr. Cæsar, of which there are four, one of them being at Azimgurh, 40 miles distant from Jaunpore. They together contain between 300 and 400 intelligent native youths, who, through the medium of the English and vernacular languages, are receiving a sound scriptural education.

Visit from the Benares Missionaries.

Mr. Reuther, in company with Messrs. Smith and Fuchs, visited Jaunpore in February last, and

thus speaks of it in his Letter of May 15, 1851—

After having delivered our glad tidings in several villages, we reached Jaunpore on the 11th of February. We stayed there for a day in the Mission House, visited the Free School in the afternoon, and went to the Bazaar in the evening. The School was attended by 224 boys: we examined several of the higher classes, and were much gratified to find that what the boys had read they had read well. In the city we had a large number of quiet hearers, whom we endeavoured to shew the necessity of turning to Jesus Christ, in order to be saved from the wrath to come. Timothy, the Native Catechist, commenced with reading a Tract. I then preached the Gospel to them; and afterward Mr. Smith made a few concluding remarks, and entered into a conversation with some Mussulmans.

Jaunpore seems to be a large and useful field for a Missionary, and it is much to be regretted that there is no one to supply it. What a deal of good might be done there by a zealous and devoted Missionary, a man well instructed unto the kingdom of God, who should be able to bring forth out of his treasure things new and old! The English and Native Congregations; the Native Schools; the Bazaar preaching; the villages round about Jaunpore; Azimgurh, with its School, as an Out-station—all this, and even more, is ready for a Missionary. *The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.*

GORRUCKPORE.

Report for the Year ending October 1850.

The following extracts from the Report of the Rev. J. P. Mengé present an encouraging view of Missionary Work in this city, and in the adjoining Christian Settlement at Basharatpore—

The Mission, I am fully persuaded, has made good and steady progress throughout the year, as regards both its internal and external condition. The Native Christians in Basharatpore and Goruckpore have, at least the majority of them, advanced in the knowledge of Divine Things, and, with scarcely any exception, have behaved well. The two Hindoo-

stance Services on Sundays, conducted by me in both places, have been well attended; and the questions afterward put to the Native Christians on the truths they have been hearing, have elicited from many answers which have rejoiced my heart. The children in the Orphan Girls' School have also behaved very well; and friends in Nyni Tal and other places, for whom they have been knitting socks and stockings, have expressed their great satisfaction with the work of these once altogether ignorant and neglected poor children. Several of the women at the Christian Settlement have likewise made the best use of their leisure time, and thus added some rupees to the earnings of their husbands. The Christian School, of which Mr. Greenfield is Master, has also been progressing this year; and I doubt not that it will gradually become an engine for good in and around Gorruckpore. The prejudices of the boys are, I may say, giving way daily more and more: their anger is no longer roused when the absurdities of Hindooism or the lies of Mahomedanism are touched upon and exposed; but several, on the contrary, seem to be persuaded that Christianity is far superior to other religions, and inculcates nothing but love, purity, and holiness. As regards preaching in the town, I have latterly been much encouraged by good Congregations, and by many respectable Brahmins and others coming to see and converse with me in my house. The heaven of the Gospel is at work; and I pray and earnestly long for the time, when multitudes shall come out of the world and turn their faces Zionward.

Improvements at Basharatpore.

The once unhealthy locality of Basharatpore is now so much improved, that, during the year 1850, out of 110 individuals of all sorts and ages not a single death occurred. The following notice of this Mission Station occurs in Mr. Reuther's letter of May 15—

Feb. 19—We left Jaunpore early in the morning, breakfasted in Duhai, and reached Gorruckpore in the evening. We found Mr. Mengé's Mission in excellent order. Basharatpore is fast improving: the jungle is being cut down, and the ground cultivated. The Christian Village looks neat, and the Christians all clean

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and comfortable. There has been but little sickness amongst them during the last year.

CHUNAR.

This Station is at present without a Missionary, the Rev. D. Hechler being absent, on account of ill health, in Europe. The Schools in the bazaars are kept up by a Native Catechist, and are well attended.

AGRA.

The Missionaries at this Station—the Rev. Messrs. Schneider, Kreiss, and Pfander—continued their labours during the year 1850. The Rev. C. G. Pfander has since returned to England, and the Rev. C. T. Hoernle has left Europe for India. The Rev. Messrs. French and Stuart reached Agra at the end of last year, charged with the commencement of the new Missionary College.

Christian Congregations and Village.

The Congregation at the Kuttra amounts to 122 individuals, of whom 35 are Communicants; that at the Secundra to 274, with 130 Communicants. Mr. Pfander thus reports of the spiritual state of the Congregations—

Many of the Christians have given us considerable trouble: a great deal of patience and forbearance, watchfulness and anxiety, is called into exercise. Others, though in external conduct unblameable, do not evince that spiritual life which we long for. Some, however, there are whom we can call hopeful Christian Characters; and of these several have, of their own accord, offered themselves for the work of making known the Gospel to their heathen countrymen, relinquishing secular occupations which gave them a comfortable living. Four of these men we engaged, and they all proved faithful preachers, and a great assistance to us in our work.

The Christian Village at Secundra continues to increase by accessions of the young people transferred thither from the Orphan Institutions as they reach maturity, those Institutions pro-

portionably diminishing; so much so, that there are only 21 boys and 13 girls remaining. The Christian Village now numbers 86 families, who have been brought into self-supporting habits. The printing-press at Secundra is the main industrial element; and it is expected that, after this year, it will be able to defray out of its profits the expenses of the Orphan Schools, so that no further aid will be sought for those Institutions from the Christian Public who have long so generously supported them. The whole press establishment, including excellent book-binding and type-founding departments, presents an admirable specimen of the capabilities of Native Christians, when under judicious teaching and direction. The issues from this press in various languages are beautiful specimens of typography.

Out-Station at Runkutta.

The little Branch Mission at the village of Runkutta, a few miles from Secundra, where two Native Christians are placed in charge of a School for heathen boys, and of reading and explaining the Scriptures to the people round about, still continues in operation, though, as yet, without much appearance of effect upon surrounding heathenism.

ALLEPIE.

From the Journals of the Rev. J. Harding we select the following extracts—

Renovation of the Church.

April 19—Our people have been repairing and cleansing their spacious old Church, and it now presents a beautiful appearance. All this they have been doing at their own expense, from what is termed "The Church Fund." One of the members, it appears, made a vow, when a grandchild was sick, that if it should please God to restore it to health he would give some substantial present to the Church. This he has now had the opportunity and privilege of doing. His gift has been the entire cleansing and

whitewashing of the interior, while the cost of repairs has been defrayed by the contributions of the people. It is quite refreshing to witness such an instance of love and veneration for God's House; and it is the more gratifying because so very uncommon among the Christians of India.

Christmas Day 1850—Death of a Pious Female.

Dec. 26—Yesterday, Christmas Day, I held Morning Service, when upward of 200 adults and children were present. I preached from Isaiah lx. 1. *Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.*

I have just heard that one of the Members of our Congregation has been removed from earth, and, as there is in her case every reason to believe, has gone to a better world, where *the inhabitant shall not say, I am sick, and where there shall be no more death.* The individual referred to was seized with cholera yesterday morning, and within less than twenty-four hours has entered the world of spirits, and left many mourning friends behind. She was the wife of one of our village Schoolmasters, and, with her husband, had come from Wykium, where he teaches, to spend the present interesting season among her friends in Allepie. During the night, feeling that she was not likely to be here long, she called for the different members of her family, and committed to their care her little child, a boy only thirteen months old, saying she was going to heaven to be with the Lord her Saviour, and calling upon each person of the sacred Trinity to bless, to save, and receive her departing spirit.

Confirmations—Review of 1850.

Dec. 30—On Saturday Morning, the 28th, we were privileged to welcome the arrival of the dear and honoured Bishop of this Diocese, with Mrs. Dealtry, our excellent Secretary, and Dr. Wilson. Yesterday, eighty-four of our people were confirmed, varying in age from fourteen to seventy-three. They all listened with great attention to the faithful address of the Bishop, and were prepared, I trust, for the solemn service.

During the past year, thirteen of our people have been removed by death; five couples have been united in holy matrimony; and thirty-one adults and children have been dedicated to the Lord by bap-

tiam. On the whole, I think I may say with confidence that it has been a year of improvement in Christian Character to several members of the Congregation; and this is more gratifying than the simple fact of numerical addition to our flocks, and a surer evidence of the blessing and presence of God.

Missionary Sermon.

April 29, 1850—I preached a Missionary Sermon yesterday morning, from Psalm xxii. 27, with the view of interesting our people more in the work of evangelization, and of inducing them to contribute to the funds of the Society. I reminded them of the very large debt of gratitude which they, as a Congregation of Christians, owed to the Church Missionary Society; having first received the Gospel through its agents upward of thirty years ago, and being now privileged to possess in their own language the Word of the living God, as well as numerous other useful books, of both a secular and religious character. They had for many years, I said, enjoyed the blessedness of receiving, and ought now to aspire to the enjoyment of the much greater blessedness of giving. I gave them a brief sketch of our Society's history, referring to the recent removal to his rest of the Rev. E. Bickersteth, and to the departure from India of the Rev. B. Bailey, who had diligently, and faithfully, and successfully, laboured for their good upward of thirty years.

I mentioned also, with the view of exciting them to jealousy, the liberality of the Native Christians in Sierra Leone, North-West America, and the South Seas. To-day, three or four of our people have brought their contributions, one giving half a rupee, another a quarter, a third two chuckrums, &c. These sums they say they intend to give monthly, so that I hope we may be able to present a tolerable amount to the Society next year at this time. May the Lord accept their offering, and a thousand-fold increase the means of making known the glorious Gospel of His Son!

Efforts on behalf of Romanists.

July 4—A few of the more intelligent of our young men have, for two or three weeks, been engaged in controversy with some educated Roman Catholics. The time chosen for the discussion was Sunday Evening, after the elevating and refreshing Services of the sanctuary and the closet. I was glad to hear from my Moonshiee,

who is one of the disputants, that they had all agreed to begin their proceedings with prayer for the divine blessing. Our people were duly provided with *the sword of the Spirit*, while the opposite party came unarmed, and apparently not very well prepared for the conflict. After the discussion on the second Sabbath, the Romanists declined any further controversy, saying they must consult their Priests, in order to obtain information. I suppose, indeed, they will not again be either inclined themselves, or be allowed by their Priests, to stand up in defence of their Church. Our people, I am thankful to say, were well informed on the various points of dispute between Protestants and Papists. I hope such discussions may be graciously owned and blessed by the God of Truth, so that some poor Romanists may be convinced of the fatal errors of their fallen Church, and be led to seek and find Him who only is *the Way, the Truth, and the Life*.

Feb. 9, 1851—To-day two Roman Catholics, a husband and wife, who had for some time been attending our Church, publicly renounced the errors of Romanism, and united themselves to the Protestant Faith, and, I hope, to the God and Saviour whom we serve.

TRICHOOR.

The following are extracts from the Rev. H. Harley's

Report for the Year ending Dec. 31, 1850.

At the close of another year we would desire to renew our Ebenezer of praise to the Lord for all the mercies, temporal and spiritual, which have been conferred upon us. May the mercies of the Lord constrain us to *present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service!*

Visit of the Bishop—Confirmation.

The Bishop arrived at Trichoor on the morning of Thursday, December the 19th, with the Rev. T. G. Ragland. On the following day the Confirmation was held at the Church, on which occasion the greater portion of our Trichoor Congregation was present. I read the Litany in the Malayalam Language, after which the Bishop baptized my youngest son. This being concluded, the Confirmation Service was read by Mr. Peet, and the Bishop very solemnly addressed the Candidates on the solemn nature of the vows they were about to make in the presence of God, and in the face of the whole Congregation.

The Candidates, amounting in all to sixty individuals, adhering to their resolution of ratifying and confirming the vow and promise made at Baptism, the Bishop proceeded to lay his hands on their heads, and repeated the prayer in the Malayalam Language. After the Confirmation, he delivered a most impressive and affectionate discourse to the people, which was rendered into Malayalam by Mr. Peet, and is calculated, through the blessing of God, to effect much spiritual good.

With this summary account of the Bishop's visit to Trichoor, I now proceed to further details regarding this Mission, for the half-year just closed, under the following heads—1. Heathenism; 2. Roman Catholicism; 3. Syrian Religion; 4. Progress of the Gospel.

1. Heathenism.

The heathen abound at Trichoor, and in its vicinity, and I have generally found that ignorance, more than any defence they could make of their peculiar system, was the great obstacle to the reception of the Truth. This, united to the prejudice of caste, may be said to be the great barrier to Christianity.

From the Brahmins we have to encounter more opposition, as it is their interest to keep up a false system of religion among the people. They are, in general, well supported by Government, both as regards food and other necessities, and many are large proprietors of land. The Word of God has been circulated among them, and I think that their power is somewhat declining in these parts. A Brahmin of some influence, having already joined the Christian Religion, is, I have reason to believe, leading several heathen to doubt the truth of their system. At Cottayam, a small work was published in 1846, in the Malayalam Language, containing the Mantrums used by the Brahmins, their Guiteris, and the prayers in use among them in their daily ablutions. I believe the work was dictated by a young Brahmin who had joined the Christian Religion. The Brahmins are much irritated in consequence of this exposure of their religion, and shut their ears whenever it is read to them.

2. Roman Catholicism.

The Roman-Catholic Religion has spread to a wide extent on this coast; but this is not surprising when we consider the means by which it has been propagated, and its accommodation to the natural depravity

and corruptions of man. The Papists in general boast of the success of their Missions among the heathen; but when it is considered that this nefarious system of religion was forced on the Natives by violent persecutions, at the time that the Portuguese had possession of Malabar, it will be evident that their exulting is groundless and vain. Moreover, the Roman-Catholic Religion does not mainly teach to *crucify the flesh with the affections and lusts*—to make clean that which is *within the cup and platter*—but to make prostration before a wooden cross, to *make clean the outside of the cup and of the platter* by Paternosters, Ave Marias, outward fastings, and meritorious works of charity. During the last half-year I have been witness to two cases where the individuals, after the administration of extreme unction—which they consider to be a passport to heaven—have been entreated by the relatives to repeat “Joseph, Mary, Jesus,” with their dying breaths; by doing which they were assured that they would surely reach heaven. The Priests themselves are unconverted, worldly men, and how could it be otherwise with the members of this Church, who are solely guided by them, and cannot for themselves search the Word of God? The Roman-Catholic Families who have joined us have been led to see the deceptions practised by their Priests, and one of them is actively employed in spreading the light of the Gospel among his brethren. The several families have been diligent in the perusal of God's Word, so that I trust the Gospel has not come to them in *word only, but also in power, and in the Holy Ghost, and in much assurance.*

3. Syrian Religion.

Although the Syrians hold many doctrines in common with the Roman Catholics, yet there is this wide and essential difference between the two Churches—that the Syrians do not disallow the perusal of the Scriptures, as my reports will have abundantly shewn. Nor have they, as far as I am aware, mutilated the Scriptures, like the Roman Catholics, to suit their own interpretation; but our authorised version is acknowledged by them, and they profess to draw their doctrines from thence. Since the Word of God, therefore, has been widely circulated among them, we may hope that in due course it will tend to remove the errors prevalent among them. The Syrian Priests

North-West America.

CHURCH MISSIONARY SOCIETY.

General aspect of the Work.

in these parts are not educated men, nor have they been trained to preaching. Their education consists chiefly in learning to repeat the Mass and forms of prayer in the Syriac Language; so that, although the Word of God is known to the Syrians, it is not practically applied to their hearts and consciences. This is what is more particularly needed at the present time. The Syrian Church has forms of godliness, but is devoid of the power of religion. Lifeless forms are substituted for vital godliness, and there are comparatively few who are swayed by the power of religion. Their condition may be likened to the Church of Sardis, as described in Rev. iii. 1--4: they have a *name to live*, whilst they are spiritually dead. May the Spirit of Life be imparted to revive this Church!

The Church is at present much distracted by the division of the Metrans contending for supremacy. These divisions have now continued for several years, without any satisfactory adjustment. Our firm hope and conviction is, that all will eventually tend to the gradual spread of the Gospel.

4. *Progress of the Gospel.*

The present members of our Congregations have been converts from the heathen, Roman Catholics, and Syrians. On our first arrival at Trichoor, it was difficult to get access to the people, and the heathen particularly could not conjecture what our motives could be in founding Charity Schools, as they had not been accustomed to gratuitous education. Now that the heathen and Syrians are fully aware that we are not actuated by mercenary motives, and that our only design in founding Schools is to train up the young in the right way, we have no difficulty in procuring children.

The Congregation, Schools, and Readers, are going on in the usual manner. Within the last half-year I have twice visited the Out stations. The object of my last visit, in November, was to instruct Candidates for Confirmation. In conclusion, I will only add my firm conviction that the Gospel is gradually progressing in these parts, and that the knowledge of Christ and His salvation is becoming more known. Whatever conquests are made to the Truth, must be made, not by might, nor by power, but by the Spirit of the Lord. May this Spirit be poured out, so that many sinners may indeed be turned unto the Lord!

THE accounts received from this Mission are of a character peculiarly encouraging. The hearty zeal of the Bishop of Rupert's Land, and the self-denying manner in which he identifies himself with the labours of the Missionaries, visiting them at their remote Stations, and cheering them by brotherly counsel, have been productive of the happiest results. The Missionaries are pursuing their work with prayerful diligence, and the Lord is prospering them in their labour of love on behalf of the poor Indian. The native converts already gathered in are becoming confirmed and established; and some of them, in whom confidence can be placed, have gone forth to the formation of new Stations at White Dog, Moose Lake, and Fort Pelly. White Dog, now called Islington, lies south-east of the Red River, distant, by the route pursued, about 300 miles; Moose Lake is about two days' journey to the east from Cumberland Station; and Fort Pelly lies south-east from Manitoba, on the route from Fort Garry, at the Red River, to Fort Carlton, on the south side of the Saskatchewan. In addition to these advanced posts, Moose Factory, the Hudson's Bay Company's principal dépôt on the southern shores of Hudson's Bay, and distant about 700 miles from the city of Montreal, has been occupied by an European Catechist of the Society, Mr. Horden.

The Rev. J. Smithurst having resigned the charge of the Indian Settlement at the Red River, has been succeeded by the Rev. W. Cockran, who is now superintending the very Station which was commenced by himself about twenty years ago, and, amidst great

difficulties, happily accomplished. The Rev. R. James, on account of the precarious condition of Mrs. James's health, has been compelled for a time to return to England. The Rev. Charles Hillyer, who sailed for Rupert's Land, in company with Mr. Horden, in June last, will occupy Mr. James's place at Grand Rapids.

The Ordination of the Indian Catechist, Mr. Henry Budd, on the 22d of December last, at St. Andrew's Church, Grand Rapids, was an occasion of peculiar interest. It is thus referred to by Mr. James—

Dec. 22, 1850: Lord's Day—To-day the Bishop held an Ordination at St. Andrew's. The other two Churches being unavoidably closed, there was a larger number of persons than ever met together before in Rupert's Land. The spacious new Church was more than filled. The Rev. Messrs. Chapman and Taylor were ordained Priests, and our first Native Evangelist, Henry Budd, Deacon. The Ordination of Mr. Budd gave the day its deepest interest. Many fervent prayers arose for him here to-day, and doubtless he was not forgotten in England. The solemn, impressive silence with which that great Congregation heard the manly answers to the questions in the Ordination Service, and witnessed the imposition of hands, told the measure of interest they felt in the event. He shewed great and unaffected humility, and filled us with the fondest belief that he will prove a *workman that needeth not to be ashamed*, that he will labour with zeal and single-mindedness for the salvation of his benighted countrymen. The Bishop preached from 1 Cor. ix. 2 — *The seal of mine apostleship are ye in the Lord*. He affectionately and earnestly entreated our prayers for Mr. Budd. O that we had several such to send forth! The Lord's Supper was subsequently administered to about 300 Communicants.

In a Letter dated Jan. 6, 1851, Mr. James adds further particulars.

The Ordination of the first Native Evangelist will be a memorable event in the history of this Mission. Mr. Budd's Missionary Career has been throughout full of promise. His diligence in study since he came into the

settlement, and his whole deportment, fill us with joy and hope. We must not, however, expect too much. As he will be, no doubt, much assailed, he needs to be upheld by our prayers, *lest Satan get an advantage over him*. Previous to his Ordination, I examined him on a variety of subjects—Church History, the Articles, &c. The extent of his knowledge, and the clearness of his views, on every subject which his mind had compassed, quite surprised me. He will return to Cumberland until Mr. Hunter finds a substitute. He started from the Upper Settlement this morning, in company with Mr. Cowley. They will be together as far as Partridge Crop. Mr. Budd will then pursue his journey on snow shoes, with a couple of Indians, to Cumberland. May the Lord prosper his way, and open unto him a wide and effectual door among his benighted countrymen!

On the 30th, at the urgent request of my people, Mr. Budd came down and preached an Indian discourse upon the words in 1 Peter ii. 7: *The end of all things is at hand*. At least 500 persons were present: among them I saw many Indians who still reject the Gospel. They appeared absorbed in what they heard, and kept their eyes steadily fixed on Mr. Budd. My Congregation being Half-breed, or Indian, he was for the most part understood. I listened and gazed, and thanked God for what I saw and heard. Among his hearers was his Indian Mother. Her countenance was expressive of many hidden emotions. Mr. Budd leaves us, but remains in many a heart.

The following extracts are from Mr. Budd's Journal. We trust that many of our readers will be induced, as they peruse them, to remember him in their prayers, that he may make full proof of his ministry, and be the privileged instrument of *turning many to righteousness*.

Dec. 22, 1850: Lord's Day—This, of all the days I have seen, is the most memorable to me, in which, by the providence of God, I have been ordained to the holy office of Deacon, by His Reverence the Bishop of Rupert's Land, at St. Andrew's, in the presence of all the Clergy, and a large Congregation of more than 1100. His lordship preached a most affecting

sermon, Isaiah vi. 8. Never did I hear a sermon that touched my heart so much as this one did. I cannot well describe what I felt: indeed I have no language to express it fully. I felt willing to do any thing, or even to endure any trial, if I may but win my poor countrymen to the knowledge of Christ and His great salva-

tion. If ever I felt any thing like one who really feels his responsibility, I did feel it there and then. The charge of souls can be no light charge. May God give me grace ever to feel my responsibility, and to continue faithful to my charge!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 5th of December, at the Parochial Schoolrooms, Church Street, Islington, the Instructions of the Committee were delivered, by the Honorary Clerical Secretary, to the Rev. Samuel Crowther, Mrs. Crowther, and Mr. S. Crowther, on occasion of their return to the Yoruba Mission, and to the Rev. Edward Dicker and Mrs. Dicker, proceeding to join the West-Africa Mission. The Instructions having been acknowledged by the Rev. Messrs. Crowther and Dicker, the Missionary Party was addressed by the Rev. O. E. Vidal, M.A., Bishop-Designate of Sierra Leone, and the Right Hon. the President; and was afterward commended in prayer to the favour and protection of Almighty God by the Rev. D. Wilson. Mr. Crowther and party left Plymouth on the 16th of December, for Sierra Leone. Mr. W. Wilkinson's health having been recruited, he left Southampton on the 20th of December, for Calcutta—The Rev. R. H. Cobbold left Ningpo on the 3d of September, on a visit home, and arrived in London on the 24th of November.

Baptist Miss. Soc.—Mr. and Mrs. East sailed for Jamaica on the 22d of November.

CONTINENT.

Bâle Miss. Soc.—In September three more Missionaries went to the Mangalore Mission, with Mr. Josenhans, the Principal of the

Bâle Institution; viz. Candidate Jam. Kuller, to take charge of the Catechist Seminary on Balmattha, Mangalore; Herman Anand Rao Kaundaya, a converted young Brahmin from Mangalore, educated in the Missionary Institution at Bâle, returning as a Missionary to his native place; and C. A. E. Diez, to be coadjutor to Mr. Hebich, at Cananore; and George Plebat, to superintend the Printing-office at Mangalore.

INLAND SEAS.

Church Miss. Soc.—Letters from the Rev. Dr. Krapf, dated Rabbai Mpia, June the 30th, communicate the afflictive intelligence of the death of the Rev. C. Pfefferle, of fever, on the 10th of May. Two of the mechanics who accompanied Dr. Krapf to New Rabbai had also left on their return home, the climate not agreeing with them.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. T. H. Fitzpatrick and Mrs. Fitzpatrick, and the Rev. H. Stern, arrived at Calcutta on the 18th of October.

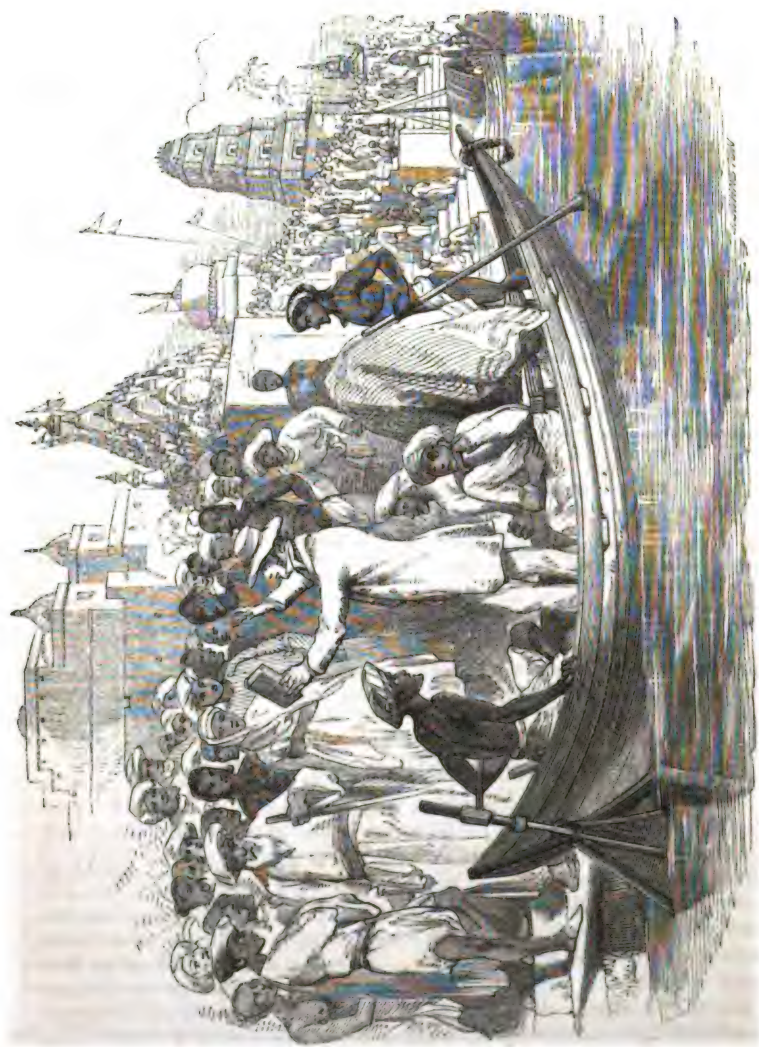
Wesleyan Miss. Soc.—We have the painful duty of announcing the death of the Rev. W. H. Dickson, on the 18th of September, at Madras.

London Miss. Soc.—The Mirzapore Mission has been deprived by death of the Rev. M. W. Woollaston.

Miscellanies.

PREACHING ON THE RIVER.

ON the following page is a representation of the Rev. R. M. Lamb and his assistant, who, desirous of preaching to the people on the banks of the River Ganges, endeavoured to obtain a boat for that purpose; but only one was to be seen, and that one was pre-occupied by the Ganges' idol, which was being rowed about from place to place to receive the homage and offerings of the people. This the owner, for hire, was induced, after much persuasion, to place at the disposal of the Missionary Party. He confessed that he cared nothing for the idol, but it was his livelihood: in other respects he was free to acknowledge there was no profit in it. The agreement was soon made. Mr. Lamb and his Catechists, embarking without delay, covered up the idol, a brazen figure of a very ugly old woman, that there might be no offerings made to it, and, turning Satan's implements into an instrumentality for good, pushed from the bank.



PREACHING AT A HINDOO MELA.

Missionary Register.

FEBRUARY, 1852.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 41 of the Number for January.)

South Africa.

(Continued.)

FREE CHURCH OF SCOTLAND.

Cape Town—W. Gorrie. Rev. W. Campbell arrived at D'Urban on the 18th of September 1850. He has formed a Congregation at Pietermauritzberg—P. 65.

Lovedale, 60 miles from Grahamstown—Wm. Govan in charge of the Seminary—James Laing, James Weir : Bryce Ross *As.* in the Seminary; Miss Harding, *Teacher*; 1 *Nat. As.*—At an Out-Station Miss Thomson, *Teacher*.—At Alice, Messrs. Govan and Laing take charge of a Church and also of an Out-Station at Birtland—P. 65.

Burnshill, 17 or 18 miles E of Lovedale—Alex. M'Diarmid: Miss M'Diarmid, *Teacher*; 2 *Nat. As.*—P. 66.

Pirie, 19 or 20 miles E of Burnshill—John Ross: Miss Ross, *Teacher*; 1 *Nat. Cat.* Mr. Bennie is labouring in the Colony, supported by funds independent of the Mission—P. 66.

A year ago the Missionaries had all of them resumed their accustomed labours, though, in some cases, with very inadequate means. School and Missionary Operations had been resumed at Burnshill and Pirie, where some time before there were only blackened walls and desolated gardens. At Lovedale the Missionary Buildings had suffered less from the war

Feb. 1852.

of 1846, and here Missionary Work was going on with great spirit and much apparent success. The Seminary at Lovedale had been open for nearly a year, and Mr. Govan had about finished his first session, with a reasonable prospect of enlarged usefulness. At Alice, the little metropolis of the Victoria District, and only absent a mile from the Seminary, the Free Church, which had been erected by the Missionaries, was being served by them and other brethren of a like spirit, the Congregation also being of different denominations and conditions, all participating in the same catholic feeling. And near these larger Stations several Out-Stations, with Schools and occasional preaching, had begun to be planted; but there is not one of all the Stations referred to where the sound of war has not since been heard.

Burnshill is in the very centre of the battle-field; and its Missionary Buildings have again been burned to the ground. Mr. M'Diarmid got early information of what was to happen, and he and his family escaped, and are now in King William's Town. Pirie was also exposed, and Mr. Ross and his family sought refuge in the same place, where they also remain; and the buildings at Pirie have since been burned. At Lovedale, the Seminary Buildings were put into a posture of defence, and in them the brethren at Lovedale, with their families and other Christian Families at the Station, found refuge. Caffre Huts were erected under cover of the Seminary, and the native families slept in these, having the Seminary to retire to in the event of being

K

Free Church of Scotland—

attacked. Those in the Seminary had for a length of time to remain under arms every night; and looking as from a watch-tower, they saw villages and hamlets blazing under the fire of the enemy, which they counted on reaching themselves, night after night. The battle fought on the 21st of January was immediately under their eye. The loss on the side of the Caffres must have been considerable, as 70 of their dead bodies were counted on the field, beside the wounded.

Seven of the Missionaries' sons and daughters are either already employed, or are about to be so, as instructors in Caffreland. They were all born in the country, speak the Caffre as their mother tongue, and are, so far as has yet appeared, of a similar spirit with their parents. Three of the seven were actually engaged in teaching before the late outbreak; a sixth is Mr. Bryce Ross, already noticed, and his brother, a Free-Church Student in Scotland, is the seventh. [*Rev. Dr. Macfarlane.*]

There is a body of Fingoes, not less wild than Caffres, encamped about half a mile from Lovedale. Miss Thompson had taught among them at their own settlement before they were called out, and now she is every day in the middle of this Fingoes' Camp, in a large military tent, keeping School, as she had been wont to do, and returning to the Seminary at night. Only some half-dozen or so of the Caffres at Lovedale have left to join their countrymen in the war, and these were not Church Members, and yet went only in consequence of certain grievances imposed on them in connection with the war. The Brethren at Lovedale have their hands full of work at the Station at Fort Hare and at Alice. Mr.

M'Diarmid is as near his old quarters at Burnshill as the circumstances will admit of. He is at Fort Cox, in the immediate neighbourhood, where there are troops and Natives not a few, there being no place of shelter at Burnshill. [*The Same.*]

Though still prevented from labouring where I would in the Lord's Vineyard, yet I have more work than I can do here. I have thousands to visit and converse with, exclusive of my little flock from Pirie. I refer to the levies, Black and White, particularly the former. I have met with Scotchmen: a few poor Irishmen also have shewn a disposition to hear with reverence. Various parties also, from continental Europe, have heard and listened to *the truth as it is in Jesus*. But my hearers are chiefly of African Tribes; and how various are their features and complexions! There is scarcely a Missionary Station in the Colony from which I do not find some among my hearers, and from some very many, and there are some who have not been connected with any Station. Some are Mahomedans. Numbers of them can read the Scriptures, and some have small Testaments with them, brought from a great distance; and some who did not bring copies with them have purchased them here, as they have also the Psalms of David. In visiting the wounded and sick in the hospital I conversed with each apart. Their diversity of character appears to be as great as that of their wounds and complexions. There are here three very pious men of colour. It is perfectly delightful to converse with one of them. There was another very similar, but he left last week. [*Mr. Ross.*]

Mr. Govan re-opened the Seminary on the 30th of August.

UNITED SCOTCH PRESBYTERIAN CHURCH.

The Stations held by the Society at the date of our latest information were *Chumie*, *Iggibigha*, and *Ubanholla*—and 2 Out-Stations, one at *Kirkwood*, and *Fort Wiltshire*: the Rev. Robert Niven and Rev. John Cumming were the Missionaries, and Eliza Chalmers was the Female

Teacher, and there were the following Natives—*Dukwana*, *Elder* and *Printer*; *Festiri*, *Schoolmaster*; and Edward Irving, *Gaza*, *Antokasi*, *Pella*, *James*, *Pepe*, and *Notishi*, engaged as labourers in the Mission—P. 66.

FRENCH PROTESTANT MISSIONS.

HOTTENTOTS.

Wagenmaker Valley: 30 miles N E of Cape Town—1830—In the

Report of 1850 this Station is called *Wellington*: inhab. 6000 or 7000 Free Negroes, with many descen-

dants of French Refugees: Isaac Bisseux—P. 67.

There have been 6 persons baptized, and 15 are under instruction for baptism. One of those baptized, an aged woman, had been fifty years accustomed to hear the Word. There are 44 Communicants, and 300 Attendants at Public Worship. The prejudices of the White against the Black Population are diminishing. [Report.]

BASSOUTA—BECHUANA.

Bethulia: 54 miles S E of Philippolis: inhab. 2500, chiefly Batlapis, and the rest Bassoutos—1833—J. P. Pellisier—P. 67.

There have been 16 adults baptized and 31 infants. There are 200 Communicants, 400 or 500 Attendants at Public Worship, and 80 to 140 Scholars. In general the conduct of the members is irreproachable, while that of the heathens—about 2000—is improving, and many of them are conducting themselves well. All the hearers are decently clothed. [Report.]

Carmel—1846—equidistant from Bethulia and Beersheba: P. Lemue, J. Lauga—P. 67.

This Station consists of an establishment for training Schoolmasters. It has had its territories abridged by the Colonial Government. Two Out-Stations have been taken from the Missionaries. In consequence of the small number of young pious people suitable for admission, the Missionaries were apprehensive that they should not be able to continue the Seminary. The Committee, however, recommend a few Natives to be taken on trial. Last winter ten families joined the Missionaries. There are 40 Communicants. An awakening has taken place among the youth, and 16 of them are Candidates for Baptism. The land of the Station has now been secured for the Mission: it is sufficient for 400 people. [Report.]

Beersheba, on the Caledon River: 60 miles S W of Platberg—1835—Samuel Rolland—P. 67.

The inhabitants have now become British Subjects, and the Natives entertain deep resentment at it. The Chiefs have quarrelled, and war has ensued. The bad example of Europeans has had an evil influence on the members of the Church, and caused some to backslide. Communicants, 391; Attendants at Public Worship, 600; Catechumens, 106; Scholars, 80. [Report.]

Bethesda: 73 miles N E of Cape Town—1843—Chr. Schruppf: Constant Goselin, *As.*—P. 66.

"Never was our spiritual horizon more encouraging than at present," writes M. Schruppf. "There have been backsliders, but their places are more than filled. Some young persons have been awakened, and the fall of some has been the occasion of life to others." [Report.]

Morija: 162 miles E of Caledon: among Bassoutos: 4000 inhab.—1833—Thomas Arbousset, F. Mæder—P. 67.

There are 326 Communicants and 146 Catechumens. The Missionary Work is zealously carried on. Mr. Freeman says that "by dividing 280 villages into 28 districts, 12,000 souls are placed under the instruction of the Word of God by means of Native Teachers." At the conclusion of 1850 there was held a festival for the united Churches of Morija and Thaba Bossiou, when 23 adults were baptized, and large crowds from the surrounding country assembled, so that it was necessary to hold the Services in the open air. Among them was the old Chief Putleri, who has come to reside at the Station for instruction. [Report.]

Thaba Bossiou—1827—Eugene Casalis, H. M. Dyke, Lautré—P. 67.

M. Casalis has returned from his visit to France. This Station has been greatly disturbed by political commotions, and by the lamentable conduct of the three sons of Mosheah, who have renounced their profession of the Gospel. For several months nothing has been heard but the cry of war. Mosheah still continues to attend religious worship. The Missionaries have had much trouble in keeping peace and order in the Congregation, but have been gratified by the expressions of the faithful, evincing the steadfastness of their faith. There are 121 Communicants, 9 Catechumens, and 250 Attendants at Public Worship. The loss of their Printer is severely felt by the Missionaries, as they are left with a scanty supply of books. [Report.]

Berea—1843—F. Maitin—P. 67.

This Station has suffered by the war. Forty baptized persons have fled with the Bassoutos beyond the Caledon. Some in-

French Protestant Missions—

crease has been made from other Stations. There are 23 Communicants.

[Report.

LIGHOYAS.

Mekuatling: four or five days' journey N W of Morija—1837—Francis Daumas—P. 68.

None of the Stations have suffered so much by the war as this. The Chief Molitsané, contrary to the advice of the Missionaries, has engaged in a war of reprisals with the Mantatees, which has almost destroyed his tribe. He has been conquered, his town reduced to ashes, and his people scattered. There are 21 Communicants less than last year, and the Catechumens are reduced in number from 120 to 50.

[Report.

BECHUANAS.

Motito: 9 miles S W of Old Lattakoo, and about 19 miles from the frontier of the Colony—1833—J. Frédoux. There are 5 Out-Stations—P. 68.

M. J. Frédoux has married the second daughter of the Rev. Robert Moffat, of the Kuruman. M. and Mme. Jousse have gone to assist M. J. Frédoux, who went in the beginning of 1850 to explore the Caffre Tribes in the Portuguese Settlements in East Natal and the Dutch Farmers in the Matebee Country; but having reached Limpopo and Magalisberg, he was obliged to return, the Boers not permitting him to proceed further. [Report.

Friedau: 183 miles E of Motito: J. A. Pfrimmer—P. 68.

AMERICAN BOARD OF MISSIONS.

Umlazi, 22 miles S W of Port Natal and 5 miles from the sea, and 3 Out-Stations: Newton Adams: M.D.: 4 *Nat. As.*—*Ifumi*, 34 miles S W of Port Natal and 7 from the sea: James C. Bryant, Wm. Ireland—*Umvote*, 48 miles N E of Port Natal and 6 from the sea: Aldin Grout: 1 *Nat. As.*—*Umsunduzi*, 30 miles N E of Port Natal and 25 from the sea: Lewis Grout—*Inanda*, 22 miles N E of Port Natal and 15 from the sea: Daniel Lindley: 1 *Nat. As.*—*Itafamasi*: Samuel D. Marsh—*Mapumulo*: Andrew Abraham—*Esidumbini*: Josiah Tyler—*Amahlongwa*: Silas M'Kinney—*Ifafa*: David Rood—*Umbilo*: Hyman A. Wilder: John A. Butler, *Printer*—Mr. John Adams Butler, a Printer, has proceeded to this Mission, and the Rev. Seth B. Stone sailed from the United States on the 14th of October 1850. Schools, 8; Scholars, 185, of whom 60 are Females. Printing, 197,600 pages, in the native language; from the beginning, 486,280 pages—Pp. 68, 69.

There has been, perhaps, some reason for apprehension, during the past year, lest the British Colonial Government should be induced, by interested Settlers

from Europe, to depart from its original just and philanthropic system of furnishing permanent locations for the Natives. A considerable number of emigrants, many of them destitute, as emigrants so usually are, of any great degree of regard for the interests or rights of the Natives, have gone from England to the regions of Port Natal, in the hope of accumulating fortunes by the culture of cotton, indigo, sugar, and coffee; and thus a sudden desolating wave of civilization threatened for a time to sweep over the native race. The cotton and indigo have failed, however; and should the sugar and coffee also fail, as is thought not to be improbable, the temptations to deprive the coloured man of his right to the soil will lose its pernicious power, the Government will be more free to carry out its original plans, and the field will have greater practical value for the Missionary. One Missionary, and one male and two female Assistant Missionaries, have sailed to join this Mission since the last Annual Survey. Twelve Missionary distinct posts, about twenty miles apart, are each surrounded by from 2000 to 5000 Natives near enough to attend Worship. The country is wild, the people are uncivilized, and much time and labour have necessarily been consumed in the erection of buildings and other preliminaries. Eighteen places are occupied for stated preaching. At six of the Stations small Churches have been formed, containing, in the aggregate, 78 members, of whom 45 were ad-

mitted the past year. Natives residing around the Stations are beginning to yield to the ameliorating influence of the Gospel, as is manifest in their houses, utensils, apparel, and general deportment. "The hearts of the people," says one of the Missionaries, "cling to their sinful practices; and polygamy, with its train of untold evils, is the dearest sin at heart." Finding that the Gospel is irreconcilably opposed to this as well as other sins, parents are afraid to place their children under the daily influence of the Missionary, lest they should be converted. This is thought to be the chief reason why the

Schools are no larger; and the same cause has affected the Congregations, and stirred up a spirit of opposition against those who are seriously disposed.

But the Mission has not been without the cheering presence of the Holy Spirit. The number of Church Members was more than doubled during the last year reported; and the character of some of the converts is so promising that the Mission begins to call earnestly for the means to establish a Theological School, in which they may be prepared to act as Preachers of the Gospel. [Board.

GOSPEL-PROPAGATION SOCIETY.

The labours of the Clergy in South Africa are at present principally devoted to the benefit of the Colonists. Some, however, are exerting themselves in behalf of the Natives, and most of them, with the Bishop at their head, are endeavouring to extend 'religious instruction to both.

Cape Town—There is a Collegiate School, of which the Bishop is Visitor; the Rev. H. M. White, Fellow of New College, Oxford, is Principal, and gives his services gratuitously; the Rev. H. Bad-

nall, Fellow of University College, Durham, is Vice-Principal; and Mr. Herbert, Assistant Master. M. A. Camilieri, is Minister of the Church in Cape Town, in connection with the Society; and there are 27 other Clergymen labouring in the Colony, more or less assisted by the Society. At p. 503 of our last Volume a summary view was given of the rapid progress which has been made of late years in providing the Colony with Christian Teachers in connection with the Church of England—Pp. 69, 70.

RHENISH MISSIONARY SOCIETY.

Stellenbosch: 1830—Luckhoff, Knab, Terlinden. The last Report states that 33 adults had been baptized during the year. Total number of baptized persons at the Station 874, of whom 250 are Communicants. Scholars in the first two classes, 200; in the third, or Infant School, 200. Out-Station, *Sarepta*: 127 baptized; 59 Communicants.

Tulbagh: 1830—Zahn: Eggert, Cat.—Scholars, 140: Baptized persons, 138; Communicants, 70—Institution, *Steinthal*: Scholars not reported.

Worcester: 1832—Esselen: Scholars, 300; Baptized during the year, 23; in all, 256; Communicants, 100. A new enlarged Chapel was to be built, partly by free

contributions of the Native Congregation, partly by subscriptions collected among the Colonists.

Saron: 1846—Budler; Baptized, 88, of whom 48 are Communicants; Scholars, 187.

Ebenezer: 1834—Jufferbruch; Baptized, 149; Communicants, 60.

Wupperthal: 1830—Seminary: Leipoldt: Fismer, Petersen, &c.—Baptized during the year, 13; total, 164; Communicants, 90; Scholars, 100.

Amandelboom: 1845—Lutz, Bienecke. A little Chapel was erected during the year. Baptized, 72; Communicants, 35; Scholars, 200. Much religious seriousness prevailed during part of the year 1850.

Schientfontyn: 1847—Alheit.

Rhenish Missionary Society—

Toward the close of 1849 a building was erected serving for Divine Worship and School, toward which the Caffres had contributed 190*l.*, and the spiritual temple grew so fast during the year, that while the preceding year we could only report 4 baptisms, we now count 82 members of the Church, among whom 30 are Communicants—9 men and 21 women. Scholars, 140. [Report.]

Steinkopf: 1846 — Brecher; Communicants, 60; Scholars, 120.

Kommaggas: 1848 — Weich; Communicants, 72.

Bethanien: 1842—Owing to the bad spirit prevailing at this Station it was abandoned, and a new Station erected at the foot of the high mountain Great Brukaroes by Mr. Samuel Hahn, which, on account of the peculiar circumstances under which it was commenced, he called *Beerseba*. This Station is chiefly occupied by the former inhabitants of *Gulbrandsdalen*, which place was found unsuitable for a Missionary Station for want for water.

Rehoboth: 1845—Kleinschmidt,

Vollmer; Total baptized, about 400; Communicants, 170; Scholars, 180.

Scheppmansdorf: 1846—Yan Bam, Cat.; Baptized, 47; Communicants, 30.

This staple for our Northern Mission in South Africa has considerably improved in material things. Mr. Vollmer writes, "Scheppmansdorf, during the last two years, has so much altered, that if the trees and the country around had not remained the same it would no longer be recognised." Our brave Catechist, Yan Bam, has built a large deal dwelling-house, packing-house, and a little Chapel. [Report.]

New Barmen: 1844—Hugo Hahn. There is no Church yet on this Station, though Divine Service is pretty well attended. A School is kept by a Native.

Odjimbingue: 1849—Rath. A great part of the year was spent in building, laying out gardens and fields. The wild beasts, especially lions, have caused much anxiety and trouble to the Missionary—P. 70.

BERLIN MISSIONARY SOCIETIES.

Zoar: 1838 — Prietsh: The Missionary says, in his Letter, that he would fain delay answering the question about the fruits of the Mission till after the death of those entrusted to his care. He then relates several instances of persons dying in the joyful prospect of eternal bliss through faith in their Saviour.

Bethel: 1848—Alb. Kropf, L. Liefeldt; Scholars, 30. At Pentecost two men were received into the Church by baptism.

Itemba: 1848—Jul. Schultheiss, William Rein. Day Scholars, 11; Evening Scholars, 24, children and adults. A Chapel was in progress when the Caffre War put a stop to it.

Bethania: 1834—Chr. Wuras, Krause.

Drought, locusts, and famine visited this Station during the year. Discontent with

the British Government followed in the train, and several families left the Station. Nevertheless, the Congregation increased, in the last half-year of 1849, from 47 to 59 members; and from Jan. 1st, 1850, to October 10th, to 86. And the poor Natives contributed, since the beginning of 1850, nearly 3*l.* 10*s.* and 8 sheep for the support of the Mission. [Report.]

Pniel: 1845 — N. Meyfarth, Louis Berwick.

The Caffre War has seriously disturbed the peace and progress of this Station; and here, too, droughts, locusts, and intense heat increased its tribulations. Beside, Mr. Meyfarth had for four months much to suffer from attacks of illness.

[Report.]
Old Plaatberg: 1846—Aug. Winter, Aug. Schmidt, Fred. Salzmann. Inhabitants of three different tribes, 365; of whom 42 grown persons and 24 children are baptized.

The state of this Station is far from encouraging; and in addition to the prevailing evils, Mr. Winter was obliged to leave the place on account of ill health.

[Report.]

Saron: 1847—J. Schmidt.

This Station also suffered greatly under the general pressure from the Caffre War. It seemed at a time as though all was to be broken up. But the Lord intervened and prevented its ruin.

[Report.]

Emmaus: 1848: Natal Colony, at the foot of the Draken Mountains: Guldenspennig.

New Germany: 1848—Ch. Possett. This Station consists of two parts, a small Colony of Germans and a small Colony of Caffres. According to the last accounts it was in a hopeful state—P. 70.

NORWEGIAN MISSIONARY SOCIETY AT STAVANGER.

Uithomst—Larsen, Udland.

the Br. Schreuder and Oftebro—Pp. 70, 71.

Umpumulo—A new Station, belonging to Port Natal, occupied by

CAFFRE WAR.

We gather from several sources some general statements respecting the destructive war which has broken out in Caffraria, for the purpose of giving our Readers a comprehensive view of the whole proceedings. The Directors of the London Missionary Society say, it appears—

1. That previous to the breaking out of the present war the Hottentots of the Kat-River Settlement felt deeply that they had grounds for complaint of neglect and ill usage on the part of the Government.

2. That notwithstanding these alleged grounds of complaint, they evinced no symptoms of disaffection until they were exposed, unarmed and hopeless of relief, to the arts and violence of Hermanus.

3. That the actual number of those who joined the standard of revolt formed only a small portion of the Kat-River Settlers; and,

4. That the Missionaries, instead of being lukewarm and unconcerned spectators of what was going on, as their enemies have alleged, displayed a zeal and an energy in the support of the Government and social order, which, had their example been generally imitated by the Colonists, might have brought the war to a speedy issue.

Writing, under date 12th of July, from Alice, on the Caffre Frontier, where the Mission Families have found a temporary refuge, Mr Read observes—"We have had several wars, but none so ruinous as this; particularly as it respects the Kat-River Settlement, which has suffered greatly from the commando of General Somerset. Much spoil, cattle, &c., were taken, and part of the Settlement burnt to the ground, and what was then left has been taken and destroyed by the Caffres; so that at present there is scarcely a house or hut standing in the whole Settlement: all burnt. The same has happened to the other Societies: the Stations are destroyed, and the Missionaries scattered; so that darkness pervades this part of the country, and the prince of darkness reigns almost unrestrained, and, as yet, little prospect of a change. War and devastation are spreading wider and wider, and the reports coming in are more and more alarming and distressing. Since the troops attacked the Amatola, the Caffres have been spreading in the Colony, in the districts of Albany, Cradock, Burgensdorp, Albert, Somerset, &c., where many Colonists have been killed, and vast herds of cattle, sheep, goats, and horses, are being swept away. Dutch and English Farmers are flying before the enemy in every direction; so that we seem as far, or farther, from peace now, with the reinforcements from England, than we were six months ago.

"It is a consolation to Mr. Thomson, of Balfour, to my son James, and to myself, that we were able to save many of our people from taking an active part in the rebellion. We have here, at Alice, about 130 of our Philipton Church Members, men and women, and there are about the same number at Eiland's Post, who have taken no share, nor had any sympathy with the rebels, beside many who were absent from the Settlement, and thus escaped being compelled to join the disaffected. There are also many who fled into the bush from fear of the attack at Fort Armstrong and the visit of General Somerset to Philipton, who are now here, and have not taken part

with the rebels. It is also matter of thankfulness, that few or none of our people have joined them during the last four months. On the contrary, from 300 to 400 have joined the levy companies, and are doing good service under General Somerset; beside those who are doing duty as free burghers. There are also a number of others belonging to the Settlement doing duty at various places. I yet hope God will overrule this dark dispensation, for His glory, and the eventual good of the people and the country."

To the foregoing statement Mr. Read subjoins a mournful list of the various Mission Stations, belonging to our own and other Societies, which have been abandoned, and, for the most part, entirely destroyed. The list comprises six principal Stations belonging to the London Missionary Society, viz. 1. *Philipton*, with its thirteen Out-Stations. 2. *Tidmanton*. 3. *Freemanton*. 4. *Theopolis*. 5. *Peelton*. 6. *Knapp's Hope*. The whole of these Stations have been burnt or otherwise destroyed and abandoned, excepting that at one of them, Tidmanton, the Chapel alone has been left standing. In addition to the foregoing, the work of devastation has also extended over fourteen principal Stations belonging to five other different Societies.

The Editor of the Periodical Accounts of the Proceedings of the Mission of the United Brethren says—

That the storm which has so suddenly and so fearfully burst over our Mission in Caffraria has been commanded to spare our dear Brethren, with their wives and families; that the former have been enabled to demean themselves in the hour of trial as faithful Ministers and as loyal subjects; are tokens of the Lord's goodness and mercy, which may well excite us to thankfulness and joy. But, on the other hand, how sore is our affliction, when we contemplate the utter desolation of a field into which our Church had of late found more abundant entrance; when we behold *Shiloh* in ruins, *Goshen* and *Mamre* abandoned, and *Enon* partially deserted by its inhabitants: but, more than all, how keen our disappointment, and how deep our humiliation, when we reflect, that the disaster which has befallen the first of these Settlements is to be ascribed, according to the testimony of our Missionaries themselves, not less to the unfaithfulness of the people committed to their care than to the assaults of the enemies by whom they were surrounded. With them we cannot but mourn over the desolation of a spot on which, for a period of twenty-two years, so much care and pains had been bestowed, while we seek humbly and reverently to learn the lessons which the Lord designs to teach us by this visitation, and to profit by the correction which He has thus seen fit to administer.

Among the circumstances which call for especial thankfulness to God, and which tend greatly to our encouragement at the present crisis of our South-African Mission, we would not omit to notice the loyalty manifested by our Congregations generally; the readiness of nearly 900 individuals of *Genédendal*, *Groenekloof*, and *Elim* to encounter the privations and hazards of a Caffre War; and the bravery in the field, and good conduct in the camp, by which they appear to have gained the cordial approbation of their superiors. Still more cheering is their spirit of simple trust in the Lord, devout submission to His will, and deep humiliation before Him.

From the most recent accounts the same Editor is led to remark—

Over this field of Missionary Labour a dark cloud continues to hang. The termination of the Caffre War, which has desolated the eastern districts of the Colony, and been attended with so fearful a sacrifice of human life and property of every kind, appears to be as distant as ever. The regular troops that have joined the Governor's Force seem scarcely to make amends for the withdrawal of the Hottentot Levies which has taken place, the majority of the men having returned to their homes and families as soon as their six months' term of service had expired.

African Islands.

MADAGASCAR.

London Miss. Soc.—Not only is the Christian Missionary excluded,

but all intercourse with foreigners is strictly prohibited: it is rarely, therefore, that any communication

can be held with the interior, even by Letter—P. 71.

From causes unexplained, but probably from the increase of their numbers, a new persecution against the Christians raged with great violence during last summer. About 1200 were summoned to the capital, to answer for the offence of worshipping the only true God and believing on His Son. Three of the most distinguished for rank and devotedness were sentenced to be burned to death; and their lingering tortures must have been awfully aggravated, as three times, while their bodies were consuming, torrents of rain descended and extinguished the fires. Ten others were precipitated from a rocky eminence near the city and dashed to pieces. What would have been the doom of the multitude cannot be determined, had not the Prince of Madagascar, at the risk of his personal safety, now interposed as the protector and patron of the Christians, and boldly withstood the authority of their cruel adversary, the Prime Minister of his royal mother. Subsequent results are unknown; but while these tragical events must excite our deepest sympathy and fervent prayers for the confessors and martyrs of Madagascar, they supply also reflections that strengthen faith and demand thankfulness. Upward of fourteen years since all the faithful shepherds were driven from the island, and the flock of Christ was left like lambs among wolves; but after enduring fourteen years of fiery trials, still they live, and still increase. Between forty and fifty have been doomed, for the sake of the Lord Jesus, to meet death in forms the most agonizing and terrific; but none have drawn back unto perdition—all have been faithful even to the death. The blood of the martyrs has proved the seed of the Church; and for one Christian there are ten, and for tens there are hundreds. The debased and cruel woman who now fills the throne of Madagascar, impelled by her own evil nature, or swayed by the evil influence of others, has tried long, but tried in vain, to extirpate the very name of Christ; but her son, her only child, her heir and successor to the throne, has learned the faith in which the martyrs died, avowed himself their friend and their protector, and declared that the man who shall hereafter strike them must strike through him. *This is the Lord's doing, and it is wondrous in our eyes.*

[Report.

Feb. 1852.

Very distressing information has been recently received.

The following is an enumeration of the sufferers by the late persecution: 18 persons put to death, viz. 4 by burning, and 14 by being thrown over the rock; 6 individuals, whose wives and children were made slaves; 27 preachers condemned to pay half the value of the persons of their wives and children; 42 persons who brought back their books, and were to forfeit half the value of their persons and property; 27 preachers, and those that brought their books back from the province of Vonizongo, were to suffer the same punishment; 1643 persons were adjudged to pay, as an atonement for the sin of worshipping the true God, three bullocks and three dollars each, but of which sum one-half was remitted; 109 slaves were condemned to be flogged, with twenty stripes each, before the people, and to work in chains during the remainder of their lives; 2 persons were condemned to pay fines, one of one hundred and the other of fifty dollars, but one-half the amount was afterward remitted; 6 persons, who had been punished before, were condemned to work in chains for their lives; 1 slave, for preaching the Word, was condemned to work in chains for his life; 1 slave, taken by the Queen's officers, received a similar sentence; making altogether a total of 1903 persons who have been called to suffer the various punishments above indicated, for the alleged crime of having embraced or favoured Christianity.

Religious-Tract Soc.—The Committee are without information from this island during the year. No openings have taken place for the issue of new publications—P. 71.

MAURITIUS.

Christian-Knowl. Soc.—The Bishop of Colombo has been to the Mauritius on a Visitation.

It has been my privilege to consecrate the three Churches in the capital and immediate neighbourhood of Port Louis, and to solemnize the holy ordinance of Confirmation in each, as well as in other Stations not far away. Very full Congregations have been assembled on every occasion, and many circumstances of more than usual interest have occurred.

[Bp. of Colombo.

L.

Christian-Knowledge Society—

The Bishop visited Mahébourg, a military station at the southern extremity of the island, and held a Confirmation. There were 35 Communicants, and yet they had no Church. The barrack-room was ordinarily used for Divine Service. A great desire was felt at once to begin the erection of a Church. Subscriptions are accumulating, and a site will be at once granted by the Government. "A grant of 50*l.*," said the Bishop, "will give encouragement, and will be of double value, since the Colonial Government will give an equivalent to what may be raised from other sources." The Board agreed to grant 50*l.* for the Church at Mahébourg, and 25*l.* for Pamplemousses.

The Rev. C. F. Delafontaine having stated that at Praslin, one of the islands of the Seychelles, the people are making efforts to build a small Church, it was agreed to grant 20*l.*

[*Report.*

London Miss. Soc. — Port Louis: J. Le Brun (in part), J. J. Le Brun—*Mocha*, 12 miles from Port Louis: Peter Le Brun. There

is an Out-Station at *La Nouvelle Decouverte*—P. 71.

Mr. Freeman found the Missions in this island in an encouraging state and growing in importance, partly on account of the vigorous efforts putting forth by the Roman Catholics, and partly from the large numbers of the Natives of Madagascar residing there, and coming under the influence of the Missionaries. Mr. Le Brun, senior, has a large Congregation in Port Louis, and of his Church-members, amounting to about 140, half of the number are Natives of Madagascar. The Station at Mocha, recently under the charge of Mr. J. J. Le Brun, is mainly intended for the Malagasy and two or three other Out-Stations. The Directors have recently accepted the services of Mr. Peter Le Brun, for the Mocha Station, so that Mr. J. J. Le Brun will be at liberty to unite with his father in the pastoral office at Port Louis, and especially to assist in the theological instruction of some young Natives of Madagascar, with a view to their ultimately becoming Evangelists to their father-land.

[*Report.*

Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—To the Rev. Dr. Philip, Agent of the Scottish Jews' Society at *Algiers*, a grant has been made of 300 copies in Hebrew, Arabic, French, and German. The issues from the Dépôt at *Malta* have been 12,655 copies; and 8040 copies, in various languages, have been sent thither. An edition of the Testament, in Ancient Armenian, printed for the Society at the Armenian Convent at Venice, has been consigned to the charge of Mr. Lowndes. The issues from the Dépôt at *Athens* have been 4338 copies. This Dépôt is now under the care of Mr. Nicolaides, who was for many years associated with Professor Bambas, the late Mr. Leeves, and Mr. Lowndes, in the preparation of the Scriptures in Modern Greek.

The issues from the Dépôts at *Smyrna* and *Constantinople*, under the charge of Mr. Barker, amount to 10,325 copies: to these Dépôts have been forwarded 2910 Bibles and Testaments. A Firmân has lately been issued by His Imperial Majesty the Sultân, confirming and enlarging the protection given to all his Protestant Subjects throughout the Turkish Empire, and securing to them the full and free exercise of their religion. A document of greater interest and importance is rarely to be met with—P. 72.

PRINTING—At *Athens* the printing of the revised edition of the entire Bible in Modern Greek has been completed. It has been the work of twenty years from the commencement of the translation.

I feel more and more that if it were not

for the liberality of the Bible Society, I could scarcely do any thing in this country. I trust that though the returns in money are scanty, on account of the extreme poverty of most of those who desire to receive the Word of eternal life, yet the returns, in a higher sense, will prove gratifying to those who have helped in sowing the incorruptible seed. I believe that in one of my last Letters I mentioned the blessed effects which the Word of God had begun to have on individuals in several localities. Since then the work has considerably developed itself at Nazareth. There are 13 heads of families, representing 61 souls, who have signed a document by which they declare themselves Protestants before the authorities; and several others were ready to do the same, representing about 50 souls. This week they are to apply for such recognition to the Musheer or Pasha of Beyrout; and as our Consul-General has kindly promised me to help them, I have no doubt but they will succeed. And thus, in consequence of the simple reading of the Bible, I hope that when you receive this there will be a legally-recognised Protestant Church at Nazareth. [Bp. of Jerusalem.]

Some years since Mr. Leeves presented 4000 copies of the Testament to the Greek Government for the Schools. For a long time these remained in their store: but Mr. Nicolaides informs me they are now given to the Schools; so that these Institutions, with what Mr. Nicolaides also presents, are pretty well supplied; and I believe there is no book so much used in the Schools of Greece as the Testament published by the British and Foreign Bible Society. [Mr. Louwides.]

BRITISH AND FOREIGN SCHOOL SOCIETY.

From *Greece* no official communication has been received; but a member of the Committee, who has but recently returned from Athens, reports very favourably of the state of education, and especially of the useful labours of Mr. Georgius Constantine in the Normal School. Upward of 40,000 children are in the Primary Schools, and the Normal School at Athens furnishes every year 20 Teachers—Pp. 74, 75.

CHRISTIAN-KNOWLEDGE SOCIETY.

Jerusalem—A grant of 500 copies of the Psalms in Arabic has been placed at the disposal of the Bishop of Jerusalem—P. 73.

Your Society could scarcely shew a greater favour to the hierarchy of the Greek Church in this country, than by making a grant for them of some hundreds or even thousands of copies of the Book of Psalms in Arabic. I have already sold and given several hundred copies to the Greek Patriarch. In most of their Schools it is the only school-book in use; and I am told that in several of their Schools there are only about half-a-dozen of copies for forty or fifty children. [Bp. of Jerusalem.]

EASTERN-FEMALE EDUCATION SOCIETY.

At p. 426 of our last Volume we gave an account of the proceedings of the Society in reference to Jerusalem and Damascus—P. 74.

RELIGIOUS-TRACT SOCIETY.

The Rev. Dr. Krapf, on his return to the scene of his labours, received from the Committee 1650 Tracts for circulation. The Doctor has completed a Kinika Translation of Dr. Barth's "Bible Stories"—Grants of 3600 Tracts in the French, German, and Italian Languages have been made to the Rev. Mr. Höfmer and to Dr. H. Philip, Medical Missionary from the Scottish Society for the Conversion of Israel, proceeding to Algiers. About 1368 have been sent to the Rev. A. Ben Oliei—The Committee have forwarded Books, value 15*l.*, for sale to Malta. They have voted 5*l.* in Books, at half price, for the Library of the Protestant College, and 50 copies of "Daily Manna for Christian Pilgrims" for the students. A grant of Books, value 12*l.*, on payment of 8*l.*, has been made to the Chaplain to the Forces, and 2575 Tracts for sailors—The Third Annual Report of the Corfu Bible and Religious-Tract Society states, that its annual subscribers have increased. The issue of the Society's Works in the year has been 439 volumes.

Religious-Tract Society—

In connection with the Society at Corfu, a Branch has been formed at Zante, the Rev. J. Broome, Officiating Chaplain to the Forces, having undertaken its superintendence. The sales have been 21l. 2s. 1d. The Dépôt at Cephalonia still exists, and is well supplied with Scriptures and Books. By means of a friend, a few of the Society's Works have been distributed in Santa Maura and Paco, and an assortment of Tracts placed at both places for gratuitous circulation. The Committee find that strangers arriving from Italy have furnished themselves with Bibles and Testaments, and thankfully accepted Religious Tracts. A few Books and Tracts have been placed

in the House of Industry at *Jerusalem* at the request of the Rev. F. C. Ewald—P. 74.

I met with a young man I had not seen before, offered him a Tract, spoke a few words to him about it, and told him the next time I came I would change it. To-day I asked him if he had read the Tract, and how he liked it. He replied, that he had read it again and again, and had never before met with any thing so interesting. On returning it, he said, "You told me you should want it again when you came round. As, however, I should be sorry to be without it, I have written it out in this book (shewing me a copy-book), and shall always have it to read."

During the past year I have visited 600 vessels, with crews amounting to 6000 men, to whom I have distributed 4258 Tracts and Religious Books. I have had many interesting conversations with the captains and men.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

CONSTANTINOPLE.

1831—Wm. Goodell, H. G. O. Dwight, Henry A. Homes, Joel S. Everett: Sarah C. Hinsdale, Harriet M. Lovell, *Fem. Teachers*; 2 *Nat. Pastors*; 4 *Nat. As.*—For the *Jews*: Wm. G. Schauffler—*Bebek*: Cyrus Hamlin, Henry J. Van Lennep: 2 *Nat. As.*; In the Seminary, 24 Males, 23 Females; in 7 Free Schools, 112 Scholars. Out-Station at *Nicomedia*, 2 *Nat. As.*; *Ada Bazar*, 2 *Nat. As.*; and at 4 other Out-Stations 5 *Nat. As.*—For the *Jews*, at *Salonica*, Edward M. Dodd, Justin W. Parsons: 1 *Armen. As.*—*Aintab*, Benj. Schneider, Azariah Smith, M.D. The Rev. G. W. Wood and Mrs. Wood are in America. The Rev. Justin W. Parsons and Mrs. Parsons reached the Mission in July. Printing in Armenian and Armeno-Turkish 5,620,000 pages—Pp. 75—77.

The Jews—Mr. Schauffler has been, as in past years, laboriously employed at

Constantinople. Mrs. Maynard has returned to the United States, as it seemed to be her obvious duty, though she had been earnestly desirous to remain and give herself to the instruction of females. Letters received from Mr. Dodd have presented a most affecting picture of the ignorance among all classes of the Jews at *Salonica*. They are not destitute of the means of education, such as they are; but the instruction imparted in their Schools has the least possible intellectual value. Except in a few wealthy families, female education is entirely unknown. It has thus become obvious that education will need to enter into the plan of a Mission to the Jews, and it is proposed to establish a Mission School.

It was stated in the last Annual Survey that two or three additional Missionaries ought to be sent to *Salonica* in the course of the year. Only one has been sent, and the Brethren are still earnestly calling for more helpers.

Constantinople—On account, mainly, of the widely-scattered residences of the members of the Church at Constantinople, those residing at Pera have recently been formed into a new Church. There are now, therefore, two Evangelical Armenian Churches at Constantinople, and eight, in

all, connected with the Mission. In these Churches are 237 members, 43 of whom were added during the last year reported. A considerable number of new hearers has been added to the Pera Congregation, and a new Place of Worship has been opened in Constantinople Proper, with encouraging prospects. A religious movement of much interest has also taken place among the Greeks at Constantinople, calling for stated preaching in the Greek Language.

Among the Armenians in all portions of Asiatic Turkey the movement is making progress, and was never more full of promise. The calls for Missionary Labour in different cities and towns scattered widely throughout the empire are becoming more and more numerous and manifest.

Infidelity, of the French materialistic type, has been making progress among the more intelligent and wealthy classes; but it is not so much the result of opposition to the Gospel as of the perceived falsity of all that its subjects have ever known of Christianity. A revolt from priestly superstition and despotism must needs result from the increased spread of European Ideas; and only the prevalence of evangelical doctrines can prevent the casting off of all religion. The more intelligent and serious Armenians see this, and, alarmed at the prospect, look with more favour on the labours of the Mission. Influential Armenians have contributed 132 dollars for printing a work on infidelity, which Mr. Hamilton is to prepare. Various preaching tours have been performed. The most interesting and important of these were to Diarbekir, on the river Tigris, where the Gospel seems to have taken strong hold upon the minds and hearts of certain Armenians and Syrians.

Aintab — At Aintab the Protestant Community and the Congregations have greatly increased. The Church there is truly a light shining in a dark place, and that Station has become a central point, next in importance only to the metropolis of the empire. The native members of that Church have manifested most commendable zeal in efforts to carry the Gospel to many places around them. A Juvenile Missionary Society has been formed, containing about 100 under fifteen years of age.

There are signs of spiritual awakening almost everywhere; and although the Protestant Community, regarded as a whole, remains politically small, there is

great encouragement to prayer, effort, and hope in the fact, that a large body of the Armenians, scattered over the country, do really sympathize with the Protestants in their general views of Divine Truth, especially in taking the Word of God as the only rule of faith and practice; and when persecution again arises, as it will in some form, it will drive many of them from their present standing in the Armenian Church. [Board.]

The Missionaries have addressed a letter to Sir Stratford Canning, acknowledging his invaluable services in behalf of religious liberty in Turkey, and for his kind offices in favour of the Protestant Community.

SYRIA AND PALESTINE.

Beyrout — 1823: suspended 1828; renewed 1830—Eli Smith, Wm. M. Thomson; Henry A. De Forest, M.D., *Physician*; G. C. Hurter, *Printer*; 3 *Nat. As.* Mr. Thomson sailed from Boston on the 15th of June. There are Out-Station at *Hasbeiya*, *Bhamdun*, and *Jaffa*. Miss Whittlesey embarked for this Mission on the 4th of March — Pp. 78, 79.

At Jaffa, the port of Jerusalem, a small company of Inquirers is accustomed to meet on the Sabbath, for reading the Scriptures, spiritual conversation, and prayer. Hasbeiya has suffered somewhat in its spiritual interests, perhaps from too long delay in forming a Church. With a Church and Native Pastor there, a Station formed at Damascus would be able to superintend its concerns, and the Prudential Committee have advised the removal of a member of the Mission to that city. [Board.]

GREECE.

Athens—1831—Jonas King, D.D.

Dr. King has been unmolested in his preaching. He has had also an interesting field of labour among Italian Refugees, to whom he has distributed many copies of the Word of God. It is worthy of notice, among the providences of God, that just as a new newspaper was about being published at Athens, with the special design of holding up Protestant Missions, and particularly those in Greece, to the popular indignation, the British Fleet appeared in the neighbourhood, and effectually

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ally turned the public attention in another direction. Our Missionary Brother is usefully employed, as heretofore, in holding up the light of truth, though able to attract the attention of only a small portion of the inhabitants. That portion, however, has great relative importance.

[*Board.*

Since I last wrote to you several things of an encouraging nature have occurred. Persons of distinction have expressed their decided opinion that I ought to be free to preach in my own house as I please. The number of my hearers has considerably increased, especially as it regards students from the university.

[*Dr. King.*

After communicating the foregoing facts, Dr. King found that the "Age," of February 22, contained an article which complained that the Government had taken no measures to arrest his labours; that there was no effectual movement on the part of the people; nor was there "any feeling decidedly expressed." And this was permitted, the writer said, when the very foundations of the community were in danger! A prosecution had been commenced; the holy synod of the Church of Greece had petitioned the ministry; still nothing was done. "King lives and reigns in Athens!" To the Ministers the writer says—"Do not suppose that you are supporting and serving Greece by plans of laws, when she will not exist if her religion be overturned." [Board.

ASIA MINOR.

Smyrna—1833—Elias Riggs, Thomas P. Johnston, Nathan Benjamin: 4 *Nat. As.*—P. 77.

Broosa: at the western base of Olympus: 18 miles from the Sea of Marmora—1834—Daniel Ladd, Oliver Crane: 1 *Nat. As.*—P. 77.

One other circumstance I will mention which seems somewhat peculiar to Broosa; which is, that the great mass of the Armenian Population here are mechanics or shopkeepers, and are generally without much capital of their own. Hence they are almost all involved in their business with each other. Very few, indeed, do business independently. They are either associated in partnerships; or have borrowed money for their capital; or occupy a hired shop; or are trading on commission; or are hampered in some such way. It is surprising to see how gene-

rally this is the fact here; and it is easy to perceive how this state of things gives the Primate power to prevent the people embracing the Truth. In villages, where the people live on the produce of their vineyards, flocks, or farms, they are far more independent. [Mr. Ladd.

Trebisond: on the south-east shore of the Red Sea: inhabitants 15,000, consisting of Moslems, Greeks, Armenians, and Papal Armenians—1834—Philander O. Powers, Edwin E. Bliss: 3 *Nat. As.*—Pp. 77, 78.

Mr. Powers has been spending several months in Sivas, for the purpose of preaching the Gospel in a community which has hitherto received very little Missionary Labour. He has found more or less encouragement in his work; and the Spirit of the Lord seems to be preparing that important city for a day of harvest. But it ought not to be disguised, that the superstitions and delusions of this people, to say nothing of their ignorance and mental debasement, present a mighty obstacle to the triumph of a spiritual Christianity. It is sixteen years since Mr. Powers commenced his labours among the Armenians of Turkey; and during that period he has had many opportunities for becoming acquainted with their errors, both of faith and practice. But never till now has he had so thorough a conviction of "the blindness, darkness, moral pollution, and spiritual death," which pervade this fallen Church. [Board.

Erzeroom: the principal city of Ancient Armenia, nearly south from the eastern extremity of the Black Sea, and south-east from Trebisond: inhabitants 30,000; of whom 3500 are resident Armenians, and as many more are in the vicinity—1839—Josiah Peabody, Isaac G. Bliss: 1 *Nat. As.*—P. 78.

You will rejoice to hear that we have been much encouraged of late by the extensive religious interest manifested by many in our city. Within the last two months our audience on the Sabbath, has been constantly increasing; and at our Weekly Prayer Meetings it has been an interesting sight, in addition to the ordinary number of attendants, to behold a company of serious and apparently sincere inquirers. [Mr. Peabody.

Abeih, in Mount Lebanon, 15 miles south of Beyrout—1843—George B. Whiting, Simeon H. Calhoun, C. V. A. Van Dyck, M.D.; 1 *Nat. As.* Communicants, 27. In the Seminary, 19 Scholars; in the Free School, 271; Female Boarders, 20. Printing in the year, 1,934,000: from the commencement, 77,699,800—Pp. 78, 79.

The Congregations, both at Beyrout and Abeih, are solemn and attentive; and he thinks that there is more than usual prayerfulness among Christians. At Hasbeiyah, and also at a village near B'hamdun, the Word is listened to with apparent pleasure and profit. [Board.

There has been a gradual enlightening and manifest advancement in religious knowledge, and impressions have obviously been made on the minds of some.

[*Mr. Calhoun.*
Aleppo — Nominal Christians, 20,000—Wm. A. Benton, John Edward Ford—P. 79.

A rebellion broke out in the autumn of 1850, which at the cost of 500, some say 1500 lives of the rebels, and great loss of property, was quelled, and a new Pasha appointed. The Board says, "This will probably be over-ruled for good;" but Mr. Ford writes, "This whole affair, in whatever way it may be settled, seems likely to result in a very unhappy manner for the Christians." There is now a feud of blood which may last for years, for the Christians have not learnt to cherish the spirit of forgiveness and charity for the Mahomedans who have injured them.

Tripoli—1849—David M. Wilson, Horace Foot—P. 79.

The mountaineer Maronites, near Tripoli, resorted to violence in order to prevent our brethren from spending the hot months among them, but were brought to terms by the intervention of American and English Officials. [Board.

Mosul, opposite the site of Ancient Nineveh — 1845; resumed, 1850—Wm. F. Williams, Dwight W. Marsh. Mr. Marsh reached Mosul on the 20th of March. Mr.

Ford spent the preceding winter at this Station.

Mr. Marsh is still constrained to speak of "steady and crafty opposition" at Mosul; but he is persuaded, nevertheless, that the doctrines of the cross are making progress. This is proved, he thinks, by the number who assemble, from time to time, to hear the preaching of the Gospel.

[Board.

I see life, growth, and the presence of the Spirit of God. There is in the community an increasing dread of our work, and parents forbid their children to learn Arabic lest they should read the Bible.

[*Mr. Marsh.*

Recent communications mention that Mr. Marsh makes frequent visits to large towns in the neighbourhood, and that he is very earnest for help.

PERSIA.

Ooroomiah — 1833 — Wm. R. Stocking, Austin H. Wright, M.D., George W. Coan: Edward Breath, Printer; Fidelia Fisk, Mary Susan Rice, Teachers; 5 *Nat. Preachers*; 4 *Nat. As.* In the Seminary for Males 44; for Females 35; in 32 Day Schools 473 Male, 125 Female Scholars. Rev. David T. Stoddard and Mrs. Stoddard, and the Rev. Samuel A. Rhea, embarked for Smyrna on the 4th of March, on their way to Ooroomiah — *Seir*: Justin Perkins, D.D., Joseph G. Cochran: 4 *Nat. As.*—P. 79.

Since his return, Mr. Breath has cast a beautiful fount of Syriac Type of small size, for printing the Old Testament, now translated into the modern language. Twelve of the teachers are Priests, and about half the whole number of teachers are hopefully pious. In these Schools the Bible is the prominent and almost the only text book. They thus become a very important instrumentality, sapping the foundations of superstition and ignorance, and training up young men and women to repair the wastes of many generations. These two Schools continue to be remarkably blessed with the influences of the Holy Spirit. Their religious history, for several years past, has been such as to call for fervent gratitude to God. During the last year, the revival scenes of 1849 have been repeated with at least equal

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interest; and from the Seminaries the work has extended to the villages.

The preaching by the members of the Mission has been much as in past years; and the Native Assistants, and during vacations many of the members of the Seminaries, have been very faithful and very useful in their efforts to extend the influence of truth. At the beginning of 1846 not half-a-dozen men among the Nestorians were, in the judgment of charity, true disciples of Christ; but now hundreds give evidence that they have become heirs of the grace of life. Pos-

sessed of active minds, fervid zeal, and great energy, they breathe the spirit of their fathers, and give cheering intimation of what may be done for Central Asia when this whole people shall be brought under the influence of the Gospel.

[Board.

The latest intelligence gives a very encouraging account of the prayerful state of mind prevalent among the pupils in the Seminary. The attendance at preaching is very good; and the Schools are prosperous.

AMERICAN EPISCOPAL BOARD OF MISSIONS.

CONSTANTINOPLE.

1839—We have received no information respecting the Board's Mission here since our last Survey—P. 80.

AMERICAN BAPTIST MISSIONARY SOCIETY.

PIRÆUS—R. F. Buel—P. 80.

We have at length a Church of native Greeks in the Piræus, where *two or three meet together* in Christ's name. If He is with us there is nothing to fear, let come what will. Persecutions are needed from time to time to try the character of converts, to stir up the faithful to prayer and effort, and to make manifest the wickedness of the wicked. May God enable our brethren to *be valiant for the Truth!*

[Mr. Buel.

Nothing has occurred to disturb the preaching of the Word on the Sabbath since I wrote in November. My hearers have since that day numbered never more than nine, and never less than seven. A beautiful edition of the Modern-Greek Old Testament in smaller type I have distributed, since New Year's Day, to the number of more than thirty, in families where I am persuaded it will be read and valued. I purchased it at the British and Foreign Bible Society's dépôt for fifty cents a copy.

[The Same.

CORFU: 25,000 inhabitants.—A. N. Arnold: H. E. Dickson, *Fem. Teacher*.—Pp. 80, 81.

Xidactilo went to Smyrna because he could not find employment and support here, with a view of remaining there if successful, unless some favourable opening

GREECE.

Athens—1830—J. H. Hill: Miss Mulligan, Miss Baldwin, and some Greek Teachers—P. 80.

should occur here or in Zante. I am sorry to hear that hitherto he has not been successful. Every one who has joined us, thus far, has, in consequence, been deprived of his former means of livelihood.

[Mr. Arnold.

On the 14th of September I left Corfu for Zante, partly to see the two Candidates for Baptism—Mr. Pelecassi and Mr. Canalis—partly to ascertain whether any measures could be taken to prevent the dispersion of all our friends and fellow-helpers there, and partly to see Br. and Sr. York before their determined departure for America. The result, so far as the first of these objects was concerned, was the baptism of Mr. Pelecassi on Sunday the 22d of September. After much examination I thought it best to defer, at least, the baptism of Canalis. He seems to be a sincere young man, desirous to know the Truth; but I fear he is not a new man in Christ Jesus.

[The Same.

The Missionaries state that they are much impeded by the members of the Greek Church. A sharp persecution has arisen at Zante against some converts who have been baptized. A recent communication informs us that Mr. Arnold is transferred to Athens.

CHURCH MISSIONARY SOCIETY.

GREECE—*Syra*: 1827—Fred. A. Hildner: 1 *European School-*

master; 5 *Male*, 4 *Fem. Nat. As.*—Communicants, 14—Schools, 5:

Boys, 206, Girls, 251 — P. 81; and see, at pp. 347—350, a General View of the Mission, Examination and Twentieth Anniversary of the Schools, Ministerial Duties, and Correspondence with former Teachers and Scholars.

ASIA MINOR — *Smyrna* — John Theophilus Wolters : Charles Sandreczki, *As. Superint. of Schools*; Antonio Dalessio, *Nat. As.*—Pp. 81, 82; and see, at pp. 103—107, Conversation with a Greek Priest, Purgatory, Doctrine of Justification, Missionary Tour; and, at p. 141, Proceedings at Odemish.

During the past year the Rev. J. T. Wolters has laboured alone at this Station, Mr. C. Sandreczki having accompanied the Rev. J. Bowen in his Missionary Tour to Mesopotamia. A small Bible Class of Roman Catholics, chiefly Italians, meet the Catechist, Mr. Dalessio, to enjoy the privilege, denied to them at home, of reading the Word of God. But there are no signs of any general impression on the minds of the people in that crowded emporium of commerce.

Mr. Wolters' residence in the East of nearly eighteen years, and his perfect acquaintance with Modern Greek, peculiarly qualify him for the work of composition and translation. The translation of Jowett's "Christian Visitor" has been continued; and the first two chapters of Venn's "Complete Duty of Man"—on the value of the soul—have been printed in the form of a Tract.

The toleration of the Turkish Government toward all its Christian Subjects, and its wise protection of those who are separated from the Greek and Armenian Churches for the sake of Protestant Truth, indicate the overruling hand of God in preparation of some great change. The Committee specially refer to a document, lately issued by the Turkish Government, which must have an important influence on the cause of Scriptural Truth, and may well encourage all Missionary Labours within the extensive range of the Turkish Empire—an imperial firman for the protection of all Christian Subjects who may embrace the Protestant Faith. The document contains the following provisions—"Whereas hitherto those of my Christian Subjects who have embraced the Pro-

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testant Faith have suffered inconvenience and difficulties in consequence of the Patriarchs and Primates of their old creeds, which they have abandoned; and whereas, in accordance with my imperial compassion, which extends to all classes of my subjects, it is contrary to my imperial pleasure that any one class of them should be exposed to trouble; you [the Prime Minister] will see to it, that, like the other communities of the empire, in all their affairs, and in all matters appertaining to their cemeteries and Places of Worship, they should have every facility and needed assistance. You will not permit that any of the other communities should in any way interfere with their rites, or with their religious concerns; and, in short, in no wise with any of their affairs, secular or religious; that thus they may be enabled to exercise the usages of their faith in security."

The Rev. Mr. Bowen and Mr. Sandreczki have performed the very extensive Missionary Journey alluded to in our last Survey. Their overland journey commenced at Samsun. Leaving that town on the 11th of April, they proceeded to Amasea. Reaching Tokat on the 16th of April, they proceeded next morning to visit the tomb of Henry Martyn. Leaving Tokat they traversed the mountainous region of the Antitaurus, reached the Halys, entered Sivas, a town of 1800 or 2500 Armenian Families, and thence reached the Tigris and Diarbekir, where they met with a Native Assistant of the American Missionaries. Arriving at Mosul, Mr. Bowen learnt—

That though there are three denominations, they may fairly be classed under two heads—the Jacobites or Eutychians, and the Roman Catholics; the latter consisting of Chaldeans and Syrians. The Jacobites are not very numerous in Mosul itself. The Church Language is Syriac, but scarcely any of the people understand it. The Bishop has, on the one hand, made many steps toward Protestantism; and, on the other, violently opposed the American Missionaries. The Papal Chaldeans are of Nestorian Origin, and have

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been seduced to Popery within the last 180 years. They have five Churches and a Patriarch, and the Church Language is that of the Nestorians. Although tolerably submissive to the Pope, the yoke does not seem to sit too easily upon them. Education is at a low ebb. The Papal Syrians have been perverted from the Jacobite Church. They are much less numerous than the Chaldeans, and in about the same state. Mr. Sandreczki chiefly refers to the Mahomedans—the Arabs of the town—and the Yezidis, who, both by the Christians and Mahomedans, are accounted heathen. The Mahomedans seem to have indefinite fears that the fabric of their faith is tottering to its fall. The language of the Yezidis is generally Koordish—in some instances Arabic—and they are accessible to any effort which might be made for their conversion. Mr. Sandreczki writes—"I had ample opportunity of collecting most interesting illustrations of the historical books of the Scriptures, as well as of the Prophets. I am laid under great obligation to Mr. Layard's hospitality and kindness, which enabled me to draw my information from a detailed examination of his daily discoveries.

[Report.

From Mosul they proceeded to Ooroomiah; and Mr. Bowen to Tabriz. Then returning to Mosul, Mr. Sandreczki went to Smyrna, and Mr. Bowen visited Bagdad, Babylon, Diarbekir, Orfa, and thence went to Aintab and Aleppo, with the intention of going overland to Jerusalem. Mr. Bowen, in concluding his Letter, says—

This much I may say, that a wide door is opening here for evangelical truth, the result, under God, of personal labours, and the books of the Bible Society and other publications. This field is among the Christian Population, chiefly the non-papal sects. The movement is generally fiercely opposed by the chief ecclesiastics, who, nevertheless, profess a desire to educate their people, but have no means. They profess a regard for the Church of England, but it is because she is Episcopal, not because she is Evangelical.

EGYPT — *Cairo* — 1826 — Wm. Krusé, John Rudolph Theoph.

Lieder: 1 *Europ. Teacher*; 3 *Nat. As.*—P. 82.

No Report has been received, Mr. Lieder having been called to Jerusalem to confer with Bishop Gobat, Mr. Bowen, and Mr. Sandreczki, on the state of the Mission generally, and other important matters in connection with Mr. Bowen's tour.

[Report.

JERUSALEM — In pursuance of the hope expressed in the last Report, that Jerusalem might in the course of the year be occupied as one of the Society's Stations, the Rev. Augustus Klein has been set apart for that purpose: he left London on the 21st of June, and reached Jerusalem on the 4th of September. His precise location, whether Jerusalem or the neighbourhood, will be considered in the Conference above alluded to. Bishop Gobat mentions that promising openings are presented at Nazareth, Selt, and Nablous—Pp. 82, 83, 368, 488.

EAST AFRICA — *New Rabbai*—1843—John Lewis Krapf, D.D., John Rebmann, James Erhardt. The Rev. Dr. Krapf, the Rev. Conrad Diehlmann, and the Rev. Christian Pfefferle, left for Trieste on the 4th of January, where they were to be joined by 3 German Mechanics, and thence proceed to Alexandria, on their way to Aden. The Rev. C. Diehlmann left them at Aden. The rest of the party reached Mombas on the 3d of April, and New Rabbai on the 8th of April. The Rev. C. Pfefferle was attacked by country fever, and died on the 10th of May—Pp. 83, 84, 112, 248, 368; and see, at pp. 41—45, Trials of Rev. J. Erhardt and Mr. J. Wagner, on their way to Zanzibar, Illness of Mr. Erhardt, and death of Mr. Wagner, the Rev. J. Rebmann's third visit to Jagga, Dr. Krapf's visit to Europe, and contemplated extension of the Mission, Languages of East Africa; and, at

p. 97, Journey of Dr. Krapf to Ukambani.

The encouragement among the Wanika in the neighbourhood of the Station has been very small. A few inquirers, however, are under instruction. Two have already made an open profession of their belief in the truth of Christianity, and of their desire to be numbered among its followers. The one is the father of a family, of independent circumstances and of noble character; while the other is a learned Mahomedan, the Cadi of his village, who once accompanied the Missionaries as a guide, and gave the first indication of a softened heart by weeping at the recital of a Saviour's sufferings, who carried a cross for his sake. This man gave up his office, and the gains attached to it, for the Gospel's sake. The first convert, Mringe, has died in the faith. [Report.

In reference to the great results to which Dr. Krapf's discoveries, mentioned at p. 97 of our last Volume, may lead, it is said—

The facilities of communication on the African Continent are not inferior to those of Europe, Asia, and America. God's providence has certainly paved the way for the speedy accomplishment of His sublime designs. The Niger will carry the messengers of peace to the various states of Nigritia, while the Tshadda, the large branch of that river, together with the Congo, will convey them to the western centre of Africa, toward the northern tribes of Uniamési. The different branches of the Nile will lead the Missionaries toward the same centre from the north and north-east, while the Jub and the Dana will bring them in from Eastern Africa; and, finally, the Kilimani will usher them in from the south. The sources of all these great rivers are not so distant from each other as our present geographical knowledge would make us believe. It is, therefore, a matter which requires great reflection on the part of the friends of African Missions—a matter which refers to this simple question—Shall we propose and undertake the formation of a Mission-chain linking together the eastern and western coasts of Africa? or shall we follow up the water-courses of this continent by establishing Missions at the sources and estuaries of those great rivers? Certain it is, that he who reaches the sources of the Nile

will have a more than probable chance of reaching the sources of the Tshadda, of the Congo, and of the Kilimani. All of them verge toward the equator—toward the extensive country of Uniamési, and the territories around Uniamési, which could be rendered by the interpretation "Possession of the moon," though I would not venture to pronounce this meaning as indubitable. The African Peninsula gets, as it were, its phases—its geographical phases—from Uniamési, from which, according to native conception, is an outlet to the four quarters of the globe. The Tshadda, the Congo, the Nile, and the Kilimani Rivers, either take their rise from the great lake in Uniamési, or very near to that lake; that from the Tshadda we may fall into the Nile, and *vice versa*; that from both rivers we may run into the Kilimani, through the lake in Uniamési; and that through the Kilimani we may come to the great lake lately discovered in South Africa. If the communication of Central Africa shall be found so simple and so easy, why should we question the speedy spread of Christianity and Christian Civilization in Africa? [Dr. Krapf.

Two Letters have been forwarded by Dr. Krapf, containing, as sent by him, full and interesting particulars of all that has transpired since his arrival on the East-African Coast in May last. Of these, fragments only have been received by us. They were inadvertently left by Mr. Rebmann, to whose charge they were entrusted, on his table, at Aden, near a lighted candle, against the flame of which they appear to have been blown by the wind from an open lattice window, and were half consumed before they were rescued. They have reached us in a pitiable state, long interruptions occurring just as the intelligence which is being conveyed is of deepest interest. Enough, however, remains, to inform us that providential circumstances have interfered to prevent, as yet, the fulfilment of our plans; that death and danger and disappointment have marked, since it was last under our consideration, the course of the East-Africa Mission; that our promising young Missionary, Mr. Pfeifferle, the attached friend and faithful companion of our dear Brother Krapf, is no more; that he himself, in attempting to commence, alone, the Mission in Ukambani, has been subjected to dangers and privations severe beyond any thing which he had ever previously

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experienced, so that his escape with life and safe return to Rabbai Mpia, is a marvel; that of the three mechanics, two have returned to Europe, their constitutions having been found unsuitable for the East-African Climate; that our projected new Stations are as yet uncom-

menced; and that our plans and purposes, like Dr. Krapf's Letters, have come back to us half consumed by the trying dispensations to which they have been subjected.

[Committee.

Particulars here referred to will be found in a subsequent page of this Number.

JEW'S SOCIETY.

NORTH AFRICA — Oran: H. A. Markheim.

The openings for Missionary Labour among the Jews which Oran presented during the short stay there of a Missionary in 1845 have induced your Committee to make it Mr. H. A. Markheim's Station, whom they have appointed to labour on the north coast of Africa. He arrived at Oran in October last; and though he has had trials to contend with, yet even these have been overruled for good, and the aspect of the work is very encouraging, especially in regard to the demand for the Scriptures. There have been days when the Jews flocked to his house in such multitudes that it was impossible for one individual to attend to them all. At other times the enemies of the work have stirred up opposition. That the latter has not proved of a serious nature is mainly owing to the friendly offices of the British Consul, H. Bell, Esq.: they therefore much regret the loss this Mission will sustain by the recent appointment of this gentleman as Consul-General at Algiers. The Chief Rabbi, under the direction of the Government, made proclamation in the synagogue that no Jew should dare to use offensive language, or otherwise molest your Missionary, on pain of severe punishment. He has, in consequence, found yet greater facilities than formerly for preaching freely the Gospel of salvation to his Jewish Brethren. The applications for Scriptures have not been less numerous since the Chief Rabbi in his warning advertised them for sale by designating your Missionary as "the one who brought out Bibles from London;" and New Testaments and Tracts are freely circulated.

[Report.

SMYRNA—Philip Russo, Colporteur—P. 84.

SALONICA—J. O. Lord, J. B. Goldberg—Pp. 84, 85.

By a recent Letter from Mr. J. B. Goldberg we are informed that the Rabbi has been raising a vio-

lent opposition to the School which has lately been opened by the American Missionaries at Salonica for Jewish Children.

BUCHAREST—J. Mayers, Philip Davis; 1 Schoolmaster, 1 Schoolmistress—P. 85.

I am happy to be able to state that since I last wrote our work here has been going on steadily. My opportunities for making known the Gospel to the scattered sheep of the house of Israel have been many; and I trust that the Word spoken in weakness may spring up in power, to the salvation of many souls. The Lord has so far set His seal to our imperfect endeavours, that two of the house of Israel are now anxiously expecting baptism. The one is a shopkeeper of this city, and a man of a highly cultivated mind: he was formerly a private tutor. The other is a Jewess from Posen, of about twenty years of age, and apparently in earnest. May the Lord give them both grace to persevere, and to comprehend the wonders of man's redemption!

[Mr. Philip Davis.

JASSY—A. J. Behrens.

ADRIANOPLE—S. Mayers.

BEYROUT—Vacant—P. 85.

JERUSALEM — 1834 — J. Nicolayson: J. E. Sinyanki, H. C. Reichardt; E. Macgowan, M.D., Head of the Medical Department; E. S. Calman, Almoner of the Hospital; E. Meshullam, Apothecary; — Hershon, Superint. of House of Industry; 2 Colporteurs—Pp. 85, 86.

During this year the Gospel has been richly preached in many ways; chiefly, and from necessity, in the form of controversy. Although from time to time one and another profess to be convinced of the truth of the Gospel, they do not sufficiently feel the power of that truth to break through the chains in which Judaism

has entangled them, or to overcome the obstacles, which are indeed very great, in their way. In the course of this year only two, an aged son and daughter of Abraham, have been baptized; while there are five or six inquirers, chiefly young men, under preliminary instruction. The Gospel seems also to have made a deep impression on two lads; but being under age, they are altogether in the power of their unbelieving parents, so that with them we must wait for some years before deciding any thing. Latterly a poor Jew, who had for some time received relief and simple instruction from the inmates of the House of Industry, died suddenly, after giving good evidence of his faith in Christ, although he was not baptized. But what, in the midst of many disappointments, gives me the best hope for the future—perhaps not very far distant—is the fact that the prejudices of the Jews against the Gospel are not only weakening very fast, but also that from an extensive secret reading of the Testament, and the Missionaries, especially the Bible Reader Shoo-fami, citing abundantly passages of the New Testament, as well as of the Old, in their conversations and discussions with the Jews, the knowledge of the contents of the New Testament is spreading rapidly and widely among them, so that it needs only the breathing of the Spirit of God to restore them unto life; the means—the Gospel—waiting, as it were, within their minds to be breathed upon, in order to become life and power for their restoration. Pray, therefore, for an abundant outpouring of the Spirit upon the house of Israel; and the dry bones shall live, and rise to serve the Lord in the beauty of holiness. The poverty and external misery of the Jews remain the same as in former years, which is a very great obstacle to their receiving the Gospel, because it places them completely at the cruel tender mercies of the Rabbies, who this year have shewn more opposition to the Mission than for some years past, which, however, is another sign that our labour is not altogether in vain.

[*Bp. of Jerusalem.*]

It is only a month ago that an appeal from a Jew in Jerusalem was published in a Jewish Newspaper, in which the writer complains "that the pietism of the Protestants in this place is boundless, and that proselytism is here carried to an extent that has no parallel in any other place." And lamenting the dangers to

which the many Jews who annually flock to Jerusalem are thus exposed, the writer proclaims the efforts which his brethren are compelled to make to stifle inquiry: "In order to open the eyes of these blinded people, and to induce them to return home, maintaining the belief of their ancestors, no sacrifices are spared on our side, and the expenses for this alone amount to 30,000 piastres. If no permanent assistance is rendered by the Jewish Brethren in Europe, I forebode fearful tempests threaten the Congregation of Jerusalem, which does not call itself with injustice the central Congregation of Judaism." [*Report.*]

The Jews are becoming more and more accessible, and convinced, not only that we love them and seek their good, but also that we conscientiously avoid the practice of any unlawful or doubtful means in prosecuting our work among them. [*Bp. of Jerusalem.*]

The state of the present infant Hebrew Christian Church on Mount Zion, with its joys and trials, has frequently reminded your Committee of the history given us of the first Christian Church on the same spot.

Mr. Sinyanki continued his labours in the holy city until the month of October, when it was thought advisable that he should pay a visit to Aleppo. He arrived there during the time of the riots, by which the Christian Population suffered great outrages. Mr. H. C. Reichardt joined the Mission in May, and, with the exception of a slight interruption to his labours by illness, he has since been usefully engaged in visiting the Jews, being visited by them, and giving instruction to inquirers.

The Scripture Reader for the Jews has been steadily pursuing his course at Jerusalem, and is about to extend his sphere by making visits to other places inhabited by Jews.

There have been two Confirmations and one Ordination held during the year.

[*Report.*]

House of Industry—The House of Industry promises to become a means of great blessing and of raising the character of the proselytes, while it will prove a criterion of the sincerity and general character of the inquirers and Candidates for Baptism; and it has already proved so, under the paternal management of Mr. and Mrs. Hershon, themselves proselytes.

[*Bp. of Jerusalem.*]

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It must be borne in mind, not only that the Institution is designed like a Hospital in some sense—not for them that are whole, but for the sick—to train its inmates to what they are not, but must become; but also that one object of the Institution, and of the trades taught to its inmates, is to try the character of those whom we cannot otherwise test; and that therefore it must be expected that some proportion of those admitted will prove impatient and incorrigible, after the manner foretold by the Lord Himself in the parable of the good seed, and others. Nor must we fail to look at the bright side of the picture, as well as on the dark; and, above all, to the aid and blessing which we need from above, and may expect in answer to persevering and believing prayer. Trust thankfully in God, and take courage! [Rev. J. Nicolayson.

The House of Industry has during the past year been enlarged, by the purchase of some additional premises, and a new trade has been introduced, that of turning. To have a trade carried on in the house, for the benefit of the Institution, is itself an important step in advance. This arrangement enabled the management of the Institution to admit two new inmates at once; so that at the second anniversary of the opening of the House of Industry (Dec. 21), it had again its full number of seven, beside the new Master; thirteen having been in it in all. [Report.

*Medical Department—*Your Committee have to report the return of Dr. and Mrs. Macgowan from their visit to England: they arrived in August last. [Report.

The reception I met with from my old patients, and the families whom I had been in the habit of visiting among the Jews, was very gratifying to me. My visit to the hospital was very satisfactory. Both as to the domestic arrangements and the medical management, it was, through the combined care and attentions of Mr. Sandford and Mr. Calman, in excellent order. The nurses and servants were the same as I had left in the establishment, and seemed to be diligent and cheerful. The wards contained the full number of patients, among whom were two interesting surgical cases, which had been successfully treated by Mr. Sandford. The applications for admission were as numerous as ever. [Dr. Macgowan.

The resignation of the House Surgeon, Mr. R. Sandford, soon after Dr. Mac-

gowan's return, deprived him of a valuable and able assistant, and would have put the Society to considerable expense, had not Dr. Macgowan resolved to make every exertion in his power to obviate the necessity of another appointment to supply Mr. Sandford's place; and he has thus taken upon himself the double duties of both the medical and surgical portion of his department, together with the superintendence of his Dispensary. Mr. E. Meshullam has been appointed to the charge of the Dispensary, in the room of Mr. P. Bergheim. The general funds of the Society have been further relieved by the transfer, by the late Miss Cook, of 2000*l.*, 3 per cent. Consols, in trust to the Society; the interest of which is to be applied toward the objects of the Hospital.

In one recent case especially, of an Hungarian Jew, originally a Talmudic Teacher, whose arrival in the Holy City was the way of leading him to Christ, the Hospital and the House of Industry co-operated together in promoting the great object of the Mission. During the last quarter of the year now closing, 88 patients were under treatment in the Hospital; 970 out-patients were relieved there; and 350 patients were during that period visited at their own dwellings: giving a total of 1408 patients relieved in three months. [Report.

Bishop Gobat, in his Annual Letter, says—

I cannot express the feelings with which I invite you, for the fifth time, to unite with us in prayer and praise at all times, but especially on that day, set apart for the commemoration of the entrance into this city of the first Protestant Bishop in Jerusalem, ten years ago, and of the consecration of the first Protestant Church on Mount Zion, three years ago—viz. the 21st of January 1852—I cannot, I say, express my feelings on this occasion better than in the words of Holy Writ: *I have laboured in vain, I have spent my strength for nought, and in vain. Yet surely my judgment is with the Lord, and my work with my God.*

Not to mention inward conflicts, more or less common to all the disciples of Christ on earth, while travelling toward their heavenly home—a dead apathy on the part of the great number of the objects of our solicitude, troubles and trials caused by persons of whom better things

were expected, open and latent opposition to the spread of the Gospel by more than one party, have been our portion during the past year, with but little to cheer and to encourage us.

Mr. E. R. Hodges has been appointed to the Jerusalem Mission, and the Rev. J. C. Reichardt has been sent on a special mission to that city.

JAFFA—A Depositary—P. 87.

As this is the port of Jerusalem, and a great many Jews land here annually on their way to the Holy City, it is an eligible Station for a Scripture Reader. Of Mr. Hanauer's usefulness at this post there has lately been an interesting instance, in the case of the Hungarian Jew above alluded to, now an inmate of the House of Industry, who was first brought into connection with the Mission through the instrumentality of your Agent at Jaffa.

[Report.

SAFET — 1842 — D. Daniel — P. 87.

At Safet, which is an Out-Station of Jerusalem, Mr. Daniel's experience has been various. A great stir was caused among the Jews by the confession of an inquirer of his belief in Christ. He was exposed to ill-treatment from his unbelieving brethren, and compelled to take refuge in the Mission House. It became necessary to appeal to the British Consul at Jerusalem for protection, and through his personal interference the tumult was for the time quelled. In the end, however, the inquirer proved unable to resist the efforts made by his family to shake his resolution: he returned to the Jews, and has since left Safet, but is reported to have joined the Mission at Constantinople. These events, however, led to a complete interruption for a long time of all intercourse between the Missionary and the Jews at Safet, the latter being strictly prohibited by their Rabbies from all dealings with him. Of late, some have again called at the Mission House, though only under pretence of having business to transact; they being still enjoined by their Rabbi to observe absolute silence and reserve on matters of controversy and religious discussion. Mr. Daniel's patience and perseverance are thus severely tried. A visit which the Rev. J. Nicolayson paid to this Station in December last greatly

cheered your Missionary, who in his solitary position is totally debarred from the Means of Grace.

[Report.

CAIRO—1847—C. L. Lauria—Pp. 87, 88.

Mr. Lauria was admitted to Holy Orders as Deacon, by the Bishop of Jerusalem, July 7. A peculiar interest was attached to this solemn ceremony in the Holy City, from the fact of Mr. Lauria being well known among the Jews in Jerusalem as a Rabbi and teacher of his nation, who, after much suffering and persecution for his faith, was admitted by baptism into the Christian Church, and afterward prepared for the Missionary Office, in the same city; while he now occupies a branch station in that diocese. On his way to and return from Palestine Mr. Lauria had intercourse with Jews at Damietta and Alexandria. A member of your Committee, who has lately visited Cairo, has given a pleasing report of Mr. Lauria's labours and access to his brethren at Cairo. With a view to rendering his Mission more efficient, your Committee have sanctioned the establishment of a School in that place last autumn. Though it was opened with only two boys, in about a fortnight their number increased to eight, three of whom were children of influential Jews.

Mr. Lauria is now labouring alone, Mr. Skolkowski, who during the greater portion of the past year was attached to this Mission as an Assistant, having been appointed to a European Station. [Report.

The Rev. C. L. Lauria, writing on the 17th of May, says, that in consequence of four respectable Jews having taken away their sons from the Jewish Schools and placed them in his, the Rabbi had fulminated an excommunication, and had caused a great commotion in Cairo.

At this increase the Chief Rabbi was much alarmed, and therefore preached in the Synagogue against our School, on the verse, *Put away the strange gods that are among you, &c.*, Gen. xxxv. 2, 3. *The strange gods*, he explained to mean the Protestants: *be clean*, to burn their books; *change your garments*, to buy Jewish Books instead of theirs; *go up to Beth-el*, to send the children to Jewish Schools. He would also have fulminated an excommunication, had not a rich Jew, whose son

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attends our School, prevented it, by telling him that he would consider it a personal insult to himself, and therefore be obliged not only to retort upon the Rabbi in the Synagogue, but also to withdraw for the future his support, and to consider him as his enemy. The Rabbi therefore only pronounced some curses in an indirect way. [Rev. C. L. Lauria.]

BAGDAD and BUSSORAH : in Bagdad there are 8000 or 10,000 Jews—H. A. Stern : J. H. Brühl—Pp. 88, 89.

During the greater portion of the year the Rev. H. A. Stern has borne alone the heat and burden of the day, amid much persecution and opposition on the part of the bigoted rabbinical party. He arrived in Bagdad, on his return from this country, on the 17th of June, at which time the place was very unhealthy, the town being surrounded by stagnant water, remaining from the previous inundation, which filled the air with pestilential vapours. But the protecting arm of the Lord has graciously preserved him. Mr. Stern in one month realized more than 10% by the sale of Bibles, Psalters, &c. But when the Rabbies discovered that this afforded your Missionary an opportunity of distributing Testaments and Tracts, they prohibited all Jews from entering his house. He then opened a shop as a *dépôt*, close to the Jewish Quarter, and in a part of the bazaar where almost every Jew passes daily: he used to sit there during a portion of every day, to direct the passers by to Him who is *the way, the truth, and the life*. Your Missionary has also carried into effect an endeavour to carry on the Institution, for the employment of inquiring and believing Israelites, which he was enabled to commence by a few friends of Israel in this country. A building was provided, where instruction was given in the art of silk-twisting, this trade being considered respectable, and not objectionable to the Jews. The Rabbies endeavoured to stir up opposition to this undertaking, and several persons whom your Missionary engaged as Masters were induced to break their contract with him. In the mean time several individuals received instruction in the fundamental doctrines of Christianity, with a view to making a public profession of their faith: this exposed them to insult; and the indignities to which two of them were subjected were at last

successful in compelling them to break off all intercourse with your Missionary. A Jewish Physician, however, and a clever Talmudist, was baptized Aug. 18. The next morning a severe anathema was issued against all who should have any intercourse with the Missionary. In order to make the interdict more impressive, the horn was blown, and all the books of the law unrolled for several days. A book was also published, entitled "The Covenant Avenged; the Chief Rabbi's Refutation of the Christian Doctrine of a Saviour." But this rather aided than injured the cause, in affording ample matter for discussion. The Chief Rabbi is stated to have publicly declared that he would prevent any Jew from embracing Christianity, the rich by fear and the poor with money.

There are many Jews at Bagdad, who, through reading the Gospel, have learned the Truth, and who would willingly come forward and declare their belief; but the fear of being separated from their wives and children, and ejected from the midst of their friends and relatives, still deters and prevents them. The Jewish Females in the East are by their bigotry and ignorance a very great hindrance to the spread of the Gospel. Respecting one of the inquirers, Mr. Stern says—

"His mother, with a remorseless callousness, told him she would yet imbrue her hands in his blood or poison him. He is full of apprehension, and constantly carries an emetic about him, in case his own parent should be so infatuated and administer to him the fatal potion."

But this opposition serves to prove sincerity. Mr. Stern has had five inmates in the Industrial Institution, who have unwaveringly persevered in their attachment to Christ and the Gospel. Some, who left during the height of the rabbinical persecution, have earnestly applied for re-admission. It is to be regretted that the circumscribed means at Mr. Stern's disposal prevent his expectations for the success of this Institution being fully realized.

It appears, however, as if the storms were now subsiding, and more favourable times approaching. He has been enabled to have access to many influential Jews, and the Chief Rabbi himself has expressed a friendly feeling toward him.

The Rev. Murray Vicars, while travelling home, suffered much; being attacked by fever in the desert, and again de-

laid by illness at Aleppo and Beyrout. When he arrived at Marseilles, it was found necessary to remove him to the fever hospital, where he died, Aug. 17, in the full assurance of a blessed immortality, through the mediation of Christ Jesus.

Mr. Sternschuss' health having greatly suffered from the effects of the climate, it became necessary for him to leave his Station last summer. He arrived in this country in October. Your Committee hope that by his prolonging his stay in this country his health will be fully re-established.

[Report.

The vicinity of Bagdad is again the scene of Arab Warfare and pillage: even within the gates of the town do these independent wanderers of the desert carry their depredations; and sheep, and buffaloes, and horses are plundered with impunity. Near Mosul they have destroyed and desolated numberless villages, and for several days the town was in a state of siege: the imperial post, which was accompanied by 300 horsemen, was detained a week, and the Government only forwarded Letters, but nothing of greater value.

[Rev. H. A. Stern, Aug. 15.

China, and India beyond the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.*

CHINA—The Society has granted to the London Missionary Society 250*l.* toward printing 5000 copies of the new Version of the Scriptures at Hong Kong, the words "God" and "Spirit" being rendered by the native terms "Shang-ti" and "Shin;" and the Corresponding Committee at Shanghai has appropriated 250*l.* for printing 5000 copies of the Gospels and Acts of a large size, and 5000 of the entire Testament in a smaller type: 200*l.* has been paid to the Rev. J. Stronach for editorial services; and 500 copies of the Scriptures in various languages have been forwarded to the Corresponding Committee at Shanghai—Pp. 89, 90.

China has again occupied much of the thoughtful and anxious attention of your Committee. They rejoice to report, that the revised translation of the Testament into Chinese, on which so much time and labour have been bestowed by the representatives of different Missionary Bodies, was substantially brought to a close on the 24th of July last. This joy would have been greatly increased, had it been found that the sentiments of the Missionary Brethren, on the controverted terms for "God" and "Spirit,"

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would have admitted of united action in the printing and circulating of this important portion of Scripture. Your Committee regret to say, that this is not the case: the controversy still continues; and the zeal and ability with which it is conducted on both sides shew in how much difficulty and perplexity the subject is involved.

Your Committee, not feeling themselves competent to decide on the question, have deemed it right to listen to overtures for aid in printing this version from different quarters, throwing on the respective parties the responsibility of filling up the blanks left by the revisers, according to one or other of the terms proposed. In this they have followed the example of the body of revisers at Shanghai, who, after many ineffectual attempts to come to an agreement on the points at issue, resolved to give up the version, as prepared by them, for the use of different Bible and Missionary Societies, on a similar understanding.

To the Church Missionary Society a tender was also made of 250*l.* toward printing the same work, on the application of some of its Missionaries in China, who purpose to employ the native terms "Shin" and "Ling" for "God" and "Spirit." The Committee of that Society, however, declined for the present accepting the grant, in the desire and hope that something might yet be accomplished in adjusting the differences.

With this view, a Meeting was held at

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British and Foreign Bible Society—

the Church Missionary House, consisting of representatives of that Society, and of the London Missionary Society, as also of your Society, from which emanated a proposal for a united plan of action, which has been submitted to the respective Missionaries in China, and now awaits their decision.

Your Committee have received a special Report, published by the Board of the American Bible Society, from which it appears, that after a full and careful investigation, by some of the most learned of their body, of the controversy which had been carried on in China, on the terms to be used for "God" in the Chinese Language, that Society had come to a unanimous resolution to recommend the use of "Shin" for "God," with a transfer of the term "Ia-ho" for "Jehovah."

[*Report.*

CHRISTIAN-KNOWLEDGE SOCIETY.

CHINA—*Victoria*: The Bishop of Victoria, in a Letter dated Hong Kong, Aug. 16, 1850, informed the Society that measures were in progress for commencing the building of St. Paul's College, Victoria, in September, and that he had drawn on the Treasurers a bill for 500*l.* toward this object.

I have lately returned from a Visitation, having first visited Loo Choo, and afterward proceeding to Chungshao, Ningpo, Foochoo, and Amoy, arriving at this place a week ago, after about three months' absence. At Amoy a Public Meeting was convened of British Residents at the Consulate during my stay, at which Resolutions were passed, and subscriptions entered into for obtaining a Clergyman of the Church of England, under the provisions of the Consular Chaplaincy Act, for Amoy; which now being virtually supplied, every one of the five consular cities of China will in a short time be occupied by the Church of England.

Our Cathedral, the body of which has been open for Divine Worship a year or two, under licence, is at length finished, the tower being completed about three or four months ago. It is a very fine building, and I trust will shortly be consecrated.

During my stay at Foochoo, I had conversation for one hour and a half, assisted by Her Majesty's Interpreter and Acting

Consul, with a high Chinese Official and distinguished scholar, Seu-ke-yu, Governor of the province of Fokëea. Great interest had been excited among foreigners in this officer by his recent publication of a work in six volumes on the Geography and History of Foreign Nations, in which he evinces considerable knowledge of his subject, the maps being fac-simile imitations of our European Atlases, with the names given in Chinese Characters. He commences with the statement that the world is of spherical form. He gives also a brief sketch of the life and teaching of Jesus Christ, the labours of St. Paul, and Luther and the Reformation. The document adverted to is a duly-attested memorandum, drawn up by the Acting Consul and myself, of the conversation held with the Governor, at our interview. The nature of the episcopal office had been explained in a previous formal communication from the Consulate. His views and suggestions are entitled to great respect, as the opinions of a competent judge on matters of Chinese Philology, more especially as to the sense attached in the Chinese mind to the term "Shin," which has been contended for by many (including the American Bishop and most of my own Clergy) as the proper word for "God."

[*Bp. of Victoria.*

RELIGIOUS-TRACT SOCIETY.

CHINA—The intelligence from China is encouraging yet the work has many difficulties to contend with, particularly the distressing coldness and indifference of the people—Pp. 90, 91.

Canton—About 30,000 Tracts have been issued, and several thousand sheet Tracts. Ting-Sheen continues faithfully to discharge his duties. He resides in the hospital with his family. He is engaged three days a week in the hospital, and three days in the neighbourhood, distributing Tracts. A grant of 50*l.* has been made to the Corresponding Committee, and 10*l.* 8*s.* 9*d.* has been paid on account of the Colporteur Ting-Sheen. [*Report.*

Ting-Sheen gives me every month an account of his Tract Distribution. His statement for November has the following

information:—"In the streets and lanes of the city he addressed 645 men, distributed books in 152 different shops. In the hospital he addressed, at different times, 1065 persons, and distributed to them 1461 Tracts. The total number distributed by him during the year, including sheet Tracts, amounts to not less than 20,000." He needs an encouraging word, for out of the hospital he meets everywhere with opposition. The books are often thrown in his face, torn up before his eyes, and their doctrines reviled, despised, and condemned, without a hearing. He tries, generally, to drop a word of admonition or advice with the Tract.

[*Dr. Hobson.*]

Hong Kong—No Report has been received from this Station, but the sum of 57*l.* 6*s.* has been paid for Colporteurs, and 3154 English Tracts granted for seamen.

Amoy—A Corresponding Committee has been formed for the publication of Tracts and to superintend a Colporteur. There are 300,000 souls in the island. A grant of 70*l.* has been made to this Station, 22*l.* 6*s.* 6*d.* paid for the Colporteur, and 700 Tracts were granted to Miss Harvett on her leaving England for Amoy.

Ningpo—A grant of 50*l.* has been made to this Station. The Missionaries are not without encouragement as to the Tracts they distribute.

Shanghai—About 50,000 Tracts have been printed. Mr. Medhurst has been authorised to draw for 100*l.* for printing Tracts and paying the stipend of a Colporteur.

BURMAH—The issues of religious Tracts and books from the press during the past year have been 15,684. The Tracts are frequently well received, and are the means of much good. A grant of 50 reams of paper has been sent to the Burmah Mission.—Pp. 91, 92.

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EASTERN-FEMALE EDUCATION SOCIETY.

A summary of the Proceedings of the Society's Agents in China

and Singapore was given at pp. 426, 427.

Refreshed in body and mind, I returned to my work about the 1st of March, and have gathered in my scattered troops without effort; our numbers, when all are assembled, amounting to 28, of whom two are little boys. Our School has opened with a happy event, that I have felt as a token for good for the year—a former pupil's admission into the visible Church of Christ by baptism. This happy event took place on the evening of March 16th. There is something very delightful to one's feelings in the accomplishment of any difficult and long-attempted scheme; but when, as in this case, the benefit to be derived from its fulfilment will last throughout eternity, great intensity is given to the feeling of joy at the event. A little note she sent me a few days previous to her baptism particularly pleased me. I translate it as literally as I can, as follows:—"Please send for me this evening, as I want to come to School, being very desirous to speak to you about my baptism, as to when it can take place. Truly, Miss, with God's help, I wish to fulfil His holy commands; and I pray to God, that my heart may be established in the way of salvation, that He may make me a new creature, and give me a new heart."

[*Miss Grant—Singapore.*]

Miss Harvett, of Amoy, is married to a Missionary.

August being the seventh month in the Chinese Calendar, they believe the infernal regions or invisible world to be open, and the evil spirits to come out to be fed: the offerings presented, therefore, to satisfy or keep off these hungry ghosts are very numerous. The other evening we saw an immense fire immediately below our windows, and saw men carrying basket after basket, and emptying their contents on the fire. They were chiefly filled with silver paper, cut in squares larger than my hand, covered with Chinese Characters and representations of various articles of clothing and money, which are supposed to become, while burning, the reality of what they represent, and to go to feed and clothe the spirits. These were brought in such quantities as would fill five or six English Carts; the fire was continued till a late hour, the priests walking round it with music and gongs. Then came other men and gathered up the ashes, still glowing

Eastern Female Education Society—

with heat, and carried them away in tubs. After this a play was performed on the spot, and continued till daylight next morning; while the noise of their heathenish music, and the beating of gongs, was most deafening. These plays are supposed to give great pleasure to the spirits.

[*Mrs. J. Young—Amoy.*]

Though there is something to encourage us, we still labour under many dis-

couragements, and often my heart is pained when I think of the little good result we see. How many of my girls know the Truth as well as almost any nominal Christian in England, and better than thousands who bear the Christian name, and yet not one has courage to embrace it, or rather, let me say, I fear none has ever yet savingly felt the power of the Truth in her heart. I entreat you to pray for us.

[*Mrs. Bauman—Penang.*]

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

CHINA.

The Directors report—

All the different branches of Missionary Operation have been vigorously prosecuted at the four Stations occupied by our Missionaries. Education is attended with great expense and with many difficulties; but the good work has been commenced in the several Stations. In the month of November the Bishop of Victoria made a visit to Shanghae, and at his instance, and with means supplied by his friends, Dr. Medhurst and his colleagues sent two Chinese Christians to the Jews in the city K'hae-fung-foo, distant from Pekin about 350 miles. They executed their mission with great judgment, and returned to Shanghae after an absence of 55 days. Their report accords with that of the Jesuit Missionaries, made 150 years since, as to the long-continued settlement of a Jewish Colony in K'hae-fung-foo; but the temple or synagogue, then in comparative strength and splendour, is now almost a ruin. Many of the sons of Abraham have mingled with the Heathen or the Mussulmans, and the number of Jews is reduced to less than 200. They have been without a Rabbi for nearly 50 years, and the distinctive rite of their faith and nation has been neglected. They have entirely lost the knowledge of Hebrew; and the words of Moses and the prophets, though carefully preserved in the holy place, are to them a sealed book.

Alarming indications have been given that the generous toleration granted by the late Emperor of China to his Christian Subjects may be soon restricted, and possibly reversed, by those who now sway the counsels of his youthful successor: but, on the other hand, there are satisfactory proofs that the great distinctive truths

of Christianity are understood by individuals of the highest class of Chinamen, and in districts of the empire where the voice of the Missionary was never yet heard.

Canton: 1848: B. Hobson, M.D. The Rev. J. F. Cleland and family arrived in London on the 21st of February—Tracts distributed, 18,590; Congregation, 100—Pp. 92, 248.

At the Mission Premises, situated in the heart of the city, the operations of the healing art, in conjunction with the work of religious instruction, have been carried on with great activity. Dr. Hobson, though at present the only European Agent of the Society at this Station, has received valuable aid from six Native Assistants, some of whom are engaged in preaching the Gospel, one in Tract Distribution, and two in treating cases in the hospital. The Rev. W. C. Burns, of the English Presbyterian Church Mission, has also co-operated with Dr. Hobson. The average number of patients residing in the house is twenty; but surgical or medical relief has in the year been administered to 25,397 out-patients. "To these," writes Dr. Hobson, "the good tidings have been proclaimed. Two have embraced the Truth, and have been baptized during the year."

[*Report.*]

Hong Kong — James Legge, D.D.: J. H. Hirschberg, Med. Miss.—Scholars, 40 Boys; 20 Girls. In the Theological Class, 5 young Chinamen—Pp. 92, 93.

The scholars are all domesticated amid the habits of a Christian Family, and carefully instructed in the several branches of useful and Christian Knowledge. The

application, diligence, and sincere piety of the young men in the Theological Class give Dr. Legge great satisfaction.

There have been 3066 patients relieved since September 1849. The religious Services at the hospital have been continued. A Native Teacher preaches twice in the week. [Report.]

Shanghai — W. H. Medhurst, D.D., W. C. Milne, W. Muirhead, J. Edkins, W. Lockhart, M.D.: A. Wylie, *Superint. of the Press*—Printing: 5000 copies of the Gospels and Acts in large type, and 5000 Testaments in small type; 50,000 Tracts—Pp. 93, 94.

In consequence of a failure of the harvest of 1849, the ensuing winter was a period of severe privation and suffering to vast numbers of the poorer inhabitants of Shanghai and the surrounding country. Through the arrangements of the native authorities, however, the evil was greatly alleviated, and the measures adopted afford pleasing proof that the Chinese are not destitute of humanity.

[Report.]

At one establishment supported by the subscriptions of the Mandarins and rich native merchants, and originated for the relief of the poor during the present distress, there are 2700 children of both sexes maintained: they are chiefly from the families of field-labourers in the villages, and will be provided for during four or five months: when the new harvest commences they are to return to their homes. Meantime they are well fed and clothed, and have all the appearance of cheerfulness and health. The elder boys are taught to read, and the whole establishment is conducted on an excellent system. Public kitchens have been opened for providing food at a low rate to the poor. Sheds have also been erected for sheltering beggars by night. More than a thousand coffins are distributed annually by a Society at Shanghai, at an expense of upward of 1000*l*.

[Missionaries.]

By preaching, and the circulation of Books and Tracts, the precious seed of the kingdom has been scattered far and wide. Many apply for instruction in Christianity, and the Missionaries are often accompanied home, after Service, by persons wishing to converse and receive Books; but they seldom exhibit any

of those feelings that indicate approaching conversion.

To a Fuh-Kien Merchant, named Limchan-seng, Mr. Stronach had the privilege of administering baptism in April of last year, and the convert has continued steadfast. Three other merchants of the same family-name, Lim, and from the same district in Fuh-Kien, and intimate friends of the above-mentioned convert, were subsequently led to avow their conviction of the truth of Christianity; and were publicly baptized on the 17th of November, in the Mission Chapel, in the presence of upward of 400 Chinese and a considerable number of Europeans. To the above, four other converts have recently been added, making, in the whole, eight Chinamen from the province of Fuh-Kien, who within the last ten months have received baptism at this Station.

The hospital, under Dr. Lockhart's superintendence, has been in active and efficient operation. A large amount of patients has been constantly attended to. Religious Service, also, has been maintained.

Mr. John Stronach, who is still united with the brethren of this Mission in the work of Scripture Revision, continues to hold a Service for the special benefit of the Natives of the districts of Fuh-Kien.

[Report.]

On the 2d of February the new Chapel was opened in Shanghai. It will seat 450 people.

[Missionaries.]

Since I last wrote, I have been engaged, beside continuing my translational labours and my Daily Services in the Fuh-Kien Dialect, in instructing and examining eight Candidates for Baptism, in addition to the eight already baptized.

[Rev. John Stronach.]

Amoy — John Stronach, Alex. Stronach, Wm. Young — In the Schools: Boys, 8; Girls, 20; of whom 8 Boys and 13 Girls are Boarders. Mr. Gilfillan removed from Canton to this Station in March, and has since returned to England—Pp. 94, 95.

The Daily Services have been numerously attended by the Chinese, and the Native Converts afford pleasing evidence of progress in the ways of holiness, and in devotedness of heart to Christ. [Report.]

With regard to our native brother, Tantai, we may state, that his professing himself a Christian has proved no barrier

London Missionary Society—

in the way of his promotion in the Chinese Army: he has now attained to the rank of an inferior commissioned officer. His aged aunt is become a true servant of Christ. [Missionaries.

With lively gratitude to the God of all

grace, we would now inform you that three more Chinese Converts, in the sincerity of whose conversion we have every confidence, have been yesterday admitted by us into Christ's visible Church by the ordinance of baptism.

[Rev. A. Stronach.

(The Survey will be continued at p. 113 of our Number for March.)

BIOGRAPHY.

NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATIONS IN WESTERN AFRICA.

THE Rev. N. Denton in his Journal gives some particulars of Jane Carrol, an aged woman, a Convert at Freetown.

Feb. 2—This day one of our oldest members departed to her rest. Jane Carrol was of the Moco Tribe, and had in her day experienced many trials from her husband and numerous family. For many years the former was in an imbecile state of mind, and unable to do any thing, whilst the eldest daughter was helpless from disease: hence the whole family depended upon the mother for a livelihood, and for them she struggled hard. In these days, though a woman of strong feeling, she was very indifferent to the Means of Grace, and often gave me much anxiety. Her tongue was always ready, and too often the pourer forth of language not of the most refined description. She was quarrelsome; and hence it was often my duty to summon her to answer charges of this nature. Many a severe rebuke did she receive, and more than once was forbidden the sacrament. About three years ago she was attacked by a disease which threatened to carry her to the grave. She tried country medicine without success; and, as a forlorn hope, we advised her to apply to Dr. Ashwood, under whose skilful treatment she was most wonderfully restored to health. During Dr. Ashwood's life the symptoms more than once re-appeared, but were always removed. Through God's ever-to-be-adored mercy her first attack was so sanctified that she had become quite a changed character. *Old things had passed away; behold, all things had become new.* She realized eternity, because serious, diligent at the means of grace, affectionate, and gentle as a lamb. The improvement was visible to all. Formerly she was always complaining of others: now of her-

self. Formerly she prayed too much in the form, now earnestly in the spirit; whilst the Saviour's peace beamed in her countenance. It was indeed a happy change. We all shared her joy, little thinking that the disease was only checked: it appeared to us a permanent cure. The season of returning health was spent in the best things. She ripened fast for glory, and became a mother in Israel, humbly adorning, by her spiritual, consistent walk, the doctrine of God her Saviour. She *walked with God*, and for more than one whole year enjoyed the continual sunshine of His presence.

A few months after Dr. Ashwood's death she lost her husband, and her own disease returned like a resistless flood, defying all control. She was prepared: it did not, therefore, disturb her composure of mind. She bowed submissively to the stroke, and set her house in order. During her remaining months, her thoughts and desires were much more above than below. For every kind office she was thankful. One great saying of hers was, "I no worth nothing, and cannot thank the Great Master for what He done for me and my children." She suffered much during the last months of her life from excessive weakness and difficulty of breathing, but she never complained. She cared nothing for food. All she panted after was the visits of pious friends, that they might sing and pray with her. A few days before her departure, while my dear wife was praying with her, she came down from her sofa, as if by miraculous strength, to join in that exercise, but was unable, without assistance, to return. She frequently told us, with pleasure, that she

was "going home," and evidently contemplated seeing her Saviour with rapturous joy. The expressions of her hope were lively, and very different from what we so often see on the death-bed of an African. Here was no fatalism, but a real ac-

quiescence in the will of God. Apprehending a Saviour by faith, she remained unmoved amid all her afflictions, and longed to be with Him whom her soul loved.

In the Journal of the Native Missionary, the Rev. T. Maxwell, of Kissey, there are several notices of the death of Native Converts which we lay before our Readers.

During the half-year ending September 1851, four of our church members have been removed from us by death. Three of them gave testimonies, in their dying hours, of the love and faithfulness of Him who has said, *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*

Lucy Clarke was sister to the late W. David, Assistant-Teacher to the Rev. E. Jones, Pourah Bay. On Friday, May the 18th, she was taken ill; but her illness was not reported to me until the 23d, when she was attended by the Christian Visitor. She expressed her hope in Christ, and directed those who surrounded her sick bed to Him, as the living fountain which cleanses from all sin. She spoke with delight of the prospect of that rest which she hoped to enjoy after this life, and the crown which never fadeth. Conscious that her end was approaching, she called her family to join in prayer with her. After this she gave directions to her mother and her husband respecting her children, and exhorted them to strive to enter in by the strait gate that leadeth unto life. She died on Saturday, May the 24th.

It often pleases the Lord to bless the last and dying words of a friend or relative to the souls of the surviving. The case before us is a proof. Harry Clarke, husband of the deceased, was awakened to seek the salvation of his soul by the death of his wife, and by the comforting and sustaining power of religion which he saw manifested by that event. "Tears ran down my eyes," said he, "when she was repeating her last words to me. Her death moves me to seek the salvation of my soul." Harry Clarke is now a Candidate for the Lord's Supper.

James William was sick for more than a year. Often did I visit him in his sick chamber. On asking him about the state of his soul, he would reply, "I am sick in body, but I trust my soul is well. I put myself in Jesus' hands." On Monday, August the 18th, his teacher visited him. "How are you with regard to your Saviour?" He replied, "My work is nearly finished with Jesus. I am in His hands." He then turned to his wife. "My dear," said he, "be not afraid of my death. I know I am born to die." Having said thus, he bowed his head. Upon this, his wife called him; but he bade her not interrupt him, for he was engaged with his Saviour. He then said, "Oh, I am troubled with pains: I would rather be with Jesus now, but death is delaying." On Sunday, August the 21st, he breathed his last, after repeating the words, "Lord, have mercy on me, have mercy on me!"

Mary Fox, formerly an inhabitant of Regent, was one of the late Mr. Johnson's converts. Her illness was of a long and protracted nature, terminating in dropsy. When I last visited her I asked her about her soul. She confessed her dependence on the Lord Jesus: "I look to my Saviour: Jesus knows why He lays this affliction on me. The salvation of my soul is all I want. O Jesus! look upon this one soul." I told her Jesus had not forsaken her; that He even walked with the three Israelites in the fiery furnace, thus giving an undoubted proof of the faithfulness of His promise to His afflicted children in all ages: that doubtless Christ was with her in her afflictions, but the eye of faith alone could discern His presence. On leaving, she thanked me for calling to see her, and shook hands with me for the last time. On Thursday, September the 4th, she died, and, we trust, entered into rest.

NOTICE OF THE FIRST NATIVE CONVERT

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN EASTERN AFRICA.

THE death of Mringe, the first Convert from among the varied tribes of East Africa, is communicated in Mr. Rebmann's Letter of March 22, 1851.

The first fruit of this Mission has been gathered in. Mringe, who has often been mentioned since 1848 as the subject of Divine Grace working in his heart, was baptized on the 24th of November, and went to his eternal rest on the 3d of December last. Seeing that his constitution was rapidly sinking, in consequence of the cancer which had long ago destroyed his hands and feet, I visited him very frequently, being anxious to comfort him in his sufferings, and to ascertain his state of mind—whether he indeed personally and inwardly felt himself a sinner, and his consequent need of a Saviour. Orthodox answers to questions put by the Missionary are not decisive, from a person who for years has been taught the doctrine of salvation by Jesus Christ alone. Such answers may be given rather from memory than from a corresponding state of mind. It was his behaviour, taken as a whole, and especially the mentioning of particular sins in his youth, the remembrance of which he said *ached* him; his decided refusal of the country medicines, which his mother was desirous to apply, as being almost invariably connected with sorcery; his willingness to make an open confession of his faith; and his readiness to die; which convinced Mr. Erhardt and myself that he was, though a weak, yet a real believer in Christ, and as such entitled to baptism. Nothing remained but to make him understand, as much as possible, the nature and solemnity of baptism, for which purpose I went through the Baptismal Service with him twice; and, as he was so much dependent on his mother, on account of his helpless body, to get her consent to declare her son to be by that act taken out of every connection with heathenism, and to be a member of the Church of Christ. Having gone so far, I fixed at last on Sunday, November the 24th, for his baptism, which then took place, all in the Kinika Language, in the presence of his mother, Abbe Gunja, the Chief and one of the Elders, one of our servants, and a few other Wanika. He was living at

the time in a little hut about three miles distant from us, which had been hastily constructed for him some months before his death, as is customary with the Wanika in the case of persons afflicted with cancer. This hut being too small, the baptism was administered in the open air, not long before sunset, that he might not be exposed to the heat of the sun. He was called Johannesi. Thus the first soul of the thousands and millions of this part of Africa has been translated from the reign of Satan into the kingdom of Christ, the pledge of the full harvest for which our faith has still to wait, and our love to labour. The Lord's name be praised, who allows even the least and most unworthy of His servants to lead souls to Him, who alone is our wisdom, righteousness, sanctification, and redemption.

He had now no other wish than to depart from this troublesome world, and to go to Jesus; and, from the exhaustion of his body, it was clear to himself and others that his days on earth could not be expected to be many. I much wished to be present at his end, and to procure for him a Christian Burial; the more so, as the Wanika are accustomed to deny people who die of cancer the usual way of burying, and cast them into clefts or caves of rocks, from the foolish belief that if they are buried like persons who have died of some other disease, the dreaded cancer, or "*máhana*"—as it is called in their own language, a word which they are afraid even of pronouncing—will take hold on some one of the relatives. Having, however, some business to settle at Mombas, and Mr. Erhardt being unwell, it happened that in our absence Mringe died. He was immediately carried on a bedstead, and cast into the cavity of a rock. Mr. Erhardt observed how utterly averse our Chief was to the idea of burying him in the usual way, in which they imitate their Mahomedan Neighbours; and it was perhaps better that I was not here, or an unnecessary misunderstanding might have arisen between the Chief and myself.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Arrival out and return home of Missionaries.

DURING the year ending Sept. 1851 this Mission has been rejoined from Europe by the Rev. T. Peyton and Mrs. Peyton, with Mr. J. Quaker, who arrived at Freetown on the 30th of December 1850; the Rev. C. F. Ehemann and Mrs. Ehemann, who arrived on the 11th of March 1851; and by the Rev. D. H. Schmid and Mrs. Schmid, in July of the same year.

The Rev. C. F. Schlenker and Mrs. Schlenker returned to Europe in May. Miss Hehlen also, from declining health, left the colony in the same month, arriving in England in July.

In connection with the transit of our Missionaries to and from Europe, we insert the following narrative, forwarded to us by Mr. Peyton, of his voyage to Sierra Leone—

On the 18th of November 1850 we sailed from Gravesend, and reached the Downs early on the 21st. On the following day the sea was extremely boisterous, every now and then tremendous waves dashing over our heads. But even then we had every reason to mark the loving-kindness, as well as the power, of that God who ruleth in the whirlwind and in the storm, preserving us in the perils of the deep.

The 24th was our first Sabbath at sea; and having had heavy gales of wind all night and through the day, all was confusion and bustle on board. There was much, notwithstanding, to hallow the day. The glorious events which it commemorates were, I trust, uppermost in our minds; and though we could not assemble in communion with the saints in the Lord's house, yet I think we could

Feb. 1852.

truly say that our cabin became a sanctuary for the Divine Presence.

On the 28th of November we sighted the Lizard; and, the wind being favourable, we got fairly out of the Channel on that day, and hoped that our dangers were past. But on the following day a strong south-west wind set in against us, quite ahead. The tremendous sweep of the waves, the loud murmuring of the wind, the creaking of the vessel, and the dashing to pieces of furniture, glasses, and earthenware of all descriptions, were the only sounds we heard. All was confusion and alarm. From the 1st to the 6th of December the weather was terrific, and our condition most perilous. One of the passengers—who perhaps never before thought seriously either of God or of prayer—came to me, begging that we might meet together for prayer and reading the Holy Scriptures. Another passenger, an infidel Jew, appeared the most alarmed: one night he got up and put on his life-preserver. When we were favoured with fair weather we took advantage of his fears of death, and kindly turned them into an argument against his principles.

On the 13th of December we arrived off Cape Finisterre, when our longitude was 20° 21' west; and the wind then proving fair, we soon got into calmer latitudes and less boisterous seas. On the 30th we sighted land; and on nearing it we descried the Sugar Loaf, upon which the sun was shining with splendour. In a few hours we perceived the traces of life and luxuriant vegetation. All was then animation and excitement, our feelings amounting almost to rapture. About four in the afternoon we anchored in the harbour of Sierra Leone, and among the first who came on board to welcome us were some of the pupils of the Grammar School.

We were received with much warmth and cordiality of feeling by the Christian Natives and our Missionary Friends, Mr. and Mrs. Beale, into whose house we were received. Thus ended our voyage to the land which we have adopted, as long as the Lord shall see fit, as our home, and the scene of our labours in the cause of Christ. That voyage was attended with many dangers, and trials of

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our faith and patience; but it was also attended with many mercies. The trials, we trust, prepared us, in some measure, for the great work in which we have the honour to be engaged.

General View of Missionary Work in Sierra Leone.

We would also give Mr. Peyton's impressions of Missionary Work in Sierra Leone, as it appeared to him after an absence from the colony of nearly two years.

Jan. 5, 1851: Lord's Day—I preached my first sermon at the new church, west of Freetown, to an attentive Congregation, from Psalm ciii. 1—5. This church is built in a densely-populated part of the town, the dwelling-place of the most direful superstition and moral darkness, and therefore affords a large field for Missionary Usefulness. Though the spacious church was far from being full, yet I could not but rejoice to see so large a number assembled in the Lord's Sanctuary to hear the joyful news of salvation through Christ. The achievements of the Gospel in Freetown, as well as in every other town and village of the colony, afford convincing proofs of what may be done in making inroads upon Satan's Territory, by the preaching of Christ and Him crucified.

On returning home, I could not but contrast the state of the Missionary Work in town now with what it was when I first arrived in Africa in 1837. At that time we had only one small chapel, affording accommodation for about 200 people, a Day School of 200 children, and a Sabbath School of 50 adults. We thank God for the present altered circumstances. At the east of Freetown there is a church, accommodating from 500 to 600 people, which is well attended, and superintended by a native Minister, trained for some years in the Day Schools and the Fourah-Bay Institution. In connection with that Congregation there is a Day School of 324 children, a Sabbath School of 288 adults, and 354 Communicants, and Candidates for Baptism and the Lord's Supper. At the west of Freetown, the Society's new church, above mentioned, will comfortably hold 1800 people, and we trust will soon be filled every Lord's Day. In connection with this church there is a Sabbath School of 350 adults, and a Day

School of 300 children, beside already a goodly number of Communicants and Candidates for Baptism. During the past six years the Society has also founded a Grammar School and a Female Institution in Freetown, where, at present, 78 young persons are being trained, some for the Missionary Work, and others to fit them for usefulness in general society in after life.

Truly we can say, *the Lord hath done great things for us, whereof we are glad.*

Prospect of a Native Ministry.

We rejoice to find that the Secretary of the Committee of Missionaries in Sierra Leone encourages the hope, that perhaps not fewer than 12 native candidates will be presentable for ordination on the arrival of a Bishop in Sierra Leone. The increase of a native ministry in the colony, to which eventually the charge of the native flocks may be transferred, so as to leave our European Missionaries free for direct Missionary Work, is of first importance.

FOURAH-BAY INSTITUTION.

The Rev. E. Jones, as Principal, assisted by the Rev. S. W. Koelle and the Rev. G. Nicol, continue in charge of this important Institution, the present condition and prospects of which will be best collected from the following

Reports of the Rev. Messrs. Jones, Koelle, and Nicol, for the Half-year ending Sept. 30, 1851.

We refer, in the first instance, to Mr. Jones's Report, dated Oct. 20, 1851.

I record, with gratitude to the Giver of all good, that we have safely reached the close of the third year since the opening of the new Institution.

I feel no disposition to conceal the fact, that we have met with serious difficulties in procuring a regular supply of duly-qualified students; yet these difficulties are slowly and steadily diminishing, and causes are now in operation which will materially tend to remove many of our present obstacles. There are many things to cheer us; and now that we have the

prospect of soon having a resident Bishop amongst us, with other clear signs and tokens, one is almost irresistibly impelled to the conclusion that other and better days are dawning upon Africa; that the time for God to visit her with His mercy and His favour is fast approaching, when He will pour down His blessings upon her barren wildernesses, and cause her children to stretch out their hands unto Him in prayer and praise.

The extraordinary decrease of the Slave-trade; the intended lines of steam communication, connecting our whole western coast with England;* the action of the various Missionary Bodies from the Gambia to the Gaboon; and the great success the Lord has given to our fellow-labourers at Abbekuta; should fill us all with thankfulness and hope. The Lord grant that we may be alive to our responsibilities, and that African Christians may never lose sight of this all-important principle in God's moral government of mankind, *Unto whomsoever much is given, of him shall be much required.*

There are now nineteen students, one of whom is about to leave us, having been appointed at our last general meeting Assistant-Schoolmaster at Kiseey. Among the very best in character and conduct, though possessed of but small abilities, I trust he will do well. Three are on probation, who will probably be fully received by the Committee.

The Rev. S. W. Koelle returned to the colony during our last vacation, and was consequently enabled to resume his duties from the commencement of the present term. The Hebrew Class under his charge during this period have read twenty-five chapters in the prophecies of Isaiah. A commencement has been made by him in Arabic, in which the class have made creditable progress.

The first Greek Class, containing five students, have read the Epistles to the Romans, Galatians, Ephesians, Philippians, Colossians, and the first and second to the Thessalonians. An attempt has been made to convey to them the elements of biblical criticism and exegesis, and Horne's Compendium has been studied from p. 111 to the conclusion of the work. In general history they have read from p. 116 of Keightley to the end of chapter vi. part 2.

* This most important measure it is hoped may be in operation during the present year.

In Church History, Spanheim's "Annals" to the end of the second century of the Christian Era.

The second class contains five students, four of whom only are reading Greek.

Besides the constant writing of summaries and abridgments of particular lessons, every Saturday is specially devoted to English Composition. This is perhaps the most difficult part of our labour. I am quite sure that none away from the scene can fully realize all the various influences with which we have to combat. The very limited knowledge of English possessed by the best, and the constant necessity of recurring to a dictionary, beget the habit of using mere dictionary words—the more sonorous and polysyllabic the better—and impart a degree of stiffness to their compositions that is at times simply ridiculous. They cannot easily be made to comprehend that a word is not necessarily usable because it is found in a lexicon. However, I certainly can report progress, and hope to be enabled to continue so doing.

During the half-year the prophecies of Isaiah have been expounded at Morning Prayer, an exercise in which the students manifest much interest; and I cannot but hope that, through the Divine Blessing, it is a profitable season to us all.

On the whole, things have gone on satisfactorily. The health of the students, with a single exception, has been good, and God's preserving mercy has been richly bestowed upon me and mine. May He enable us to commence another year refreshed and strengthened in body, mind, and spirit!

We add brief extracts from Mr. Koelle's Report.

The Hebrew Class, as heretofore, has continued to be held three times a week, beside a class on Saturday exclusively devoted to exercise in reading. Part of every lesson has been devoted to reviewing the grammar, and we have been able to go again through the whole of it, through etymology and syntax. In the Bible we commenced the prophecy of Isaiah, and proceeded to the end of the twenty-third chapter in reading and translating. From the nature of prophetic language, the student at first advances more slowly than in mere historical books.

Arabic has this term been taken up, for the first time, as a regular branch of

study. Instruction in it has been given two hours a week. The students' acquaintance with Hebrew naturally proves of much advantage to them in acquiring Arabic. We have now gone in D. Stewart's Grammar as far as page 90, i. e. over the elements, the complicated rules for the permutation of letters, and the regular conjugations of the verb. In the Korān we have read and translated three of the shortest chapters, i. e. the first, the ninety-ninth, and the hundredth. The study of Arabic must be called a very practical one for African Missionaries, on account of the great sway which Mahomedanism exercises over almost the whole northern half of the continent.

Both these branches of study have been pursued by the first class of students, five in number; and in Arabic the Rev. G. Nicol has also regularly attended.

May it please the Lord, by blessing and sanctifying this and all their studies, truly to qualify our students for the great work of bringing the Gospel light to those of their countrymen who are still sitting in the darkness of heathenism and Mahomedanism!

The following is Mr. Nicol's Report of his particular department—

In Euclid, five students have read the fifth book. This being a difficult book, they had to prepare one proposition thoroughly for each recitation: so I may confidently hope that their progress this term, though slow, has nevertheless been sure. For a further illustration of the doctrine of proportion, they have demonstrated almost every proposition algebraically and arithmetically. In algebra they have read simple and quadratic equations.

During the term, also, ten lectures on hydrostatics have been delivered to the whole body of the students. These lectures have been illustrated by interesting experiments with the air-pump, and Claxton's set of apparatus, kindly furnished me by Mrs. Ware of Hornsey.

The Annual Examination.

On this occasion the Rev. J. U. Graf writes, in a Letter dated Nov. 14, 1851—

The annual examination was held on the 21st ult., when a small party of gentlemen, not connected with the Mission,

were present. The students shewed greatest proficiency in translating Isaiah in Hebrew and the Gospel of St. Luke in Greek, the chapters having been proposed by the visitors, so that they had had no opportunity to prepare for the specific portions of Scripture on which they were examined. In these two important branches they—I mean the first two classes—might have competed with the usual higher schools of learning of Europe.

COLONY OF LIBERIA.

Progress of the Colony.

In a recent American Periodical a summary has been given of the progress made by the State of Liberia in population and civilization, which we now lay before our readers.

Liberia has received into her bosom thousands of the coloured people of this country.

—Those thousands have an established constitution, a free government, and wholesome laws. This constitution, government, and laws, are extended over 100,000 of the native population.

—Schools of instruction, associations for improvement, and societies for the worship of God have been established, and are exerting a most beneficent influence.

—Commerce is flourishing, agriculture is gaining ground, and manufactures will eventually prosper.

—Many of the most precious products of tropical climes are found in that land of fertility and beauty.

—The power of the Republic is steadily substituting the legitimate traffic in articles of commerce for the atrocious Slave-trade, under which humanity has bled, and the lives of millions of sufferers have been wantonly sacrificed.

—The press, the bar, the pulpit, the legislative hall, have been erected on those shores by American Emigrants of colour, as so many pledges of the diffusion of knowledge, justice, and religion.

—Eleven distinct settlements, at eligible points, the largest of which is Monrovia, attest the past industry and the promising prospects of the enterprising emigrants from the United States.

—The unexampled success of this Colony is working great changes in the minds of the coloured people of this country, not a

few of whom have made incredible exertions to purchase their own freedom and that of their families, and by their success have fully demonstrated their energies and capabilities of effective exertion.

All such have richly earned the help of the benevolent and the liberal. To the multitude of applications for a passage to Liberia what shall we say? To private charity we must make our appeal. Who would not esteem it a privilege to lend a helping hand to this cause?

Proposed Mission.

The Rev. W. Bacon Stevens, D.D., in a Letter dated Philadelphia, Nov. 6, 1851, to a friend of Liberia, now on a visit in England, gives the following statements in reference to the establishment of a Mission at Bassa:—

I am happy to tell you that there is now every prospect of our establishing a Mission at Bassa. Last month Bishop Payne, of Liberia, and the Foreign Secretary, called on me and urged me to carry out our design. They, as well as the Committee in New York, are now very desirous of our beginning a Mission there, and I promised to do what I could towards it. In his Letter to me Bishop Payne says: "That the Mission may be efficient, there should have been from the beginning two Ordained White Missionaries, and three Coloured Assistants: the latter may be had in Africa. In case the Missionary taking charge of it shall be a man of family (and there is a prospect of getting such), his salary should be 1000 dollars, that of the other 750 dollars; the support of the Coloured Assistants, 1000 dollars; and for erecting the necessary dwellings, school, chapel, &c., 5000 dollars. As the plan of this Mission contemplates the support of ten coloured beneficiaries, they will each add 75 dollars to 100 dollars per annum, to the requisite outlay." And now what shall I do? I say, Go forward; and forward I will go, God being my helper. Will not England send us a few hundred pounds? If so, it would be a most valuable help. I hope to get a thousand a-year from my own Church. Bishop Payne is most anxious to have Bassa occupied: he speaks most favourably of it, and says it is rich in promise of good to all that land. Prompt action is needed. The interests of Africa are daily taking deeper hold on the public mind;

and now is the time to plant the acorns of institutions, both religious and literary, which centuries hence shall gather the regenerated Africans beneath their outspreading and protecting branches.

In consequence of a report having been raised that some of the Colonists were, or had been, dealing in slaves, the President of Liberia, J. J. Roberts, Esq., after investigation, says—

The Liberians, as a people, certainly abhor slavery in all its phases, and would no more engage in the nefarious traffic than Captain Forbes himself.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

EASTERN AFRICA.

Return of Dr. Krapf to the Mission, with reinforcements.

It has been already stated that the Rev. Dr. Krapf, the Rev. C. Diehlmann, and the Rev. Christian Pfefferle, left England for East Africa on the 4th of January 1851. At Berlin Dr. Krapf was honoured by an interview with His Majesty the King of Prussia, who expressed much interest in his undertaking, and wished the blessing of God on his journey and labour. At Trieste the Missionaries were joined by three mechanics, and, embarking on January the 16th, they proceeded by Syra, Smyrna, Alexandria, and Cairo, to Aden. An Arab Boat having been engaged, the Missionary Party, with the exception of Mr. Diehlmann, re-embarked on the 20th of February, and reached Mombas in safety on April the 3d.

The documents before us connected with this Mission we now introduce in the order of their dates, the first being letters received from the Rev. Messrs. Rebmann and Erhardt during Dr. Krapf's absence in Europe; the next, extracts from Mr. Pfefferle's Journal of the voyage from Aden to Mombas; and afterward, extracts from

Letters received since the arrival of the reinforcement from Europe.

Value of Missionary Journeys.

In a letter dated September 21, Mr. Rebmann thus expresses himself as to the necessity which existed for those exploratory journeyings by which the East-Africa Mission has hitherto been characterized, and the advantageous results derivable from them—

Had we met with an Abbekuta among the heathen Wanika, our journeys inland, made at the commencement of Missionary Labour in Eastern Africa, would have been wholly uncalled for, and would therefore never have been justified. But, instead of leaving behind us with the Wanika a great and useful field of Missionary Labour, we had first, by seeing the people more inland, to convince ourselves that the Wanika really present such a field, but present it only with respect to their many neighbours in the interior. Had Rabbai Mpia, on a long track of the east coast of Africa, not proved to be the most suitable starting-point to a good many other nations and tribes in the interior, I cannot think that we this day should still be here. The propriety of the very existence of this Station would be made questionable if we knew nothing of our various neighbours inland, who, with all their variety in language, manners, and customs, it is proved constitute a large and distinct family of the offspring of Ham. It is only now, after having completed our journeys, that our doubts as to the eligibility of this Station have completely left us; so that we are now enabled to take up our work with fresh courage, and carry it on cheerfully. I may also add, that I know no better opportunity of practically teaching, both Mahomedans and heathen, man's great duty of trusting in the living but invisible God, than travelling in countries like these. They constantly prove, by their own conduct, that the idols they carry with them in their various charms are indeed not worthy of their confidence; so that the Missionary needs nothing but to bring the fact home to their hearts. I feel, therefore, quite sure that our journeys have inflicted a very severe blow on the superstitious practices both of the Mahomedans and

heathen who have been employed in their accomplishment. Another great gain which the Missionary for himself derives from travelling is, the accurate knowledge of the different characters of a good many people in his vicinity, whom he would never otherwise have so fully known. Many whom we at first thought well disposed turned out bad, and *vice versa*.

As the last, though not the least benefit I derived from my journeys, I would specify the advantages they afforded me of mastering the language. I can indeed imagine no better school for this important object than a journey. There you are constantly applied to, under circumstances the most numerous and various: by day and by night you find yourself amidst African Palavers—your ears constrained to hear, your tongue constrained to speak; and you would no doubt often listen with delight to the able speeches they deliver, and wonder at their eloquence.

A New Inquirer.

In the same letter the encouraging fact is communicated of another individual, from amongst the East Africans, whose heart appeared to be opening to the Truth—

By means of the poor cripple Mringe, formerly mentioned by Dr. Krapf and myself, another more respectable Mnika has been induced to listen to the Gospel, and to open his heart for its reception. As they live very near to each other—about three miles from hence—my visits to the Wanika on their plantations have latterly been almost wholly limited to them. They may now be considered as Candidates for Baptism, though we do not think that we shall baptize them very soon, as they, being the foundation of an East-African Church, need a longer trial than those will who shall come after them. The new inquirer, whose name is Abbe Gunja, though we have not been acquainted with him so long as with Mringe, has given us more decided proofs of his sincerity, he being a healthy, independent man, while Mringe is a helpless cripple, of whom, up to this day, we are not fully convinced which of the two is uppermost in his mind—desire for the Gospel, or for bodily help. From his poor circumstances we cannot wholly deny him the latter, especially as his mother is often scolding him on account of his parting with the

few heathenish practices he was able to perform, and his receiving the new and strong doctrines of the Musungu (European). Abbe Gunja is, for the same reasons, also found fault with; but he wants no help of any body, nor has he up to this day begged the smallest thing of us. On Sundays, if he knows that I shall not come to him, he will come to us to hear the Word of God. The observance of the Lord's Day will never be grievous to these people, as their own customs of old require them to rest, at least from agricultural business, on every fourth day. But Abbe Gunja has left his communion with heathenism in other matters, which require more resolution and firmness—as, for instance, their terrible customs practised over the dead, which for a considerable time forbid them to do their usual business, and often render them destitute of all provision. As a proof of his conscience having been awakened, I would mention, that the violent mode of obtaining debts, by climbing up the debtor's coconut trees and taking down the palm wine, appeared to him as unbecoming in a man who had laid hold on "the Book," wherefore he asked me one day what he was to do with a debtor of his who would not pay him. I told him that, as a Christian, he ought to seek to have his property restored in a just and gentle way, and, if he did not succeed, it was better to lose it, than to commit violence in its repayment, to which he perfectly agreed.

At a later date, March 22, 1851, Mr. Rebmann adds—

As to Abbe Gunja, he has been steadfast till now, and visits us pretty regularly on Sundays for further instruction in the Word of God, as well as in reading. If he goes on as he has done for more than a year, he will be the second Mnika who will be baptized. He has already begun to teach his little son, about six or seven years of age, the alphabet, and the b, a, ba, b, e, be, though the father himself has not yet got much beyond that, he being rather of an advanced age—between 40 and 50—which is seldom favourable to learning. Still, if the perseverance he has hitherto shewn be continued for another year, I do not despair of his success. Among a people like these there is no prospect of getting a true and natural School, but that of parents beginning to teach their chil-

dren. Artificial Schools I do not think it impossible to get, even now.

East-African Languages.

On the important subject of the East-African Languages, Mr. Rebmann makes the following remarks—

As regards the language Kisuáheli, as well as Kinika, words and phrases are still being discovered which we formerly thought did not exist. The Kinika especially has, during the last year, raised itself very much in my esteem, as I see now that, after all, it is not so poor a language as I at first supposed. I formerly mentioned to you that I was arranging the Kinika Language alphabetically from Dr. Krapf's English-Kisuáheli-Kinika Dictionary. I am now doing the same with the Kisuáheli Language, and hope I shall finish it by the beginning of next year, when I intend to apply myself to the study of Kikamba, and write it down by the side of its sister dialects, the Kisuáheli and Kinika, whereby the amount of relation, as well as difference, will shew itself at once.

Prevalent Belief in Sorcery.

Mr. Erhardt, in a letter dated Sept. 24, 1850, thus speaks of the strong belief in sorcery which prevails among the Wanika, and the bondage in which they are thereby held by the Mahomedans, and their own Waganga.

Among our people here medicine is sought for with as much avidity as among the Mahomedans; but instead of believing in the natural operation of medicine, the majority fancy that some evil spirit has to be driven out by it, which being done, recovery is considered to be a matter of course. Even the slightest indisposition is attributed to the agency of some evil spirit. In this belief the poor people are daily strengthened by the wicked Suáheli and their own waganga. The first is cunning enough to deceive with his amulets and repetitions of Arabic Sentences, as long as he is well paid for it; and the latter, acting from the same motives, are not much better. It must be said, however, that the waganga are generally a little above their countrymen. Having paid, for instance, some attention to natural phenomena, they are enabled some-

times to foretell a fall of rain, from atmospheric changes, which escape the more thoughtless majority. Having also made out certain properties of plants, with their effects when applied to wounds, &c., they assume—with the pretence of having power over evil spirits—the name of an *Mganga*, meaning physician and sorcerer. I heard the other day that one of these sorcerers was consulted about a youth who had been taken by a fit of spasmodic asthma. Neither the physician nor the sufferer knew of any other cause than that a big devil was sitting in the chest, who had to be removed by making *uganga*. Several plants were ordered to be boiled, the steam of which the patient had to inhale until he became in a perspiration. The sorcerer, in the mean time, tinkled some brass bells, to allure the devil to relinquish his post the more readily. O that the Spirit of our Lord might soon teach this poor people to resist the devil instead of courting him! The perspiration, of course, made the patient easier, which was taken as a sure sign that the devil had departed. It is not yet quite clear to us whether the *waganga* indeed think that they have influence with those supposed evil spirits, or whether they ascribe the healing effect solely to their medicines.

Visit to the Galla Territory.

The following brief notice occurs in a letter from Mr. Erhardt, dated April 11, 1851—

In September last I went with Mr. Rebmann to the Galla Market in the Kiriama Territory. They visit that part of the Wanika Country in order to exchange their goats and sheep for cloth. We went to see them, and that they might see us, as we could not orally communicate with them. I was quite struck with the difference between those well-built sons of the wilderness and the surrounding Wanika and Wakamba. There was a commanding activity in their appearance that I had never before seen. Although there is something rather forbidding about their eyes, as they studiously avoid looking you in the face, I could not help feeling attracted towards them. I went several times into the midst of some small party, and it was curious to see how inquisitively they examined every part of my clothing: even my spectacles they could not help putting on their noses. It cannot be

but that this interesting people must have some particular destination for this vast continent.

Voyage of Dr. Krapf and party from Aden to Mombas.

We now refer to Mr. Pfefferle's Journal of the voyage from Aden to Mombas, some extracts from which will enable us to form an idea of the dangers and difficulties attendant on navigation in an Arab Boat.

March 4, 1851—This afternoon we reached Hamee. Whilst our sailors were employed in taking in water and wood, Dr. Krapf and myself went on shore to see the town. We first saw the Governor, who looked rather like a servant than a Governor. Hamee is a little town, divided by a hill into two parts, one being situated along the sea-shore, the other hidden behind a hill. The Governor sent a Suáheli Slave to take us where we wished to go. We walked a little about, and took a view of the plantations. We only saw date trees, Indian Corn, onions, tobacco, and clover. We were much pleased with the manner of watering the plantations. A sulphureous spring of hot water runs down from a hill, and, as it gradually cools, it is divided into many branches, which are led round into the plantations. We then walked up the hill, in order to get a view of the interior. In the town we should have bought some provisions; but the only things exposed for sale were fish and onions, of which we had a great supply. It is a poor country: nothing grows but what is watered. I thought of Europe, where the people are happy in comparison of these inhabitants, who know neither heavenly goods nor earthly ones. Sitting down in the shade, we were immediately surrounded by a multitude, admiring our appearance. Dr. Krapf addressed them, telling them of Christ their Saviour. They all listened to him; but especially one boy, the son of a freeman—there are many slaves in Hamee—was very attentive, and told his comrades what he had heard. Some women were also present, against the custom, but quite veiled. Oh, the poor female sex! poorer than slaves, as they say themselves. If they were slaves, they would have liberty to walk about openly. But it shall come to pass that Ethiopia

and Arabia shall stretch out their hands to Christ, and be made free—renewed in knowledge after the image of God; where *there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for they are all one in Christ Jesus.* Gal. iii. 28.

March 9, 1851: Lord's Day—This morning the island Socotra* appeared, and some others, the names of which I do not recollect. We were glad, and humbled our hearts in thankfulness to our God, the Author of all mercies, that He had dealt with us so graciously. But our joy was soon after succeeded by sorrow, for we had many doubts about the direction of our vessel. Our captain had never been on the east coast; but he had with him an Arab who had been once or twice at Zanzibar, and who directed the ship. But we put very little confidence in him, as we observed that he was not acquainted with the way, and did not know which of the islands was Abd el Kory.†

At Sihut we sailed S.S.E.; touching Socotra, we turned S.W.; but in the evening, touching an island, we passed along the coast of it, sailing westward. As we could not clearly see that this was an island, we thought that we were passing the coast of Africa leading to Aden. We tried our telescopes in vain, in order to discover Guardafui. At length we saw that the coast turned southward, by which we learned that we were quite right. Our captain, however, was at fault in not having passed along the east coast of Abd el Kory, instead of between that island and Cape Guardafui. Though we were this Sunday outwardly troubled, yet we were inwardly in close communion with our God, who saved us out of all trials.

March 17—At noontime we arrived at Marka.‡ Dr. Krapf and myself went on shore to get some provisions. The town, containing many stone houses, is not very large, surrounded with a low wall. The people are of the Somali Tribe. A man, calling himself a friend of the Europeans, came on board and offered himself as our commissioner. Having taken refreshment in his house, he led us

up to a hill, whence we could see the course of the Haines' River, distant from Marka about five miles. This country is very fertile, bringing forth all sorts of fruit. The river is surrounded with many trees, as far as we could see. Had our stay at Marka been longer, we would have examined it, but we could only see it from afar.

Our appearance attracted the attention of the people, as Europeans are seldom seen in this place. Marka is in connection with the Galla Tribes by a trade in ivory. Some of the latter, belonging to the Bora Tribe, were present. Dr. Krapf conversed with them, and inquired after a way to Shoa, as these Gallas were not far from Abyssinia. They told us of Amharas, i.e. Christians, and of a country that they called Konoo, whence coffee was brought. This can only be Kaffa. We thought that if we could not reach Mombas, we would take a journey to Shoa in the mean time, or to Ukambani, as there is a way from Marka. But the Lord dealt very graciously with us, granting us more than we expected. We were always of opinion that the monsoon would begin on the 14th or 16th of March, but now we have the 17th, and still fair wind.

March 21—Passing along the coast, we discovered some mountains, which Dr. Krapf judged to belong to the Wanika Country. In the night the wind was contrary, and we were obliged to tack, hoping to attain Mombas, as we knew that we could not be far short of it.

March 22—Last night we made but little way. As we were not acquainted with this part of the sea, we followed a vessel from Lamu.* After a short time she turned back to the harbour she had left, fearing she might be driven back by contrary wind and the current. We did the same. The name of the place where we anchored is Woombo, belonging to the Gallas, between Takaongo and Melinde.

March 23: Lord's Day—This morning we were awakened by a shower, by which we learned that the rainy season had begun, and that sailing southward would become troublesome and tedious.

March 24—This morning the other vessel returned to Lamu, despairing of getting to Mombas.

March 26—As the wind blew softly, we told the captain he should try to get on; but he refused to start. They seemed

* About 40 leagues east of Cape Guardafui. The island is about 27 leagues long by 7 broad.

† It lies about midway between Cape Guardafui and Socotra.

‡ On the East-African Coast, about midway between Mukdeesha and Brava.

Feb. 1852.

* Between Patta and the river Ozi.

to have made up their minds to go back to Lamu, pretending to fear it might be too late for returning home. Observing this, Dr. Krapf earnestly talked with them, insisting upon going on to Mombas.

March 27, 1851 — We started from Woombo, where we had tarried five days, though the wind was stronger than yesterday. The captain and the sailors were much displeased with us, saying that we were too bold, as nobody ventured to sail in this part of the sea at this season. But we did not give way, being so near the bay of Killefi, which is only two miles distant from Takaongo, a town bordering on the Wanika Mountains, whence we could get to Rabbai Mpia by land.

Hardly tacking, we proceeded to-day as far as we could see the bay of Killefi; but in the night we were driven back, and, as we understood, not without the intention of the captain, who said, the evening before, that if we were driven back we should not think that he had played a trick.

March 28 — The captain again proposed to return; but we refused, causing him to try once more, at least, to reach Takaongo or Killefi, which he did. This evening, a high wind being contrary, and seeing that we could not reach Killefi, the captain and the sailors also troubling us very much, saying that they could not go further, because they do not know the way, we, being wearied with their lamentations, at last gave way, and allowed them to return to Lamu, being in hopes that we could sail to Mombas in a smaller vessel.

March 29 — At noon we arrived at Lamu. Some Banians came on board, who would give us a boat for Mombas; but we would first see the Wali (Governor), who was in Sholea, a village near Lamu. A letter was sent to him, and in the evening he came back. He is an old, venerable man, who received us in a friendly manner, and told us what boat we should take, going himself with Dr. Krapf to the boatman.

April 1 — We started with a small vessel from Lamu. Having fair wind, we came the same day as far as Melinde, where we anchored. Melinde was in former times a Portuguese Colony; but now, being destroyed, it is occupied by a people subdued to the Gallas. There are still some pillars to be seen, bearing Portuguese Ensigns.

April 3 — At noon Mombas appeared, which we so ardently longed to reach. At

twelve o'clock we anchored near the Mission House.

Arrival at Rabbai—General Review.

The following extracts from Letters of Dr. Krapf, dated April 10 and 15, 1851, are comprehensive of our remaining intelligence from this Mission. Mr. Pfefferle's narrative is thus taken up—

To our great joy, Mr. Rebmann happened to be at Mombas, having gone thither from Rabbai to fetch some articles of food laid up in our store-house. My heart rejoiced at meeting him again after a year's absence. We related to each other the many experiences which each of us had made during the past time. On the 4th he left us, intending to precede us to Rabbai, to inform the Wanika of my arrival, and to make the preparations requisite for the reception of our large party.

Having settled our business at Mombas, we started on the 7th, and reached Rabbai Mpia on the 8th, where the Wanika received us very friendly, yea, heartily. Some could not find words enough to express their joy at my return. Some said, "He has kept his word, he has come back again to our country." Already at Mombas Mr. Pfefferle and myself had listened with great interest to what Mr. Rebmann related to us regarding the state of the Rabbai Mission, and the progressive changes which had taken place during my absence. At Mombas the Suaheli keeper of our house has been dismissed, and an Mnika placed in his stead, a man whom I have mentioned in a former Journal, named Marunga, who had always listened to my conversation whenever I went to see him at Bunni, a hamlet situated in the vicinity of Rabbai Mpia.

Regarding our poor cripple Mringe, I learned that he died several months ago, having been baptized by Mr. Rebmann in the presence of a few Chiefs. He died in faith, and we may hope that he is now with the Lord, being a first-fruit of the Kinika Country. His bodily sufferings seem to have been very severe at last, but his spirit felt the power of the resurrection of Christ, who finally relieved His disciple from the miseries of this wretched world. Mringe's death makes indeed a deep impression upon my own mind, as it shews unto all of us, and myself in particular, that our work and labour in this

country is not in vain, if we really do perform the Lord's Work with a single eye, and without looking upon our own interest or comfort.

We trust that Ukambani will be the place of our future labour. We are aware of the difficulties, but the Lord refreshes our hearts with His peace and mercy. How should we shrink back from our path of duty? We shall use the rainy season to study the language, and make excursions to the Wanika and Wakamba around us.

Our new brethren are all well, the climate of Rabbai agreeing with their health. We have reason to be thankful to God for the mechanics who have been chosen. They comport themselves as true Christians, and are diligent in their respective labours. Kaiser, a native of Wurtemberg, has planted a number of European apple and pear trees which we took from Germany. The vines thrive already. Besides, he has committed the principal seeds of Egypt and Germany to the Kinika Soil, and we shall see which will thrive.

Proposed occupation of Usambara, &c.

The "Bombay Church Missionary Record" for June last informs us, that Dr. Krapf, instead of proceeding to Ukambani, as he had at first intended, had resolved to go first to Usambara, to redeem the pledge given to King Kmeri, and Mr. Pfefferle cheerfully joined him in the undertaking. His expressed intention is, to commence the Mission in Usambara, with the assistance of Mr. Pfefferle; to remain there till the new Mission is fully established, and Mr. Pfefferle enabled to conduct it himself, with the assistance of one of the mechanics; and then Dr. Krapf purposes to go, with another mechanic, to Ukambani, to labour there until another brother can be sent to assist him, and eventually to supply his place, so as to enable him to extend the Mission Line forward into the interior.

Death of Mr. Pfefferle—Return home of two of the Mechanics.

We have already, p. 82, noticed

Mr. Pfefferle's death. This promising young Missionary died of fever on the 10th of May, little more than a month after his arrival on the coast. This unexpected loss, which Dr. Krapf has felt deeply, necessitated a change in his plans; and Ukambani, instead of Usambara, was selected as the first locality to be visited. The journey to that country, from which he has since returned, proved to be one of more than ordinary fatigue and suffering. Mr. Rebmann reached Cairo in the latter end of November, for the purpose of being united in marriage to Mrs. Tyler, who has been assisting Mrs. Lieder for several years in the care of the Girls' School at Cairo. Two of the German Mechanics accompanied Mr. Rebmann on their way home, their constitutions having been found too weak for the East-African Climate.

Dr. Krapf's Account of his Journey to the Dana River.

The Rev. Dr. Krapf had written a Letter in which he gave an account of his journey inland to the River Dana. Accidentally a great part has been so much mutilated by fire that we prefer laying before our readers the particulars which he sent to Dr. Barth, and which are translated from his Letter written in German. It is dated Rabbai Mpia, October 4, 1851.

On the 11th of July I started from Rabbai, and went the following days through the territories of the Wanika from Toruma; and from thence the way led through the wilderness, well known to me, to the mountain Maungu, where we rested a day. There we learned that the way through the Galla Country was blockaded. Accordingly, my Wanika and Wakamba Guides made my bearers swear that they would not throw away their burdens, but be ready to fight against any enemy. On our way from Maungu we suffered much from want of water; and yet we made every day between ten

and thirteen hours' journey, in a burning heat, and that, too, on foot. The river Woi we passed safely, where the Gallas generally lie in wait. But when we had come round the mountains of Bura, and commenced descending toward the river Tzavo, we were attacked, in a dense forest, by the Aendi, who are robbers of Kilima Kibounu, or Bura. We fired our guns in the air, in order to frighten the enemy. They were just on the point of taking off the luggage of some Wakamba, when these shot down three of the robbers with their poisoned arrows; upon which the rest drew back, and we could march on. My Wanika People were quite discouraged and confused. In spite of their previous oath, they threw down their burdens, and were about to run away; but the Wakamba Men held out. Thus the Lord saved me from great danger, for His mercy and His name's sake. My firearms did not do it, but His power and faithfulness alone. I lost my powder-horn, the barrel of the gun of one of my men burst, and a third broke his ramrod; so that I clearly saw that our help came from another quarter.

Arrival at Yata.

Soon afterward we met a large caravan of Wakamba, who carried between 300 and 400 tusks of elephants down to the coast. The rest of the journey to Kikumbulu we passed safely; and the people asked me why I would go to Yata, and not rather remain with them. In Yata, which is about 110 hours' distance from Rabbai—about 280 English miles—I went up to an Mkamba, Mtangi wa Ntzuki by name, who received me friendly. I told him the object of my coming. My bearers wanted to return home at once, as there was a large caravan about to travel to the coast of Mombas; but I reminded them of the contract they had made with me, to build a tolerably good hut for me. They promised to do this at once. Some fetched sticks from the forest, and others fastened these sticks on a pole, which rested on the top of two posts about six feet long, and sunk into the ground. The hut was ready in two hours, and needed only to be covered over with straw. This was, of course, contrary to the contract, which meant something better, but yet I had to content myself with this poultry-yard. My luggage, at least, had not to remain in the open air, and I was sheltered by

day from the rays of the sun, and by night from the sharp puffs of wind which blew over from the snow mountain Kilimanjaro toward the west, about four or five days' distance. This mountain, like a giant, stood prominent above the Julu Mountains, and my hut was just opposite to it.

Forsaken by his Servant.

When, on the 28th of July, my bearers commenced their journey back, then my only servant, an Mnika, whom I had brought with me from Rabbai, made off with them, though he had engaged to remain a year with me, and had already received fifteen dollars wages in advance. This placed me in a great difficulty, and quite altered my position. Without even one servant, I could not get on; and the Wakamba People I could not trust. At last, a relation of the man who ran away, together with another Mnika, promised to remain with me, but only for two months, as they wished to return home with other Wanika, who were purchasing ivory in Ukambani. But this was another perplexity for me. I resolved, therefore, to alter my plans; for I saw that I needed better servants before we could permanently settle in Ukambani. A better dwelling must also be obtained; for in my poultry-yard I could neither read, nor write, nor sleep, nor do any thing else; and I was moreover constantly surrounded by the Wakamba, who followed me everywhere, even to the open air.

Detention by Kivoi—Sources of the Nile.

I resolved, therefore, upon returning to the coast, but wished to make use of the two months, in order to travel about as much as possible in Ukambani, and, though in weakness, to preach the name of Jesus in many places where it was never heard before. I first paid a visit to my old friend Kivoi, in Kitui, to be conducted by him to Ulu, on the river Dana, and to other places. He behaved friendly when I called; but was half displeased at my taking up my residence at Yata, and not with him, as he would have built me a proper house. However, he gave me permission to go to the river Dana, which, on the whole, is 180 hours' distance from Rabbai—viz. 90 hours from Rabbai to Kikumbulu, 110 hours to Yata, 146 to Kivoi, and from his place thirty-four hours more. But Kivoi detained me a whole month before he was

ready to go to the Dana. During the interval, I saw and spoke to many people of Ukambani, who flocked together to see me. I also made acquaintance with a merchant from Uembu, a country which is two days' journey north-east from the river Dana. This man gave me much important information; viz. that at the foot of the snow-mountain Ndurkenia, or Kirenia, was a lake, from which the Dana, the Tumbiri, and the Nsaraddi Rivers do flow. The Dana and Tumbiri Rivers, he said, flowed into the east sea, that is, the Indian Ocean; but that the Nsaraddi takes its course toward a still larger lake, called Baringo, the end of which could not be reached under very many days' journey. He said it was five days' journey from Uembu to Kirenia, and thence nine days' journey to Baringo, which means as much as Great Sea. And now we know almost for certain where the sources of the Nile are to be looked for; viz. in the lake Ndurkenia, from which flows the Nsaraddi, this again flowing through Baringo. I pass by several other important geographical disclosures.

Commencement of Journey—Attack of Robbers—Death of Kivoi.

When Kivoi, at last, was ready to move on to the Dana with fifty men, I was almost inclined to give up my intention, on account of the slowness of the man. But he encouraged me to join his caravan, which was to fetch ivory from Mbè. We marched through a wilderness where no human being was, but plenty of wild animals, especially herds of rhinoceroses, of which I saw many. The rhinoceros is an awkward animal, which soon gets out of the way of men, if not provoked. At first I was a little frightened at it, but gradually became accustomed to it. There is a great want of water in the wilderness. Formerly it was inhabited by the wild Wakuafi, who, however, were driven out by the Wakamba and Masai People.

Kivoi set fire to all the dry grass, which was bad for us; for the robbers on the Dana River observed by the smoke that a caravan was advancing. At a distance of about an hour and a half from the Dana we suddenly observed a number of people coming toward us from all sides. We fired our guns in the air, but they did not mind it. We were in a plain where there were no trees. At last they came

close upon us. Kivoi tried to make peace, and seemed to succeed. They were about 130 men, and we only 50. At first they permitted us to pass, till we came into the woods, when some of them ran in front of us, and the others remained behind, following. But those in front soon went back again, commenced a loud cry, and a general attack followed. They shot their arrows upon us, and our people shot at them. Kivoi, who was behind, was surrounded and killed. I was ahead, and did not see it, but I plainly heard a man falling. When the Wakamba observed that they were overpowered, they threw away their baggage and fled. I was at last left alone in a shower of arrows. Twice I fired my gun in the air, for I did not wish to kill any body. At last I took to flight; but while leaping over a broad and deep ditch I fell into it, injured my loins, and broke the stock of my gun. By the time I had got out of the ditch, all the Wakamba Men, with whom I wanted to flee, had disappeared in the thicket, but my enemies also had ceased pursuing after me. Passing a little further on, I observed many men, and thought they were our fugitives, and was about to go up to them; but I took my glass first to see who they were, and, to my terror, I found they were our enemies carrying the spoiled goods. I hastened again into the thicket, where I met two rhinoceroses, which at first came up toward me, but soon ran again into the woods.

Determination to prosecute his Journey.

I was then quite alone, very hungry and thirsty, for I had not eaten nor drunk any thing since the day before, hoping soon to reach the river. As soon as I considered myself secure from the enemies, I sat down under a tree and offered up a prayer, supplicating God's mercy and faithfulness upon myself as a poor destitute. I then thought of what I should do, whether go down to the river, or at once return back. I resolved at last, at any risk, to proceed toward the Dana, for I stood in need of water. Thirst drove me down to the river, and not a scientific curiosity. I ran as fast as I could in the direction in which I expected the stream of the river, and all at once I observed its water-mirror through the thickets and trees which surrounded its high banks. "Thank God!" I exclaimed, "now I can quench my great

thirst." I drank at first most heartily; then I filled both barrels of my gun and the case of my spy-glass with the cool water, observed the river and its environs, and hid myself nearabouts till night broke in.

Return Home.

I then got up and commenced my journey back, not knowing the way, neither the proper direction. But I followed the direction of the wind; for I had observed that, on our journey here, we had it at our back, and therefore, on my journey back, I should have it in my face. At first I ran over a woody place; then I came through high and thick grass, which fatigued me much in walking, and often I was on the point of falling down and going to sleep from weariness; but I always roused myself up again, and said, "Thou must go forward or perish: haste, and save thy life." Toward midnight I saw in the dimness a small mountain before me, which stands in a large plain, and which I recognised: its name is Kensé. Now I knew my direction; but I felt that I should sleep a little, for I was very tired, and hunger and thirst tormented me awfully. I laid myself down under a tree, cut a little dry grass, and covered my wearied body against the night cold. About an hour afterward I was awake by the howling of hyenas and other animals. I got up, and continued my wanderings. At a considerable distance I saw a mountain surrounded by fire, which was caused by the burning of the grass already mentioned; and now I knew my way a little clearer. I walked toward that direction till I reached a woody and mountainous country. At daybreak I saw that I was going the right way. I often felt as if a special power drew and directed me. The pursuing robbers could not observe me in the wood, who, as I afterward heard, pursued the fugitive Wakamba on the following day also along the plain. I was quite alone: the water I had with me was soon used up, and I had nothing whatever to eat. I tried to eat roots, blossoms, and refuse; but all was in vain. My thirst became intolerable toward noon. I found some moist sand, and dug a little to see whether I could find water; but there was none. At length I reached the sandy bed of a dry river, where I heard the chattering of monkeya. It was pleasant music to me, for I anticipated

water. I ran along the river, and lo, and behold! I found in the sand a hole where was delicious water. I exclaimed, "Oh, how good is the Lord!" and drank with tears of joy and thanksgiving rolling down my cheeks. I then ate a little gunpowder, emptied my powder-horn, and tied the powder in my pocket-handkerchief. Having filled my gun-barrels, powder-horn, and spy-glass case with water, I travelled onward. But the water in the case soon ran out again, and that in the powder-horn became so bad, through the saltpetre, that I could scarcely drink it. Further on I tried again to eat the blossoms of trees, but it soon gave me pain.

Fear of Robbers—Hunger relieved.

Going up a mountain, in the afternoon, I met a man. I hid myself behind a bush, because I considered him a robber. Looking through my glass, I observed that it was an Mkamba, accompanied by a woman. He called out my name. With delight I recognised in him a relation of Kivoi, on his flight after yesterday's encounter. I praised God for this remarkable occurrence. The woman gave me a small piece of meat and cassada, altogether about six or eight ounces. This was now my life-capital till we should reach the first Wakamba Village.

We pilgrimaged along as fast as we could. Toward evening we reached Mount Data, when we had nearly made half our way homeward. We hid ourselves till dusk, and marched on again. Near Data we searched for water in a sandy, dry river, but found none, and yet our stock of water was consumed. My tongue clave to the roof of my mouth, so that I could scarcely articulate. Toward midnight I was so tired that I sank down, and at once fell asleep. The Wakamba, however, very soon woke me up again, and desired me to continue my journey. But now we disagreed about the direction we should take. I thought they were going too much to the east, whereas I wanted to go more to the south. Only at daybreak we recognised our way. We were in a treeless plain, where we could easily be detected. Once we saw two men at some distance off, and therefore took a different direction, in order to avoid them. But I was so tired from the quick walk, and from hunger and thirst, that I was obliged at every hundred or two hundred paces to lie on the ground and rest a little. Toward noon we again

found precious water, but again observed people before us, who appeared to be on their flight. In all probability they were fugitive Wakamba.

Arrival at a Wakamba Village—Threatened to be put to death.

Toward evening we saw the Mount Kidimui, from which we knew that there the first Wakamba Village commenced. I exerted all my strength to reach at least the first village before night set in. In this I really succeeded. Wholly exhausted I arrived there, and lay a long time on the ground before I could rise and take a little nourishment. My bones felt as if broken. The name of the Chief of the village was Umama. He was a relative of Kivoi. From him I learnt that many of the fugitives had returned, but that four Wakamba, with Kivoi and one of his wives, had been killed. He further told me that my Mnika Servant had safely come back; but that the relatives of Kivoi intended to kill me, because I had not protected Kivoi, and had not fallen a victim with him. Umama kept me for several days with him, till I was brought to another relative, who told me the same sad news. I called my servant, but he was afraid to come, because they wanted to kill him also. As Kitetu—which is the relative of Kivoi, to whom I was brought last—kept me day after day, I thought they really had an intention to murder me. I therefore ran out of his house by night, taking a vessel full of water and some food with me. I wanted to flee to Yata, and I was anxious to reach that place soon, because I was already given out as dead; and consequently it was to be feared that the Mnika who had remained behind, and the other Wakamba, would plunder my property. At first I fled into the fields, where I hid myself during the day, and travelled on by night. This I continued doing for two days and two nights; but in the third night I observed that, owing to the high grass, the defiles and woods, I could not get forward: I lost my direction, and was in the morning almost where I had been the night before. In this way I saw that I could not reach Yata, on account of the constant stumblings I had, and the thorns which wounded my hands and feet. I also suffered again from hunger and thirst. I resolved, therefore, to go straight to the village of Kivoi, and to throw my-

self upon the mercy of his relatives, knowing that, without God's will, not a hair could fall from my head. When I arrived there I said, "Kill me if you like; but the consequences you must bear." They were a little touched, and tried to deny the thing, though it was manifest. I requested them now to give me men to go to Yata, who might fetch some of my goods there, and told them to be quick about it, before it should be plundered. They promised to send men.

I learned afterward that fifteen men of Mberre, who, before our departure to the Dana, had come to Kivoi and brought him some tobacco, had been killed by Kivoi's People because they were robbers of Mberre and Kikuyu. Thus vengeance of blood was taken on the head of a tribe, as is the custom in these countries. To these men I had previously preached the Gospel in Kivoi's house, with much joy.

Arrival at Yata—return to Rabbai.

Kivoi's relatives now accompanied me to Yata, where I arrived hungry and thirsty. There I found my runaway servant, with the other man and eleven Wanika, who had been robbed of all their property by the Wakamba in Mudumoni, and had now no means of returning home. My servants in Yata had already opened my sacks, and taken out some beads to procure some food for themselves and the eleven Wanika. Thus it was high time for me to return. They considered me dead, and wished to inherit my property.

The Wanika and my servants being anxious quickly to return to Rabbai, I had to make up my mind to accompany them, else I should have had to entrust myself entirely to the Wakamba, which, under present circumstances, was not advisable. When I told my intentions to the Chiefs of Yata they were not much pleased with it, for they wished me to stay longer. But I felt sure that a Missionary in Ukambani must first have faithful servants, and a better dwelling-place, before he can permanently settle down and begin his work. I now understand why the Apostle Paul was displeased with Mark for having left him, and why he ordered a lodging to be prepared for him. On the whole, I understand this man of God better when he speaks of hunger and thirst, of nakedness and robbers. I left part of my baggage in Yata, assuring the Chief that either myself or

my brethren, though it be after some years, would return and teach them the Word of God. He agreed to it, and I left the people of Yata on the best terms.

From Yata we travelled to Kikumbuli, where we purchased victuals. From Kikumbuli it took us nine days' forced marching to Rabbai Mpia. But we went this time, not by the former usual route, but through the thickest wilderness along the Galla Country, because we wanted to escape the robbers of Bura. Well might it be said that I had learnt the art of shifting in Africa. This one learns indeed in these inhospitable regions, compared with which Europe is a Paradise. Ye Christians and Mission Friends! have you already sufficiently thanked God for your lakes and fountains, for your corn and barley, for your water-soups and bread, for your government and civil order, for your temporal—I will not say your heavenly—blessings? Of a truth, ye need men to remind you of all the good you have. I trust, if ever I come to Europe again, it may be given to me to bring clearly before your minds what you possess. I will not tell you of many great and extraordinary things; but will talk of your good houses, your river water, your beds and clothing, your roads, your

magisterial order, &c. But the time will come when you also must be deprived of every thing, like your Missionary, who, at 180 hours' distance from the sea-coast, wandered about poor and miserable.

When I arrived at Rabbai I could scarcely stand on my feet, and I could not have borne it much longer. But the Lord does not lay upon us more than we are able to bear. When it is enough, then He makes an end to the trouble. He is merciful and gracious. Therefore, *bless the Lord, O my soul: and all that is within me, bless His holy name!*

You will now ask what I intend to do in future. My answer is, that we must put off the Mission to Ukambani for three or four years more, and first possess a nearer Station. This could be had a Kadiaro, a mountain about three or four days' journey from hence, and visible from Rabbai. This Station must first be established, and bear some fruit, before we can plant a Missionary Tree at Ukambani. I clearly see that it is not every Missionary who could undergo such fatigue. The chain of Missions will yet be completed when the Lord's own hour is come. His mills grind slowly, indeed, but beautifully fine.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

United Brethren—The return of the "Harmony," on the 5th of November, was celebrated on the 18th of that month. Br. J. C. Beck and his wife have returned in the "Harmony" from their Mission to the Esquimaux, to which Br. J. C. Beck has devoted his labour for 34 years—Br. Hans Jürgen Kiergaard, lately married to Sr. Sophia Langley, embarked on the 4th of November, and Br. James Spence on the 17th, for Jamaica.

London Miss. Soc.—The Rev. Thomas Gillan arrived in London from China on the 11th of November.

Wesleyan Miss. Soc.—The late Thomas Marriott, Esq., who died Nov. 18, 1851, has bequeathed the sum of 10,000*l.* to the Society—Mr. Jason Chatterton embarked for Barbadoes on the 2d of December.

CORTINENT.

United Brethren—The Brn. Pagell and Lewis Willhelm have been appointed to commence a Mission among the Mongul Tribes of the Chinese Empire. They are to prepare for their work by the study, under Br. Zwick, of

Konigsfeld, formerly a Missionary to the Calmucks, of the Mongolian Language.

INDIA BEYOND THE GANGES.

Amer. Bapt. Miss.—Mrs. Stilson, wife of the Rev. Lyman Stilson, died on the 14th of August.

AUSTRALIA.

United Brethren—A meeting has recently been held at Melbourne, Australia, in aid of the Brethren's Mission to the Aborigines of Australia, commenced by the Brn. Tiger and Spieseke.

WEST INDIES.

Wesleyan Miss. Soc.—Messrs. Ridyard, Wilson, Williams, Wildish, Mason, and Miss Sibby, arrived at St. Thomas's on the 4th of October, thence to proceed to their respective destinations.

UNITED STATES.

Amer. Board—The Rev. Rollin Porter and Mrs. Porter sailed on the 21st of March for the Gaboon River, Western Africa.

Amer. Bapt. Miss.—The Rev. L. Ingalls and family embarked on the 10th of July for Calcutta, on their way to Arracan.

Missionary Register.

MARCH, 1852.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 94 of the Number for February.)

China, and India beyond the Ganges.

(Continued.)

AMERICAN BAPTIST MISSIONS.

CHINA.

Hong Kong—1842—with 3 Out-Stations: W. Dean, J. Johnson: 3 Nat. As. Scholars, 20. The Services at Hong Kong have been continued as usual—P. 113.

The operations at this Station have gone forward without interruption, and have been rewarded by a cheering measure of spiritual fruitfulness. [Board.

Ningpo: with one Out-Station: J. Goddard, D. J. Macgowan, M. D. Mr. and Mrs. Lord have been compelled by ill-health to retire from their work for a season—P. 113.

This Mission has been more than commonly tried by sickness. Mr. Goddard is making good progress with the translation of the Bible, and preaches regularly. Dr. Macgowan, though much interrupted by the feeble health of his wife, continues his medical and evangelical labours. [Board.

I have a sort of supernumerary Professorship in the Collegiate Institution of this city. Having a good magic lantern, with astronomical slides, I have hitherto confined myself to astronomy. A Shúynen, which is translated "College," is only a better sort of Free School. There are many such in China, but there is some suspicion as to the proper appropriation of the endowments which have been given.

[Dr. Macgowan.

SIAM.

Bankok: about 25 miles up the March, 1852.

River Meinam: inhabitants, 500,000: the principal city of Siam, a country said to contain 3,000,000 inhabitants—1833—*Siamese Department*: J. T. Jones, S. J. Smith: H. H. Morse, Fem. Teacher—*Chinese Department*: Wm. Ashmore: 4 Nat. As. Rev. J. H. Chandler is in America, making arrangements to repair the loss by fire which has been occasioned—Pp. 113, 114.

The Siam Mission has passed through more than common vicissitudes. Early in the year a desolating calamity left it apparently powerless. But it would seem to have been forsaken for a small moment to be gathered with great mercies. The nature of its work, chiefly preparatory, laying foundations with toilsome constancy against great discouragements, may have caused the Churches in some measure to lose sight of it. The sudden affliction that has befallen our brethren has awakened a juster sympathy; and the termination of a hostile reign, and the accession of a monarch who shews a more enlightened solicitude for the welfare of his people, makes this sympathy opportune. We have reason to look for better days in Siam. The fact that from its origin until now it has been singularly guarded by a watchful Providence from the force of some retarding influences that have unhappily affected other Missions there, suggests the belief that there is a special work for it to do.

[Board.

American Baptist Missions—

BURMAH.

Maulmein, in the British Territory, eastward of Rangoon: the city is an oblong, several miles in extent, and has a population of 30,000 or 40,000 inhabitants: Maulmein is the principal Station of the Mission—1827—In the *Burman Department*, Jonathan Wade, E. A. Stevens: T. S. Ranney, *Printer* and *Depositary*: T. Simons, *As.*, Lydia Lillybridge, *Fem. Teacher*: 10 *Nat. As.*—*Amherst*: 3 *Nat. As.* Mrs. Stilson has been removed by death, and Mr. Stilson is so much disabled from active labour that he has leave to retire from the Mission. Mrs. Judson has returned to America, where also Messrs. Howard and Haswell still are for the recovery of their health—Pp. 114, 447.

In Burmah the same sovereign power that established this Mission at first still directs our prayers and labours toward its cultivation. Rangoon and Ava, that had been closed against us for thirteen years, are once more opened for the proclamation of the Truth. The Government, lately so hostile, has met our Missionaries with marked kindness. Through what motives this has come to pass, and how long the King's countenance will be favourable to them, we cannot tell. But our trust is not in the caprice of earthly monarchs. We gratefully accept the present auspicious indications as a call to press forward, leaving the issue to God alone. Even a brief interval of toleration may suffice to do a work that shall bear inestimable fruit hereafter, and the Power that restrains the wrath of man for a moment is able to give perpetual peace. The other Burman Missions, in Tenasserim and Arracan, though with broken and enfeebled ranks, maintain their steadfastness, and still find an encouragement to advance. [Report.

Maulmein—Karen Department—F. Mason, N. Harris, W. Moore, J. H. Vinton: M. Vinton, H. Elizabeth T. Wright, *Fem. Teachers*. By the accounts last received there are 7 Out-Stations and 35 Preaching-places, including 20 in

Burmah Proper: 5 *Nat. Preachers*; 29 *Nat. As.* Communicants, 1708—Scholars: Boarders, 50; in the Karen School, 33; in 5 Day Schools, 55; in all, 174 Pupils—Pp. 114, 115.

The Karen Missions, while they continue to share in the blessings which have distinguished them, have specially to record the complete translation of the Scriptures into one dialect, with the prospect that Sgaus and Pwos will both be alike favoured in this respect at no distant day. But while this *sword of the Spirit* is made ready, there are few to wield it. The Theological Seminary at Maulmein, vacated by the resignation of Mr. Binney, remains under the temporary direction of the members of the Mission, who give to it all the attention their onerous duties admit. Should Burmah Proper continue open, the Karen Churches in that kingdom, hitherto intolerably oppressed, may be strengthened and enlarged; and the Truth, which has done so much to weaken hostile superstitions, may make positive and more rapid conquests. The recent formation of a Home Missionary Society by the Native Converts, to promulgate the Gospel among their unevangelized countrymen, is in this connection a most promising feature. In the Karen Missions generally we see abundant proofs of God's power to *save by many or by few*, and at the same time the evident want of the many to fulfil the task His providence sets before us. [Board.

The Statistics for the Karen Pastors are as follows:—44 Churches; 48 Native Preachers; 529 Baptized in the year; 14 Excommunicated; 151 deceased. These Churches include the 8 in Arracan, and are exclusive of many little clusters of Christians in various places.

They all have worship regularly on the Sabbath—have succeeded to some extent in establishing Sabbath Schools among them—all aid more or less in supporting their own Preachers—the majority have convenient Places of Worship—and they are, as a whole, maintaining the institutions of the Gospel and the order of the Lord's House according to the pattern shewn in the Word of God.

The Karens, and indeed all Converts

from heathenism in our Missions, contribute liberally to objects of special interest—more liberally than Christians, as a whole, in America. It is not so easy, however, for these Converts to feel it a duty to support their own Pastor and the interests of their own Churches.

I could have wished to remain longer at Ong Kyoung with the Native Preachers. I would desire no happier life than to live and die among those beloved men. Their translation from darkness to light has been under my own observation, their transition from ignorance to knowledge has been under my own teaching.

[*Rev. E. L. Abbott.*]

March 14—After the Services of the Association and Ordination at Ong Kyoung, I remained there nearly four weeks, instructing a class of 30 Native Preachers. They were occupied chiefly in the study of the Epistle to the Galatians: an exposition was also given them of the more difficult portions of the Epistle of James and the First Epistle of Peter. A class of ten School Teachers and boys were instructed in arithmetic by an Assistant. A few evenings were occupied with lectures on astronomy, in which all seemed deeply interested; the people of the village also attending in good numbers.

[*Rev. J. S. Beecher.*]

Rangoon: the chief sea-port: 670 miles S E of Calcutta: inhab. 40,000—1813—renewed 1830. There are several Schools taught in this district. Much property has been destroyed by fire—P. 115.

Dr. Dawson and myself visited Rangoon, to see if it was possible to procure a house so soon after the great fire. Soon after returning to Maulmein reports were in circulation through the city that the Governor of Rangoon had proceeded with great severity against several persons who had shewn us special favour during our stay there. These reports were generally regarded as true, and soon they were confirmed by Letters from two English Gentlemen. The young Hindoo who had given us a room in his house had been thrown into prison, and compelled to pay a fine of 200 rupees. A writer had been fined 100 rupees. An interpreter, Moung Poh Gyaun, had his life threatened for speaking in our favour after we had left.

[*Mr. Kincaid.*]

After considerable opposition on

the part of the Governor the Missionaries have succeeded in obtaining a residence. The King has expressed himself favourably.

Tavoy with 10 Out-Stations: in British Burmah, S W of Maulmein, and open to the sea: inhab. 9000; it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—C. Bennett, E. B. Cross, J. Benjamin, F. Mason, Thomas: 14 *Nat. Preachers* and *As.* Communicants, 872—*Mergui*: D. L. Brayton: 4 Out-Stations: 5 *Nat. As.* Communicants, 61—Scholars, including those in 4 Boarding Schools, 377. Mr. and Mrs. Thomas reached Tavoy on the 1st of May—P. 115.

Mr. Mason's health has been very poor since his return to Tavoy, and, as a consequence, the Karen Bible has made slow progress. The first form is in type, but he has been for some days unable to look at the proof sheets. I have the means of making rapid progress with the printing, if the proof reading could be hastened. I would hope that Mr. Mason may be spared to see the work finished.

While at dinner this afternoon the cry of fire was heard, and before it had spent its rage nearly 100 houses, with the new government wharf, wood shed, &c., were consumed. Several boats lying near the wharf were destroyed, and among them two of the Mission boats. [*Mr. Bennett.*]

ARRACAN.

Ramree: Burmese Department: in Arracan, a district containing 300,000 inhab.: H. M. Campbell: 1 *Nat. As.*—*Ahyab*: with an Out-Station at *Cruda*: C. C. Moore, H. E. Knapp, L. Ingalls: 5 *Nat. As.* Mrs. Knapp died just as she was entering on her work—P. 115.

Messrs. Moore, Knapp, and Campbell, with interruptions by sickness and bereavement, and under some disadvantages, sustain the responsibilities of the Arracan Mission. [Board.]

Sandoway: E. L. Abbott, J. S. Beecher, H. L. Van Meter. There are 36 Out-Stations and 44 *Nat. Preachers* and *As.* Day Scholars,

American Baptist Missions—

421—Baptisms, 373—Communicants. 4341—Pp. 115, 116.

Since we returned from the jungle nearly eighty families of Christian Karens have emigrated from Burmah to this coast, being driven out by the intolerable exactions of men and money which the King was making to carry on war with the Shans. This will increase our jungle labour next year, and will make it more impracticable than heretofore to attempt a School for Native Preachers in the cold season.

We now have a Boarding School of twenty-three in all, but are still hoping that more will arrive in a few days.

[*Mr. J. S. Beecher.*]

ASSAM.

Sibsagore: on the right bank of

the Dilcho, opposite Rangpur, and about 10 miles from Bramapootra—1841—Nathan Brown, O. T. Cutter, J. M. Whiting—*Nowgong*: I. J. Stoddard, Miles Bronson, G. Däuble: 1 *Fem. As*—*Gowahatti*: A. N. Danforth, Wm. Ward: there are 4 *Nat. As.* labouring at these Stations—P. 116.

The Mission has been placed, by the return of one and the accession of two Missionary Families, in a more efficient state than at any former time. It is by no means equal to the task of cultivating so great and promising a field; but the force now engaged is a pledge to Christendom that American Baptists are in earnest for the evangelization of Assam. Let us seek to redeem it shortly. [Board.]

AMERICAN BOARD OF MISSIONS.

CHINA.

Canton—1842—Elijah C. Bridgman, D.D., Dyer Ball, M.D., James G. Bridgman: Samuel W. Bonney, *Licensed Preacher*: S. Wells Williams, *Printer*: 2 *Nat. As.* Pupils, 14—Books and Tracts circulated, 34,000—Printing, 2,000,000 pages of Tracts, and 500,000 pages of Scripture—Pp. 116, 117.

No important change has occurred in this Mission. Dr. Bridgman has spent the year at Shanghai, still engaged with others in a revision of the Chinese version of the Scriptures. The New Testament is completed, and the Committee entered on the revision of the Old Testament early in August. The Preaching Services of the Mission have been interrupted at times, owing to the difficulty of obtaining dwellings or other buildings where such Services could be held. Mr. Bonney has rented a small house in a village near Whampoa, about two hours' sail from the city, where he has easy access to surrounding villages containing more than 60,000 inhabitants. He has spent much time in visiting the people of these villages, conversing with them, and distributing Tracts and portions of the Scriptures. Much of his time has also been spent in a similar way among seamen in the shipping. The strong prejudices of the people at Canton against foreigners, increased by the opium-trade, oppose the labours of the Missio-

naries; but there are many signs of progress and grounds of encouragement.

[Board.]

Amoy—Elihu Doty, John Van Nest Talmage: 1 *Nat. As.* Mr. Talmage sailed from New York, with his wife, on his return to this Mission, on the 19th of March, and reached Amoy on the 16th of July—Pp. 117, 118.

The health of Mr. Doty suffered from the weight of care arising from his so long having sole charge of the Mission. Three Chinese Converts were admitted to the Church in 1849, and six other individuals were reported in May last as hopeful inquirers. There is a School with 25 pupils. The increased attendance upon public religious Services, the fixed and earnest attention, and the manifest progress in knowledge and piety of the Converts, are very encouraging to our brethren. The demand for a new reinforcement to this Mission is very urgent. [Board.]

I like our location most of all because I think it well adapted to our work. We are near the northern extremity of the city, along the water's edge, while the other Missionaries are near the southern extremity. Thus, on entering the harbour from Quemoy, and other islands near the mouth of the harbour, or in coming from the cities and villages on the sea-coast, the first foreign residences

which meet the eye are those of Missionaries; and in approaching from the cities and villages which are inland, the first foreign habitation that meets the eye is also that of Missionaries.

While some of the foreign merchants are very gentlemanly men, and all treat us with much kindness, they are nevertheless engaged, more or less directly, in that wicked traffic which has already entailed a fearful curse on this land, destroying property, health, and morals, and consigning the soul to eternal death, and which is yearly increasing the number of its victims. The opium-trade is carried on by men from Christian Lands, who appear before the heathen as Christians; so that the leading idea which the Chinese have of the Christian Religion is, that it permits its votaries to violate all law, and promote habits which even the heathen class with the lowest vices.

We think that a good work is going on in the hearts of others. Nine or ten have asked to be admitted to the Christian Church. Of some of these we have a good hope; and before long, probably, we shall administer to them the ordinance of baptism. They all seem to be sincere inquirers after the Truth. [Mr. Talmage.

Foo Chow: the capital of the Foo Kien Province—contains 600,000 inhabitants, and is 30 miles from the mouth of the river Min—Stephen Johnson, Lyman

B. Peet, Seneca Cummings, Caleb C. Baldwin, Wm. L. Richards, Justus Doolittle—P. 118.

This Mission was established only three years ago, and the majority of the brethren have been in the country less than that time. The older brethren visit their Chapels daily for religious conversation and the distribution of Tracts. The Congregations on the Sabbath have gradually increased, and now vary from 40 to 50. Tracts are sought with much avidity, though not, it is feared, from any love to the truths which they contain. The Day Schools for boys, under Mr. Peet's superintendence, has an average attendance of 18, connected with families of respectable standing. A geography of foreign countries, lately published by a native of high rank at Foo Chow, is regarded by Mr. Peet as containing a more correct and more extensive account of the history and institutions of Christian Nations than was ever before published by any heathen writer in any age of the world. There is reason to believe that the author derived much of his information from the late Dr. Abeel while stationed at Amoy. [Board.

SIAM.

Bankok—1831—This Station is now entirely relinquished by the Board—P. 118.

AMERICAN PRESBYTERIAN BOARD.

CHINA.

Canton—Inhab. 700,000. Macao was occupied as the Mission Station in 1842, but the Missionaries removed to Canton in 1847—Andrew P. Happer, M.D., John B. French. Scholars in the Boarding School, 28; in the Day School, 12—P. 118.

The Preaching Services are regularly held, and give us great satisfaction in the attention which is given to the messages from God's Word. But as to any saving effect, we have to adopt the complaint of the Prophet, *who hath believed our report, and to whom hath the arm of the Lord been revealed?* [Missionaries.

Even though higher qualifications have been required for admission, the number of pupils is increased. Their attainments

in their own language, as well as in English, Geography, Grammar, and the Scriptures, have been satisfactory. A Day School was commenced in April. Two interesting facts have been ascertained in relation to this School; first, that no objection is made to the teaching of Christian Books; and secondly, that the pupils attend regularly. [Missionaries.

Ningpo—1844—inhab. 300,000: D. B. McCartee, M.D., Richard Q. Way, Augustus W. Loomis, M. Simpson Culbertson, John W. Quarterman, Henry V. Rankin, Moses S. Coulter, Samuel N. D. Martin, W. A. P. Martin: Min-Geen, Nat. As. Nat. Communicants, 6. Boarding Pupils: Boys, 40; Girls, 15; Day Scholars, 16—P. 118.

American Presbyterian Board—

The conduct of the native members of the Church has been worthy of their profession. One of these is Min-Geen the Assistant Teacher. He is pursuing a course of study designed to prepare him for preaching the Gospel to his countrymen. Several Services are held on the Sabbath in different parts of the city, attended by varying audiences, which, however, seldom reach a hundred hearers. "During the week two Services are held in one of the Chapels connected latterly with the dispensary labours, the hospital room adjoining the Chapel, so that patients are addressed in the Chapel before passing into the hospital. The educational labours of this Mission have thus far been expended chiefly on the Boys' and Girls' Boarding Schools. The boys are under the charge of Mr. and Mrs. Way: the girls are under the care of Mr. and Mrs. Rankin. The Day School is kept in a room near the Saltgate. The number of scholars in the winter was from 16 to 18, but in the summer the attendance was diminished." [Board.

The labours of the Missionary Physician have been abundant, and of great value, not only in relieving cases of suffering and distress, but in continuing to give a good impression to the native community concerning the benevolent object of the Missionaries. [Missionaries.

Shanghai—Joseph K. Wright.

This Station has been recently commenced. Mr. Wright was transferred from Ningpo to this Station in 1850. It has been found very difficult to attain premises suitable for the purposes of the Mission, except at exorbitant prices. Mr. Wright was believed to be diligently pursuing this matter, and with some prospect of obtaining an eligible situation. [Board.

SIAM.

Bankok—occupied first in 1840, suspended in 1844, resumed in 1846—We have no information respecting this Station, and presume, by its not being mentioned by the Board, that it is relinquished—P. 118.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

China—1836, renewed 1845: Miss Jones, Miss Morse, *Teachers*
Shanghai: Wm. Jones Boone, D.D., —Pp. 118, 119.
Missionary Bishop: E. W. Syle:

AMERICAN METHODIST MISSIONS.

We have received no information in China since our last Survey—respecting the Missionaries in connection with this Society labouring P. 120.

BAPTIST MISSIONARY SOCIETY.

Chittagong: 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous villages immediately adjacent—1812—J. Johannes. There are 4 Out-
Stations; 3 *Nat. Preachers*; 4
Nat. As. Communicants, 47; Pupils, 52—P. 120.

preaching, that but few of the multitudes they addressed welcomed the message of salvation. Yet of late examples have been frequent in which the word or the Tract has proved the messenger of life, and in some dark and concealed corner it has sprung up, producing rich and ripe fruit unto God. [Committee.

Here the Gospel has been preached, with much apparent acceptance, not only in the town, but also pretty extensively in the district. Seven have been baptized. A considerable number of weavers appear desirous of drawing closer to the Christian People and their religion; but none of them have come forward decidedly. [Rev J. Johannes.

It has often appeared at the time to our brethren, in their itineracies and bazar

About a fortnight ago two men came to my house from Comilla, three days' journey from here. One was a Brahmin and the other a Kayast. The Brahmin gave me to understand that, some years back, he served in Chittagong, where, with others, he came into possession of a few Tracts, one of which was the "True Refuge;" and again, subsequently, he, and a few others with him, at the Sitakund Mela heard the Gospel preached to them. These books were carried by them to their habitations, and read over by the people there;

on which they felt it their duty to renounce idolatry and believe on Jesus Christ. The change wrought on their minds was soon perceived by the Hindoos, and the Zemindars commenced a series of persecutions to make them entirely disbelieve the new Shasters. They said that God had opened their eyes to see the evil of their ways, the folly and absurdity of idol worship instead of that of the living and the true God; and that as the truths contained in these books were congenial to their hearts and feelings, they would rather endure privations of land and property than return to them. On this they were more openly and greatly persecuted. They were at length compelled to leave their houses and take shelter in distant villages and hills, where they were living in sheds. On hearing these things, I detained the two men. Both remained, ate and drank with us, and, without ceremony, united in Christian Worship, and then said they would not leave Chittagong unless I accompanied them and baptized them. I lost no time in deputing six of

our brethren, paid their expenses, and desired them to go and encourage the hearts of these people, and to send me a report of what they witnessed of this commencement of God's work among the idolaters at Comilla. One of the brethren has just returned with one of these men, and a Letter in Bengalee, signed by 17 persons, declaring that there are upward of 125 individuals ready to join the Christian Faith as soon as I go there. They plainly state that they believe in Jesus, and wish much to be baptized. They also say that if, on my arrival at Comilla, I find these statements incorrect, they will gladly defray all the expenses incurred in travelling. Our brethren remain there, and the people will not allow them to return to Chittagong. [Rev. J. Johnson.]

Hong-Kong—A Congregation in Lambeth contributes 25*l.* toward the support of a Native Teacher, but no report has reached us of his labours or sphere of action—P. 120.

CHURCH MISSIONARY SOCIETY.

CHINA.

Shanghai—1845—Thos. M'Clatchie. Rev. John Hobson has been appointed Colonial Chaplain—Pp. 120, 121; and see, at pp. 45—48, First Impressions on reaching the Station, Opening two Churches, New-Year's Celebration, Romanism, Class of Blind Men.

The Congregation having made to the Society the generous offer of repaying the whole cost of Mr. Hobson's education and passage to China, the Bishop of Victoria, as well as Bishop Boone, advised the Committee to consent to the appointment of Mr. Hobson to the Chaplaincy. Under these circumstances, the Committee have not withheld their consent, and Mr. Hobson has received his official appointment as Consular Chaplain. A Finance Committee of lay friends has been established at Shanghai, and Mr. Hobson will continue to act as a member of the Local Committee of Missionaries. [Report.]

I found Mr. M'Clatchie pretty well, and actively engaged with his inquirers, his walks about the city, and an interesting class of blind men, whom he meets twice or thrice a week. Their intellectual apprehension of the Truth was at least cheering, and it is to be hoped that the seed may bring forth fruit. He speaks

Chinese with great fluency, and I heard from all that he is very intelligible and remarkably successful in his attainment of the tones, the great difficulty of adult foreigners. I had several opportunities of attending Mr. M'Clatchie's Chinese Services. The number present was not many—perhaps not more than 50 or 60—but some were very attentive. Mr. Hobson has four little boys in his house, whose support has been guaranteed by English Residents, whom he catechizes, morning and evening on the Ten Commandments, the Lord's Prayer, or some other portion of Scripture. The morning catechizing is in the presence of his heathen servants. He afterward uses the General Confession and the Lord's Prayer, which he has written out in the local dialect [Rev. F. F. Gough.]

In the neighbourhood of Shanghai, within a day's distance, is a vast number of small towns and villages, through all which we may itinerate. In some of them it will be advisable to hire houses for stated preaching and for Schools. To work the field properly we must have more help. We flatter ourselves that the Church of England has advantages in her system, with regard to Missionary Operations, not exceeded, to say the least, by any other. Beside, if China is ever to be opened—if the spirit of exclusiveness is ever to be effectually

Church Missionary Society—

broken down—that process will begin here. The rays will diverge from Shanghai. Indeed, the process is even now going on.

The difficulties and obstacles in the way of the spread of the Gospel in Shanghai have lately been occupying a good deal of my attention. They are, to the eye of sense, legion, and at times, when the faith is weak, overpowering.

It will be interesting to you to hear how we have been brought into contact with the wretched subjects of the famine. The destitution is frightful to behold: numbers are dying around us. The foreign community here, commiserating this sad state of affairs, have raised a considerable sum of money, sufficient to relieve 1000 individuals per diem. The almoners of their bounty are, for the most part, the Missionaries. In our Church we dispense relief in food to 200 daily—the very scum of the land. *To the poor the Gospel is preached.* Before distributing our tickets we endeavour to set before them the bread of everlasting life. [Rev. John Hobson.

As to respect for their own religion, they have none. Even in their temples they will laugh at and ridicule their idols, and the next moment bow down before them. They appear to be thorough atheists. They are indeed *dead in trespasses and sins*; and the apparent impossibility of rousing them, even to opposition, is in my mind the most dangerous symptom in their moral disease. If I speak with them—in their temples, or in their houses, or in the streets—they assent to every thing I say. I have now been more than six years in China, and I have only met with two individuals who have entered into discussion with the Missionary in defence of idolatry. This is very discouraging, particularly when you add to this the fact of a number of inquirers coming from time to time for instruction, attending regularly, it may be, for some months, and then dropping off one by one as soon as they find there is no prospect of worldly gain. Truly the work is not, and cannot be, of man.

I have, during the year, printed the Gospels of St. Mark and St. John. May the Lord make them a blessing to this people! May His Holy Spirit bring home the Word with power to their souls! I am now engaged in the laborious task of compiling a vocabulary of this dialect for the use of Missionaries.

My class of blind afford me much comfort. I look to them with more hope than to any others. The first brought under instruction was poor Dhay, who died rather suddenly in April last. As far as man can judge, the Lord blessed the instruction he received to his soul, and he could rejoice in the forgiveness of his sins through his Saviour's atonement. Another, of whom I had much hope, also died suddenly shortly afterward.

I give each individual 100 cash a week—sometimes a little more in case of sickness, &c.; but 100 cash is the stated sum. In English money this amounts to about fourpence. If a few friends of Missions at home would each subscribe 1*l.* per annum to this object, I could increase my class considerably, and a large number of these poor afflicted creatures could be brought under instruction. I could furnish a half-yearly or yearly report of this branch of Missionary Work, giving such details as might excite a general interest in the instruction of the blind, who constitute so numerous a class in China. If I had funds I should certainly build an asylum for these poor creatures, who are frequently left to starve in the streets. [Rev. T. M. Catechi.

Ningpo—1848—40,000 inhab. Robert Henry Cobbold, Wm. Armstrong Russell, Fred. Foster Gough. Schools, 2; Boys, 33—P. 121; and see, at pp. 48, 49, Lord's-Day Service, Street Preaching, and Progress of Missionary Work.

Dec. 30—After an early breakfast, Mr. Gough and I started with a bundle of books for Sze Che. We found our boat outside the west gate, and were well off by nine o'clock. Shortly after eleven we arrived at the junction of the canal with the river, and there left our boat with the servant, and set off on foot for the town, distant about five miles.

On nearing the city it was soon known that we had books to distribute, and the eagerness of the applicants, especially of the boys, was great. After drinking a cup of tea, and explaining to an old man, who seemed to have some superintendence over the temple, one of our sheet Tracts, we entered the city by the east gate, and, walking slowly through the street towards the west, we left a book at most of the respectable shops, and also gave away a considerable number of sheet Tracts. We went into the Examination Hall, and

found in a side apartment a gentlemanly-looking Schoolmaster, and four or five boys. We gave him a copy of St. Matthew's Gospel, and one of my books. Entering the Confucian Temple, we were followed by a crowd, and I took advantage of the opportunity to address them for a few minutes. We afterward inquired the way to the Ching wang meau, and on entering saw, in large characters, the two

words 敬神 "Honour the gods." As there were many following us, I stood still and addressed them solemnly on the subject of their idolatry. All the crowd present listened with great attention, and I felt—what, alas! I cannot always feel—that knowledge had been conveyed, and some impression made upon the people. We just went to the north gate to look at the two small lakes, the Buddhist Monastery and the temple, and the Hall of Precious Virtue, and then, walking on the walls to the east gate, we followed the path till we came to our boat. We got home by half-past eight.

[*Mr. Cobbold's Journal.*]

In our little Day School the average number of boys has been 20, varying in age from ten to fifteen, principally the children of artisans. These poor children, most of them at least, give clear and intelligent answers to questions on the solemn, soul-saving truths of Christianity. Oh that their young minds, may have these truths written on them by the Spirit of the living God! [*Rev. W. A. Russell.*]

Hong Kong — 1850 — E. T. R. Moncrieff, D.D.

The Bishop of Victoria, and the four Missionaries of the Society who accompanied him, arrived at Hong Kong on Good Friday, March 27, 1850, and landed the next day. The Bishop, at his entrance upon his great Missionary Undertaking, was able to preach in the new Church or Cathedral on the next day, Easter Sunday, to a large European Congregation, with six Clergymen present, one being a naval chaplain, and afterward to administer the Sacrament to between 70 and 80 Communicants of the higher class of merchants, civilians, and naval and military officers.

The Rev. E. T. R. Moncrieff, D.D., at once commenced his duties, under the superintendence of the Bishop, in the Educational Institution which is to be the foundation of St. Paul's College. The March, 1852.

number of pupils was about 30. Three of the senior boys, having been for some years in the "Morrison" School, were able to speak English well. But it was thought advisable from the first to conduct the School wholly in Chinese—even to teach arithmetic and algebra in Chinese Characters. This system has appeared to Dr. Moncrieff to answer, in the greater progress made by the boys and in the exercising of their minds. English is still taught to the more advanced pupils, and scriptural truth is introduced into every class. In the summer 10 baptized Chinese Adults, who had been employed as Christian Teachers, were admitted into the Institution for instruction. At a later day the Bishop and Dr. Moncrieff felt themselves compelled to remove from the School several of the students, to preserve its character and efficiency. The number of boys was thus reduced to 17, six of whom were under special training for becoming Teachers.

Upon the departure of the Rev. V. Stanton from Hong Kong, Dr. Moncrieff was appointed by the Governor Acting Chaplain. This office gave him the superintendence of four Government Native Schools, an opportunity which he diligently improved for gaining further experience in his work, and for exercising a Missionary Influence over the Teachers and scholars.

The Rev. W. Welton, formerly a medical practitioner, soon after his arrival spent ten days at Canton with Dr. Parker, from whom he derived great assistance professionally, from seeing his course of practice, and receiving the results of his mature experience. The visit left on his mind "a very deep impression of the importance of medical Missionary Work, when rendered subservient to the great work." [*Report.*]

Foo-Chow — 1849 — Wm. Welton, Robert David Jackson. Mr. Jackson was ordained at the Cathedral, Hong Kong, on the 21st of April—P. 121.

Foo-choo-fuh is intermediate between Ningpo and Amoy. It is situated about thirty miles from the mouth of the river Min. It is a place of considerable commerce, especially in the tea trade, the famous hills of Bohea being situated about 150 miles to the north-west. It also bears a high literary reputation. There are resident within its limits between 2000

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Church Missionary Society—

and 3000 graduates, besides 5000 students. Within the enclosure of the city proper, three hills rise over the dull monotony of native houses. On one of these, called the Woo-shih-shan, or Black-Stone Hill, in the south-west quarter of the city, clusters a romantic assemblage of pleasure grounds and ancestral temples, one of which, through the firmness of the late Mr. Lay, has been appropriated as the residence of the British Consul; and from this elevation of 500 feet a commanding view is obtained of the city and surrounding country. [Report.]

After considerable trouble the Missionaries have obtained a residence within the city.

July 18—Yesterday evening, taking a walk, I met three respectable Chinese,

with whom I entered into conversation. They asked me if I had got any Manchow Books. I told them I had the Sacred Books, and requested them to call on me the following day. Two of them came to-day, and we spent about an hour conversing together on the object of our coming to China, and pointing out passages to them in the New Testament.

Aug. 31—In the afternoon one of the ushers of the Manchow School called upon us, accompanied by five Manchow Tartars, his friends. I gave them a copy of the Manchow New Testament among them, and to each a copy of the Chinese Testament. The Teacher informed me that it was very good. I suppose he had reference to the translation. They spent nearly two hours with us. We had also a great many Chinese Visitors.

[Mr. Jackson's Journal.]

JEWS SOCIETY.

The Committee give the following account of their proceedings in reference to the Jews in China—

Under the direction of the Bishop of Victoria two converted Chinese, Kew-téen-sang and Tseang-séen-sang were despatched from Shanghai to Kae-fung-foo (situated on the banks of the Yellow River, in the province of Honan), furnished with a Hebrew Letter from a Jewish Merchant at Shanghai. They accomplished their tedious journey, of about 700 English miles, without any serious impediment, and returned, after an absence of fifty-five days, five of which were spent at Kae-fung-foo.

The two Chinese found the inscriptions in the Synagogue correspond exactly with the account given by the Jesuit Missionaries a century ago; but the outer wall of the enclosure was broken down, the front gate choked up with rubbish, the various ornamental appendages broken or prostrated, and the very walls of the Synagogue in many places dilapidated. The side apartments but poorly served to afford shelter to the few wretched sons of Israel who were huddled together in them, sleeping on the bare ground, with scarcely a rag to cover them, and barely sufficient

to support nature. While your Committee regret that there is so little prospect of being able, for the present, to establish a permanent Mission among the Jews in China, they feel that the information now obtained is most valuable; and they hope that it may lead to yet further discoveries. [Report.]

The Jews at Kae-fung-foo are greatly reduced in number and circumstances: probably not more than 200 individuals in all, and their family surnames reduced from seventy to seven in number. Some were very reduced, having scarcely shelter. Others kept shops, selling candles, &c., and some were farmers in the neighbourhood. They were hoping that the Emperor would have pity on them and build up their Synagogue, but they shewed no expectation of a Messiah. Their temple faces east, so that, when worshipping within, they turn westward; but whether toward the Emperor's tablet suspended inside, or toward Jerusalem, is not clear. Not a man could decipher the Hebrew Letter from the Jewish Merchant at Shanghai. Circumcision was discontinued, and the native visitors give it as their opinion that in ten or twelve years the religion would be extinct.

MEDICAL MISSIONARY SOCIETY.

CHINA.

Hong Kong—The Chinese so readily avail themselves of the assistance of medical advice, that several of the Missionary Societies consider it almost necessary to

have persons acquainted with the practice of medicine connected with their Missions in China. No Report of the Society has reached us for some time—P. 122.

GENERAL BAPTIST MISSIONARY SOCIETY.

CHINA.

Ningpo—T. H. Hudson: Joseph Hudson, *As.* 1 *Nat. As.*—Pp. 122, 123.

The Mission Premises contain the house erected for Mr. Jarrom, and purchased by the Society; Mr. Hudson's house, also the property of the Society, though he contributed largely to its erection; and between them a small Chapel and a Schoolroom. Mr. Hudson has formed a plan for judicious and extensive operations, but the funds of the Society are inadequate to carrying it out as is desirable. The English and Chinese Services have continued regularly attended by the Missionaries in turn, aided as to the city by their assistant Le Seen. At the Chinese Services sometimes but few are present, at other times a considerable number. Much time will probably be required before regular Congregations are obtained in China; and the brethren labouring there much need the prayers of the Church and the outpouring of the Holy Spirit. They feel anxious to have more help, and in some respects are discouraged for want of it. Yet Mr. Joseph Hudson observes, "There is every thing to encourage us here if but well supported. Two fine Schools of thirty boys each. With a Chapel on the land in the city the Mission would be in a promising

state." All the brethren, both those in China, and he that has returned to England, have repeatedly urged the importance of providing a good Mission Chapel in the city of Ningpo. The small Chapel on the Mission Premises is outside the city, and the building hitherto occupied in the city is found inadequate to the object. A piece of ground attracted the attention of Mr. Hudson as affording a peculiarly eligible site for a Mission Chapel. He conceived himself called on to act decidedly, or to sacrifice the interests of the Society: he preferred the former alternative, and with considerable difficulty at length secured the ground. [*Report.*]

Here you have had for nearly three years the Happy Sounds Temple, and the Charity School, established for preaching the Word of God, and training the rising race to know the way of life. We rejoice in this name of our house for God, which is now known to distant regions. Our Charity School was the first (and I have several times heard it referred to as such by the people) which was opened in the city, and it has been, and is now, the best attended Day School which has been established. Multitudes have heard the Word of God; much seed has been sown in the School, and thousands of Tracts and portions of the Word of God have been circulated. [*Mr. Hudson.*]

GERMAN MISSIONARY SOCIETIES.

CHINA.

Bible Missionary Society.

Hong Kong: Theod. Hamberg: 5 *Nat. Cat.*; 1 *Teacher of the Language*—P. 123.

On the 13th of April Mr. Hamberg baptized 6 females, the wives of his Native Catechists and Teachers, and 6 children. On the 11th of May 24 persons were received into Christ's Church by baptism, viz. 6 men, 8 women, and 10 children. The whole number of baptized persons is at present 43, of whom 28 are Communicants. [*Report.*]

Yamtsao—Rud. Lechler: 4 *Nat. As.*: 1 *Teacher*; 1 *Schoolmaster*. Persons baptized by Mr. Lechler, 11.

Rhenish Missionary Society.

Saiheang—1848—Genähr, Lobs-

cheid, Krone. Lobscheid was obliged to return to Europe on account of ill health. A Catechist Seminary was founded in 1849, containing 12 pupils. Four youths belonging to the Seminary were baptized by Mr. Genähr.

Swedish Missionary Society in Lund.

China—Two Missionaries, Frost and Elgquish, were sent to China by this Society in 1849. They took their residence in *Foo Chow*. But in December 1850, when in a boat on the river, they were attacked by pirates. Frost was killed, and Elgquish narrowly escaped by jumping into the river and swimming on shore.

German Missionary Societies—

Chinese Foundation at Cassel (Grand Duchy of Hessen).

Charles Vogel, sent out by this Society as Missionary to *China*, arrived at Hong Kong March 2, 1850. He was to take charge of the Chinese Union, established by Dr. Gutzlaff, but has since withdrawn from it, hoping to do more

good by acting in a more independent way.

An Association formed in Berlin by the exertions of Dr. Gutzlaff, has also sent out a Missionary, Neumann and his wife, who arrived in Hong Kong in the month of March last, and are to superintend the Chinese Union.

GOSPEL-PROPAGATION SOCIETY.

The Society has published extracts of a Letter from the Bishop of Victoria, in which he says—

I have formed a Building Committee of practical men, the military chaplain acting as Secretary. In our present small building we have nearly 40 Chinese Boys under instruction. We have three English Tutors and three Chinese Teachers; and, though our present efforts are of a very feeble kind, yet, as a commencement, I regard them as encouraging. Mr. Stanton's building, for which I paid over to him a balance of 643*l.*, has been a great advantage to us.

I hope gradually to form the materials

for a higher order of education; but at present the course of instruction is very elementary, and the standard of qualifications for admission much lower than we hereafter hope to render it. Mr. Stanton, the Colonial Chaplain, returned to England by the last mail. He performed a good work of preparation while here; and his labours have greatly facilitated and advanced the work of a first Bishop. He bears with him the universal respect of the European Community.

The Cathedral is a very fine and spacious building. It will be finished, *i.e.* the tower, in a few weeks; and I hope soon after to consecrate the building.

UNITED BRETHREN.

The Brethren thus speak of their intention to establish a Mission in the Northern Parts of China:—

The memory of the past efforts of our Church for the conversion of the Mongols to the faith of Christ having been revived, by means of a visit paid to Herrnhut, on the 27th of August last, by Dr. Gutzlaff,—in the course of which he urged upon us the desirableness of a renewed attempt for the accomplishment of this great object—the subject engaged the early and serious consideration of the Mission Board. The result was a determination to take measures for the establishment of a Mission to the Mongols inhabiting the northern provinces of the Chinese Empire, as soon as qualified candidates can be found for this peculiar service, and the best mode of commencing the work can be as-

certained. It will, indeed, be a vocation of no small self-denial, to rove about with Mongol Hordes in the extremity of Eastern Asia, lodging in a tent of felt, and living on mares' milk, in order to cast out the Gospel net among these poor worshippers of the Dalai Lama, and lead them from this debasing homage of a sinful fellow-mortal to the true God, who became man and died to purchase for us everlasting life. Yet the Lord can call forth His messengers, and give them to feel the constraining power of that love, which has already impelled so many of our number to devote their lives to His service. Let us pray, *Thy kingdom come*, even to these poor blinded man-worshippers! The field is wide, the harvest great; Lord, *send forth labourers into Thine harvest!*

India within the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—The grants made to this Auxiliary amount, in paper, books,

and money, to nearly 4000*l.* It has printed 21,000 copies of parts of the Scriptures during the year;

and 125,000 copies of portions of the Scriptures are ordered to be printed during the following two years. The issues amount to 29,892 copies. The Calcutta Association has distributed 2054 copies in the year.

Agra—A grant of 850 reams of paper has been made by the North-India Auxiliary for 5000 copies of the Testament, and 3000 copies of the whole Bible in the Urdu Dialect in the Roman Character; also 100 Persic Bibles and 300 Persic Testaments have been granted for distribution in Affghanistan, in response to contributions which had been raised for that district.

Bombay—A grant has been made of 250 reams of paper for printing an edition of the Marathi Scriptures, and a supply furnished of 1132 copies of English Scriptures. The Secretary writes—"A request was lately made to the Committee here for a supply of Bibles to be distributed among the ladies in the seraglio of some of the Ameers of Scinde; who, having heard much of Christianity, had expressed a wish to read our sacred books, that they might ascertain whether what they had been told was really to be found in them. In whatever way the Scriptures are spread, good must result. They are the incorruptible word, and it cannot return void."

Madras—There have been granted 3934 copies of Scriptures in English, materials for binding; and the Auxiliary Society having received a grant of 1500*l.* from the Parent Society for printing and distributing the Scriptures in Tamul, Teloo goo, and Hindoostanee, in pursuance of the plan of the Rev. Mr. Arthur, proceeded to write to various Branch Societies, and influential friends, stating the objects contemplated, and inquiring

for suitable Agents, at the same time laying down rules for the direction of such Agents. The work has been actively commenced at 14 Missionary Stations, at 8 of which Colporteurs are employed, and at 6, Catechists, Readers, and Teachers, who give a part of their time to such distribution. There have been 85,200 copies of Scriptures, in parts or the entire Bible, printed during the year, and the issues have been 67,100, making a total of 667,792 since 1820.

The work of revision still advances slowly in the Teloo goo, Malayalim, and Hindoostanee. The version of the Bible in Tamul, called the "Union Version," from its being accomplished, under the auspices of the Parent Society, by the Madras and Jaffna Auxiliaries, is now happily completed and published. Measures were then adopted toward securing an effectual revision of this edition, with a view to a future enlarged issue, the present being regarded as rather a tentative one. The Rev. Mr. Percival, whose whole time for the last few years has been devoted to the above work, at the expense of the Parent Society, on returning to Ceylon, took an opportunity of visiting nearly all the Mission Stations in the south, for the purpose of personal conference with the Missionaries, to ascertain their opinion of the version, and of the best means of carrying out its effectual revision. His reception was most cordial, and the views expressed to him of the version, and of the assistance that may be expected in its further revision, very encouraging. Next to the Tamul, the Canarese has occupied the most successful attention of the Madras Committee. The last Report noticed the completion of the New Testament, and the commencement of the Old, under the charge of the Rev. G. H. Weigle, who is assisted by the Parent Society to devote his entire time to the work of translating and revising. It appears that the greater part of the Pentateuch, the Poetical Books, and the lesser Prophets, have been prepared. [Report.]

God still continues to accompany the distribution of His Word with His blessing, and many are thereby

British and Foreign Bible Society—
brought to the Saviour—Pp. 123,
124.

CHRISTIAN KNOWLEDGE SOCIETY.

Calcutta—The Bishop of Calcutta, in a recent Letter, says—

I seize with eagerness the opportunity, which I have long desired, to assure the Society of my continued gratitude for the munificent gift of 5000*l.*, which contributed at so opportune a moment to the construction of the sacred edifice, and the establishment of the Endowment Missionary Fund.

All India will thank you. In future ages it will be said, that the first STATUS given to Christianity in the East by a self-supported Cathedral Mission, was most essentially aided by your ancient and venerable Society.

The buildings are just completed. The beautiful Italian Marble (of which a second importation was required) has been laid down; the steps of the Communion Enclosure being of the finest white alabs that Leghorn could furnish. A handsome iron railing runs round the Cathedral Close, and five houses for a School and for servants' offices are finished. I have been allowed, also, by the Indian Government, to exchange the former palace for a new one, immediately adjoining the Close, and in all respects more suitable for a Bishop's residence.

The whole Cathedral is, of course, adapted to our burning climate, and is wanting in the pitched roof, the great western doors and clustered columns of European Architecture: but the service of plate for the Holy Communion, presented by Her Majesty; the superb eastern window, with the view of the Crucifixion, given us, under Her Majesty's approbation, by the Dean and Canons of Windsor; and the noble statue of Bishop Heber, by Chantrey, which adorns the north transept; are ornaments, as we think, of the highest value, and almost peculiar to ourselves.

But it is to the spiritual and interior blessings of the Gospel of Christ that your Society, as I know, bends all its attention. The preparation and framework are, in themselves, nothing. Thank God, all these highest ends are in slow, indeed, but decided progress!

The Services of our Protestant National Church have for three years been

performed for the benefit of the crowded Christian Population, which had been thirsting for twenty-five years for the waters of life.

The early daily prayers, and the solemnities of Ordination and Confirmation in the ample chancel, together with our Cathedral forms of worship, recal England and its Cathedrals to our fond recollections.

Nor is the incipient Mission under the Reverend the Missionary and Assistant Missionary, wanting in immediate interest. Three Native Schools, and the instructions given in bazaars, not to mention important aid in the work of translation, are full of hope even already.

Her Majesty's Charter of Incorporation will, I trust, soon be obtained. And if the period should ever arrive when a Native Bishop, supported by a Chapter of learned and pious Native Canons, shall behold the Cathedral filled from end to end with inquirers and converts hanging on the lips of the Bengalee Preacher, and joining in the responses of our Evangelical Liturgy, these our early and feeble beginnings will be looked back upon with gratitude to God, for all who have aided in the mighty work.

But the future is with God alone. All real success is from Him; and to Him be all the glory, through Christ Jesus for ever and ever. Amen.

Madras—In a Letter from the Rev. A. R. Symonds, of St. Thomé, Madras, it is said—

I have just had a most interesting case of conversion. A young Brahmin, 22 years of age, of the highest caste, placed himself under my care for baptism. He is very respectable, and of some property, was in a good situation, and is well educated. Last night I baptized him before the English Congregation, together with a Pariah, Mr. Brotherton and I jointly officiating. The Brahmin had been living with me for several days, eating at my table, and breaking caste. At his baptism he gave up his string. The case has caused immense sensation, he being the first of the caste (of Sacrificing Priest) that has embraced Christianity. All agree that it is a most satisfactory case, as being free from all worldly suspicion. He will eventually become a student with me; but for the present it is thought desirable he should return to his translation, shewing that converts are not

necessarily dependents of Missionaries or Missionary Societies.

Archdeacon Shortland reported, at the June Meeting of the Society, that in the Diocese of Madras 14 Churches had been built, or were in progress, by private contributions, and 5 by the Government, within the last few years. The Bishop has lately been on a visitation, and has found happy fruit now resulting from the labours of the Society in former years.

RELIGIOUS-TRACT SOCIETY.

CALCUTTA.

From the Society's Report we gather particulars of the proceedings of the following Societies, and the assistance which has been granted to them—Pp. 125—127.

Calcutta Christian-Tract and Book Society.

The Tracts and Books printed and received into the depository have been 76,100, of which about 64,000 were in Bengalee. The issues have been 92,512 publications. Eight Essays on Caste had been received in competition for a prize. The successful competitor was the Rev. H. Bower, of Tanjore: another prize was given to Babu Shoshee Chunder, Dutt. Two other prizes have been offered; one of 300 rupees, for the best Essay on Vedantism and Christianity; the other, of 500 rupees, for a series of Lectures on Natural and Revealed Religion.

Books in the Vernacular Language—In reference to this subject the Secretary of the Society writes—

Encouraged by your grant of 250*l.* toward the publication, within three years, of new vernacular works, we are about to put to press eight or ten new books, and we have lately published a list of twenty-five English Books, which we wish to have translated into Bengalee for publication

The Local Committee, if they can obtain about 2500*l.*, hope fully to carry out this important object. The Parent Committee have concurred with the Calcutta Committee in the appointment of an editor to superintend the examination and publication of these Translations. The Rev. James Paterson, with the sanction of the London Missionary Society, has undertaken the labour. The Parent Committee have promised 100*l.* a year, for two years. In addition to the issues of Tracts and Books in the native languages, 2365 volumes of English Books have been sold. The Books sent for sale during the year amount to 291*l.* 7*s.* In addition to 52,700 Tracts, the Committee have made payments amounting to 82*l.* 10*s.*—P. 125.

Agra Christian-Tract and Book Society.

A remittance of 125*l.* has been received for Books sent for sale. There is a constant demand for the English Books of the Institution. A new depository has been opened at Lahore. The number of Tracts and Books printed in the year is 32,500. The Committee have sent a further supply of 150 reams of paper, and have paid 25*l.* for Books introduced into the Dak Bungalows of the district—P. 126.

Orissa Religious-Tract Society.

The Committee have voted to the Missionaries 30*l.*, in aid of printing 500 copies of the "The Holy War" in Oriya, 100 reams of paper for their general operations, and 2675 English Tracts. About 55,500 copies of various Tracts have been printed.

The Religious-Tract Society sent to *Delhi*, before the Committee had heard of the death of the Rev. J. T. Thompson, 24 reams of paper, and 7775 Tracts for the military.

Religious-Tract Society—

BOMBAY.

Bombay Tract and Book Society.

The Parent Society's grants have been 200 reams of paper, and 19,300 English Tracts. The Committee have also voted 150*l.* out of the proceeds of sales in aid of printing vernacular Tracts, and 20*l.* in casts of cuts, at half-price. The value of books sent for sale is 403*l.* 12*s.* 3*d.* English Publications of the Parent Society, to the extent of 2312 rupees, have been sold during the year. The works printed in the year amount to 74,800 in five different languages. The issues have been 67,514, being nearly double the usual amount. The Twenty-second Report of this Society shews the unabated zeal of the Local Committee. While the number of labourers in Western India is so small, it is only by Christian Books that the Gospel can be made known to the mass of the population. Colportage is already in successful operation in a number of places. Several thousand Tracts have in this way been sold during the year in Bombay and the villages on the adjoining continent. An individual has with comparatively little trouble and expense scattered 10,000 Tracts in that part of the Deccan—P. 126.

Putting vernacular Tracts and Books into circulation by sale, rather than gratuitously, has met with almost unanimous approval in Western India. Its practicability has been fully established. It is now adopted at most of the Mission Stations; and the general testimony is that the Tracts are more valued, and are far more likely to prove useful. The price put on them is small, but sufficient to secure their preservation. With trifling exceptions, all the issues of the year have been paid for according to the rates of the printed catalogue. This shews that there is a real desire for these publications among the people. [*Bombay Report.*]

Mangalore—There have been 8395 publications printed here, and

at *Tellicherry* 2260. For *Surat* 24 reams of paper, and Books, have been granted—P. 127.

MADRAS.

Madras Tract and Book Society.

During the year 65 newly printed Tracts, forming an aggregate of 630,000 publications, of which 380,000 were in Tamul, and 250,000 in the Teloo^goo Language, have been printed; also 350,000 School Books, full of Christian Truth. The issues have been 196,693 Tracts. The English Books have realized 2636 rupees. The grants have been 750 reams of paper, and 250*l.* out of the proceeds of books sold, to be applied within three years to the publication of standard works in the Tamul Language. About 29,000 Tracts have been sent for gratuitous circulation. On the application of the Colonial Church Society, a grant has been made of 8*l.* in Books at half-price, to the Rev. J. B. Sayers, for four Libraries for the Indo-Britons at Madras. The demand for English Works at the Madras Dépôt continues. The supplies sent have amounted to 122*l.* 11*s.* 6*d.*—P. 127.

Vizagapatam Religious-Tract Society.

This Society has printed in the year 867,110 pages of Tracts, being equal to 108,400 Tracts of eight pages. In reference to the Society's publications, the Report acknowledges a considerable measure of success. A grant of 72 reams of paper and 2975 Tracts has been sent to Vizagapatam.

Bellary Religious-Tract Society.

The Rev. J. S. Wardlaw has re-mitted the value of the books sent to him, a considerable portion having been sold. About 14,000 Tracts, in the Canarese and Teloo^goo Languages, have been printed. A grant of 24 reams of paper and 5675 English Tracts has been sent to the Society—P. 127.

Bangalore Tract and Book Society.

During the year upward of 16,000 Tracts and Books were issued from the depository. The Committee have sent out further books for sale, and a grant of 48 reams of paper and 6275 Tracts, for the military and others—P. 127.

Nagercoil Native Religious-Tract Society.

The Rev. C. Mault states that 71,600 Books and Tracts were printed in the year. A further grant of 100 reams of paper and 2423 Tracts has been sent to Nagercoil—P. 127.

Neyoor Native Religious-Tract Society.

During the year, 21,700 different Tracts were printed, and 6000 were in the press. The Committee have increased their grant by sending 64 reams of paper. They have also sent 3175 English Tracts—P. 127.

Palamcottah—The Rev. John Thomas, in an interview with the Committee, stated that there was a printing-press at the Station, and that many Tracts had been published and widely circulated, particularly among the people at great idolatrous festivals. A grant of 24 reams of paper and 2300 Tracts has been voted to Mr. Thomas, and a Mission Family Library for his Station.

EASTERN-FEMALE EDUCATION SOCIETY.

At p. 427 of our last Volume we laid before our Readers the general operations of the Society in this part of the Mission Field. We now insert a few particulars.—P. 128.

My Girls' School is getting on. The eldest three girls, we believe, are not merely Christians in name, but in deed and in truth. They will most likely be married, in the course of a few weeks, to Christian young men residing at Basharatpore, formerly orphan boys. We expect, however, an addition to our number very soon, as a magistrate of a neighbouring Station has picked up three
March, 1852.

little orphan children, for whom he has procured nurses, and whom he intends sending to us as soon as they shall have been weaned. [*Mrs. Meuld—Gorrahpore.*]

I commenced the School in the beginning of May, last year: we number from 25 to 32 girls every day, and things are going on very steadily. The girls are all of respectable caste, though poor: their ages are from five to nine or ten years. We had one very pleasing Brahmin Girl, of about twelve years, but her friends have just removed her, as too old to leave the house. I am thankful, however, that during the few months she was at School she learned the Ten Commandments and the introductory Catechism; also to read and write a little, and the Lord's Prayer. The School is held in a large, commodious, airy building, situated in the centre of the city, and is capable of containing from 200 to 300 girls. [*Mrs. Smith—Sagra.*]

My attention was first directed to Hindoo Girls, because I thought them most in need of instruction; and tried every means to collect them, but hitherto without avail. While pursuing this object, however, I had opportunity of getting acquainted with Native Christians, most of them having lately come from Gwalior, nominally either Roman Catholics or Armenian Christians, but in reality very little better than heathens. These poor people I found more willing to send their little girls, and with a small number of them, and a few others of our Native Christians, I commenced School on the 1st of May. There were then only seven; but now, after one month, they have increased to 19, and I still hope to get heathen girls also. Those in my School are from four years to twelve; but none have had any instruction before. They like their School, and attend very regularly, but their ignorance and idle habits require much patience. We have engaged two Native Christians—a woman to instruct them in needle-work, and a man to teach them reading and writing: both are sincere Christians.

[*Mrs. Hoernle—Agra.*]

My School has increased to 38. My Sunday School varies from 28 to 30.

[*Miss Auston—Madras.*]

We have been here since March (an Out-Station from Cuddapah), and I have had eight of the girls with me. We have a large schoolroom, very like an English Cottage, where we worship on the Sabbath, and twice in the week. My

Eastern-Female Education Society—

dear husband baptized two of our girls who requested it. When I asked them why they wished to be baptized, Martha said she wished to belong to the family of Jesus. "And why, Agna, do you wish it?" "I wish to have no more to do with the Heathen, but to belong to the Church of Christ."—"Do you think that baptism can cleanse you from sin?" "Oh, no;

the blood of Jesus only can do that." There were many other questions answered with equal satisfaction. Another poor girl who had been literally an outcast when at Bangalore, to my surprise, said, "Ma'am, can I be baptized?" "You, Hutchy! why?" "Because I love Jesus, and want to be His."

[Mrs. E. Porter—*Mudnampilly.*]

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

GOSPEL-PROPAGATION SOCIETY.

CALCUTTA.

BISHOP'S COLLEGE—1820—Wm. Kay, *Principal*: G. E. Weidemann, S. Slater, *Professors*. Professor Street died on the 29th of April—Pp. 128, 129.

Calcutta: G. C. Mitter—*Howrah*: W. O. B. Smith—*Tallygunge*: Daniel Jones, Baboman—*Barripore*: 16 miles north of Calcutta: inhab. 6000: C. E. Driberg—*Mogra Hât*: J. G. Driberg—*Cawnpore*: in the District 500,000. R. T. Blake, J. T. Schleicher—*Balee*: Juddonath Ghose—*Dhangatta*: H. T. Harrison—The Station of the Rev. E. Higgs is not at present known. The Rev. W. H. Perkins is on furlough—Pp. 129, 130.

Though I have not been able at present to obtain an incorporation by charter, yet the Mission Work has been regularly going on, as the Society will perceive in the Report. A Missionary, the Rev. C. Davies, of Christ's College, Cambridge, rapidly acquired the Bengalee Language, and has now three Schools on foot, with about 200 children. He preaches also in the bazaars; and when his knowledge and use of the Bengalee are more matured, he will proceed to hold conferences with learned natives, and deliver courses of lectures on the Evidences of Christianity in the Transept, as proposed in the former Report of 1847. Thus, all the ends for which the Cathedral was erected are being accomplished.

The Services of a District Church, which had been anxiously desired in the time of Bishop Heber, have been regularly performed, to the great edification of the

Christian Neighbourhood. The duties peculiar to a Cathedral, in daily prayer, &c. have been discharged. And the Mission, supported by its own endowments, (and not of Societies at home,) is taking root daily more and more deeply.

The body of Cathedral Clergy consists of its Chaplains and Archdeacon, who is also one of its Chaplains, a second Chaplain, the Rev. Mr. Ruspini, Assistant Missionary, Librarian and Reader of Early Prayers, the Rev. J. Eville, the Missionary Rev. C. Davies, and the Bishop's Domestic Chaplain, who is diligently qualifying himself as an Assistant Missionary, the Rev. J. Blomefield. A sixth Clergyman is coming out as second Missionary from England.

The venerable Society will, I am sure, be gratified at this state of progress after only three years since the Consecration, and will join in their prayers to Almighty God for an abundant measure of His Grace and Holy Spirit to abide on this the first Missionary Cathedral establishment in India."

[*Rep. of Calcutta.*]

The Bengalee Version of the Book of Common Prayer is at last completed, and the Bishop has sanctioned its immediate publication at the College Press, under the authority of the Syndicate. During the past year, two of the students, Messrs. Nicholls and Fox, offered to go as Catechists to join the Borneo Mission, an example of Missionary Zeal which, we may trust, will hereafter have many followers. We may then, doubtless, accept the following testimony of the Principal to the character of the students, as far from an exaggerated account of their conduct. He says: "I believe that all the students in college have (of course, in varying degrees) a serious sense of religion. They are, without exception, attentive to their duties, obedient, simple in their habits, and sober-minded." [*Report.*]

BOMBAY.

Bombay: the Rev. Geo. Candy has been on a visit to England—*Ahmedabad*: G. W. Pieritz—P. 130.

MADRAS.

Madras, or *Vepery District*, with *St. Thomé*: and *Out-Station*—1727—A. R. Symonds, *Principal* of *Vepery Institution*, *Thomas Brotherton*, J. Guest: 1 *Country-born Cat.*; 3 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 195; Women, 312; Children, 357—*Schools*, 5: Boys, 97; Girls, 115—*Chindadripetah*: 2 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 33; Women, 64; Children, 53—*Schools*, 2: Boys, 89—*Poonamallee, Tripasore, and Valluvaram*: W. Howell, J. A. Regel: 1 *Country-born Cat.*; 3 *Nat. Cat.*; Baptized: Men, 70; Women, 158; Children, 140—*Schools*, 3: Boys, 53; Girls, 13—*TANJORE*: 1766: D. Savaramottoo, G. U. Pope; 5 *Nat. Cat.*; 14 *School Teachers*. Baptized: Men, 251; Women, 355; Children, 479—*Schools*, 8: Boys, 195; Girls, 81; *Canangoody*: C. Hubbard: 8 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 123; Women, 134; Children, 228—*Schools*, 11: Boys, 164; Girls, 29—*Vediarpooram*: H. Bower, A. R. C. Nailer: 2 *Country-born Cat.*; 8 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 222; Women, 231; Children, 321—*Schools*, 3: Boys, 203; Girls, 6: *Boodaloore*: 1 *Country-born Cat.*; 7 *Nat. Cat.*; 6 *School Teachers*. Baptized: Men, 142; Women, 152; Children, 227—*Schools*, 8: Boys, 132; Girls, 5—*Aneycadoo*: W. L. Coombs: 3 *Nat. Cat.*; 3 *School Teachers*. Baptized: Men, 55; Women, 73; Children, 152—*Schools*, 3: Boys, 67; Girls, 20—*Combaconum, and Negapatnam*: S.

A. Godfrey, A. Johnson: 1 *Country-born Cat.*; 19 *Nat. Cat.*; 13 *School Teachers*. Baptized: Men, 377; Women, 470; Children, 810—*Schools*, 17: Boys, 188; Girls, 42—*TINNEVELLY*: *Nazareth*: A. F. Cæmmerer, S. W. Coultrup: 21 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 641; Women, 687; Children, 964—*Schools*, 11: Boys, 380; Girls, 269—*Moodaloore*: 7 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 326; Women, 366; Children, 645—*Schools*, 10: Boys, 219; Girls, 179—*Sawyerpooram*: M. Ross: 2 *Country-born Cat.*; 3 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 64; Women, 62; Children, 148—*Schools*, 5: Boys, 173; Girls, 38—*Edeiyenkooddy*: R. Caldwell: 1 *Country-born Cat.*; 22 *Nat. Cat.*; 16 *School Teachers*. Baptized: Men, 306; Women, 276; Children, 451—*Schools*, 24: Boys, 292; Girls, 195—*Christianagaram*: H. C. Huxtable: 11 *Nat. Cat.*; 6 *School Teachers*. Baptized: Men, 223; Women, 233; Children, 417—*Schools*, 7: Boys, 200; Girls, 76—*Puthookotei and Ramnad*: T. P. Adolphus: 2 *Country-born Cat.*; 9 *Nat. Cat.*; 6 *School Teachers*. Baptized: Men, 73; Women, 51; Children, 119—*Schools*, 9: Boys, 101; Girls, 20—*Erungalore*: C. S. Kohlhoff: 9 *Nat. Cat.*; 20 *School Teachers*. Baptized: Men, 266; Women, 271; Children, 490—*Schools*, 18: Boys, 293; Girls, 56—*Trichinopoly*: G. Y. Heyne: 3 *Nat. Cat.*; 7 *School Teachers*. Baptized: Men, 144; Women, 208; Children, 244—*Schools*, 6: Boys, 231; Girls, 67—*Madura and Dindigul*: W. Hickey: 1 *Country-born Cat.*; 9 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 230; Women, 204; Children, 394—*Schools*, 4: Boys, 88; Girls, 27—*Cuddalore*:

Gospel-Propagation Society—

1 *Country-born Cat.*; 1 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 61; Women, 119; Children, 110—Schools, 3: Boys, 97; Girls, 10—*Secunderabad*: N. Parenjody: 1 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 58; Women, 67; Children, 67—Schools, 7: Boys, 221; Girls, 12—*Vellore and Chittoor*: S. W. Coultrup: 2 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 52; Women, 87; Children, 91—Schools, 2: Boys, 57; Girls, 8—*Bangalore*: 1 *Country-born Cat.*; 3 *School Teachers*. Baptized: Men,

52; Women, 103; Children, 88—Schools, 3: Boys, 82; Girls, 22. The Rev. J. K. Best is for a time absent from the Mission, and Rev. C. E. Kennett's Station is not known—Pp. 131—134.

Summary of the Madras Mission.

No particular account has reached us of the statistics of this Mission since our last Survey.

At pp. 495—505 of our last Volume we laid before our readers a concise history of the Society from its commencement to the present time, and we have no additional information to report.

BAPTIST MISSIONARY SOCIETY.

Calcutta—1801—James Thomas, John Wenger, Andrew Leslie: J. Manuel, *As.*; C. C. Aratoon; Shujaat Ali, and 1 other *Nat. Preacher*. Communicants; European, 272, Native, 52—Schools, 2; Scholars, 200. *Entally*—1838—Ram Krishna Kabiraj; 4 *Nat. As.* Communicants, 43—Schools, 3: Scholars, 126. *Howrah and Salhiya*—1818—Thomas Morgan: 1 *Nat. As.* Communicants, 21—Schools: Day, 2; Scholars, 100; Sunday, 1; Scholars, 50. *Narsingdarchoke*—1824—with 4 Out-Station: C. B. Lewis, W. Thomas: 3 *Nat. Preachers*. Communicants, 54—Schools, 1: Scholars, 23. *Luchyantipore*—1833—F. De Monte. Communicants, 61—Schools, 1: Scholars, 40. *Kharee*—1831—G. Pearce: Jacob Mandal, *As.*; 1 *Nat. As.* Communicants, 49—Schools, 2: Scholars, 46. *Malayapore*, 20 miles south of Calcutta—1845—G. Pearce: 1 *Nat. As.* Communicants, 7—Schools, 1: Scholars, 40. *Dum Dum*—1845—C. B. Lewis: 1 *Nat. As.* Communicants, 24. *Bishta-pore*, 16 miles from Calcutta—1850—C. B. Lewis: 2 *Nat. Preachers*. We have again to observe that the statistics in different parts of the

Report do not correspond: we have therefore taken them as we best could—Pp. 134 135.

Calcutta and Out-Station—Many excursions are made by the Native Preachers into the surrounding districts to preach the everlasting truth. Of one of these, in which Mr. Pearce was himself engaged, he thus speaks:—"One thing in this journey struck me particularly, that everywhere, and by all classes, we were well received. There was scarcely any opposition, while many said, 'This is the truth, and it will prevail. The idols cannot save us.'"

The educational operations of the brethren in Calcutta, in addition to those attached to the various Churches are—1. The Benevolent Institution, numbering about 160 boys and 70 girls in daily attendance, has been conducted regularly throughout the year—2. The Christian Institution at Entally, chiefly for Hindoo Boys, suffered in its attendance during the early part of the year, but after a few months of depression it again revived. Mr. Pearce has personally been engaged for nearly two hours daily in teaching there, in consequence of the Parent Society's inability to continue the support of Mr. Chill, the former head master. The boys receive a good English Education—3. The Native Christian Boarding School continues much in the same state as a year ago. The boys' department is almost extinct from want of funds; but the girls' department is in a flourishing condition. Miss Eaton devotes herself to the instruc-

tion of the girls with untiring zeal, under the general superintendence of Mrs. Pearce. The number of pupils that are boarded is about 30; but a few Day Scholars also attend.

Our Mission at Calcutta is not, perhaps, at present in so prosperous a condition as it sometimes has been: the principal cause being this, that each of us has too many irons in the fire; in other words, that our number is too small. Another thing must be mentioned, viz. that during the past year we have all, without exception, been visited with severe or protracted domestic afflictions. [Fe, ort.

Narsingdarchoke—We have still a few at Narsingdarchoke who are desirous of baptism, but in regard to these, doubts as to their Christian Character remain to be cleared up. Oh that the Lord would pour down upon us His Spirit, that we may witness among this people a widespread awakening and a hearty seeking after salvation. Our Christian Community in the villages, of which Narsingdarchoke is the centre, is every now and then increased by an individual or a family abandoning caste and joining us. In many instances in which this takes place, I have been unable to trace the step to any adequate religious motive. Our people have lived down much of the opposition which was made to them. [Mr. Lewis.

Hourah—There have been two English Services on the Sunday, and Prayer Meetings and an address during the week. The Bible Class I regard as the nursery of the Church and the Minister's hope. I have a hopeful class, from which one has been baptized. There are two Services on the Sunday and one in the week for the Native Church. Attendance from 30 to 70. There has been a Missionary Society for nine years, and its proceeds enable me to have Schools and Native Preachers. The rule to the Native Preacher and myself is to preach every day to the Heathen. [Mr. Morgan.

Kharee—There are two Services on the Sabbath, at which from 50 to 100 persons usually attend. The whole number constituting the Congregation may be reckoned at about 250. The Native Preacher visits the markets of adjacent villages and towns three or four times a week, to proclaim the glad tidings of peace. There is also a Prayer-meeting with exhortation on one evening of the week, and a Catechetical Service on Friday at noon. The Native Pastor visits regularly

the houses of the Christian Population for religious instruction. [Report.

Luckyantipore—In eight villages instruction is given once a week to the Christian Community, which in the aggregate form about 180 hearers. The Gospel is also regularly preached to the Heathen. [Report.

Dum Dum—We have still to contend with the difficulties so often before detailed. Our trials in this respect may now be said to be consummated. Every European in connection with the Church has now been removed, and all the members who are left are a few poor Natives and Portuguese. Our last European Brother, who was also the Deacon of the Church, had a sudden order to march with a company, leaving the Station in forty-eight hours, and was obliged to go without communicating the news to me.

During the year we have baptized one, restored one, and three are dead. By the aid of a few pious officers and soldiers, more than sufficient money has been raised to put the chapel buildings in thorough repair. [Mr. C. B. Lewis.

Malayapore—At this small Station three persons have been baptized, and there is a Congregation of about 30 persons. The Boys' School was relinquished in August last for want of funds. [Report.

Bishtapore—This is a new Station. Through the kindness of an unknown friend the sum of 15*l.* annually has been placed at my disposal, for the support of a Native Preacher there. As the village is wholly heathen, no Native Christian would remain there alone, and I have, consequently, been obliged to employ two instead of one. These two brethren live together in much love, and labour with diligence in preaching the Gospel, both in Bishtapore and in the adjacent places. [Mr. Lewis.

Serampore—1799—recently added to the British Dominions—W. H. Denham, W. Robinson: J. C. Fink, *As.*; 5 *Nat. As.* Communicants, 119—Schools, 3: Boys, 725; Girls, 30. Of the boys about 200 are in the College School—P. 136.

Mr. Fink still resides here, and renders such aid as his feeble health will allow.

The Female-Orphan Asylum, superintended by Miss Mannington, a member of the Church, is under the general control of a Ladies' Society, and is supported by local subscriptions. There are twenty

Baptist Missionary Society—

Teachers in the Schools. With the exception of the salary of one Missionary, the entire expenditure of this Station is provided for by the liberality of one or more friends to the cause of Christ on the spot. [Report.

We have regular preaching week days and Lord's Days in English and the native languages. The attendance at the Danish Church is extremely good. I am still Government Chaplain. The Congregation at the Mission Chapel is very encouraging. My Female Bible Class proceeds cheerfully, as does Brother Robinson's Native-Female Class. Nearly all my young people have successively joined the Church. My earnest desire is, when you send me help in some department of my work, to devote my whole time to native work, as I can now speak, with ease and comfort to myself, in the language. The year, though one of unexampled mortality and sorrow to us, has in other respects been blessed abundantly. Oh that life and health may be prolonged to labour for Him we love! [Mr. Denham.

The Danish Church, occupied for some years by the Baptist Missionaries, has been surrendered to the Bishop of Calcutta.

Jessore: 65 miles N E of Serampore; 1800—with 8 Out-Stations: J. Parry: 9 *Nat. Preachers*. Communicants, 215—Schools, 5: Scholars, 178—P. 136.

During the past year we have proclaimed the glad tidings of salvation to a large number of Hindoos and Mahomedans, in three large melas or fairs, and at places situated from ten to fifty miles distant from our head Station, Laliebgunj. The Native Preachers have been diligently disseminating the Gospel daily at their respective Stations, and in markets and villages within four or five miles of their residences. Three or four Missionary Excursions were undertaken during the past year in various distant parts of our field. They travelled about 300 or 400 miles by land and water, scattering the good seed among the Hindoo and Mahomedan Population. I have travelled about 300 miles in visiting my eight Stations, and spending several days in each place. We have at present four Vernacular Schools for Hindoo and Mahomedan Youth conducted on Christian Principles,

beside a Girls' School, which is for boarders for the daughters of Native Christians. These Schools are superintended and frequently examined by me.

The expenses of the Boys' Vernacular Schools I meet by subscriptions from friends in this district.

Blessed be the Lord that nine believers in the Saviour were baptized last month. There are about twelve Candidates for Baptism. There are also eight persons under Christian Instruction who renounced caste, Hindooism, and Mahomedanism during the past year.

Our future prospects, I must say, are very encouraging. If it please our heavenly Father to bless our feeble efforts, we shall reap a richer harvest this year than has been reaped during the past.

The increase of labourers is out of our province. This important question I submit for the serious consideration of the Baptist Churches who support our Mission. With a heavy heart and deep sorrow I ask my dear brethren and sisters who love the Lord Jesus Christ, who constitute the Churches of Great Britain, to pity the million of poor Hindoos and Mahomedans in this district.

The Heathen in many places are very anxious that I should establish Vernacular Day Schools. On four or five rupees per month I could educate about eighty boys. The New and Old Testament are used in our Schools, and I believe there are in our few Schools about 40 or 50 boys of the first class who are well versed in the principles of Christianity.

The Ferázis are waxing cold, and we seldom hear now of accessions to this sect, some of whom seem to be great fanatics. Maulavi Enait Ali annually deceives a large number of Ferázis to accompany him to the Upper Provinces on a religious crusade, called in the Korán "Jenad." Hundreds return as emaciated beggars; and those who have seen their sufferings, I believe, will not be imposed upon by him. [Rev. J. Parry.

Burishol: 140 miles E of Serampore—1828—9 Out-Stations, and 21 Sub-Stations: J. C. Page, J. Sale: 11 *Nat. Preachers*. Communicants, 192 — Schools, 13: Scholars, 205 Day, 38 Sunday—Pp. 136, 137.

The Out-Station Dhandhobá is considerably to the north of Burishol. It takes

fourteen hours to reach it by water. The Stations, from Dhandhobá in the east to Madra in the west, are nearly in a straight line, Digalia lying a little to the north. The distance from Dhandhobá to Madra may be assumed at twenty-five miles, but a direct passage is only practicable in the height of the rainy seasons, when the whole country is under water. In the dry season it takes nearly four days, by a circuitous navigation, to reach Madra from Burishol. Koligáo lies about twenty miles, or perhaps somewhat less, to the north of Soogaon. It can be reached from Burishol in two days by water. [*Missionaries.*]

Sixty Services are held during the week, at which the average attendance is 34.

[*Report.*]

We have been again obliged to exercise no small degree of discipline: 12 members have been excluded, and 22 have been placed under suspension. We are still suffering from the effects of the haste and injudiciousness with which the Church was originally formed. Ever since Mr. Page's arrival here, the work of pruning and clearing away has been going on.

Almost all those who were, previous to professing Christianity, at all established in the Kartá Bhojá System, have shewn a desire to mix up Christianity with it, or to engraft Christianity upon it. It is apparent very many abandoned caste, years back, from any thing but right motives. And now, disappointed in their hopes of worldly gain, they have left our people, and are striving hard to be taken back into caste. But the Lord has blessed us in a great measure, and compensated us for trials. Our Congregations have not at all decreased in numbers, but the contrary. From among them we have baptized 23 persons this year. These had all been Candidates for twelve or eighteen months. The Bible is being read at home: and several portions have been committed to memory. Family Worship is more common than it was among Members of the Congregation as well as the Church. We have made some progress in forming a Mission Fund. Our Boarding School for girls continues to give us encouragement. There are just now only 11 girls in it, but they have got on very well both in reading and sewing. In the Village Schools the boys are fewer than they were last year: one reason of this is, that several of them are being taught to read and write, and also to work for their bread; and it is hoped

they will be able to support themselves comfortably in after life.

The Gospel is preached round each of our Stations. [*Missionaries.*]

The Missionaries Page and Sale have issued a Circular, of which the following is an extract.

Our Stations still number 10, *Burishol* and 9 other places. The number of Out-Stations is 21. These are visited regularly. Every day in the week worship is conducted in all the Stations. At the close of last year we had, at all the Stations under our care, 1085 souls constituting the Christian Community. Of these only 381 are children under thirteen years of age; so that we must have quite 600 adults at worship every Sabbath Day. At the close of 1850 there were 192 members in Church-fellowship. Since then, we have had the happiness of baptizing a few more, and others are anxiously waiting to be accepted. The conduct of by far the majority of the members has been consistent with the profession of the Gospel. Our six Day Schools are still continued. They contain 114 boys. One reason why we have not succeeded better this year is, that the Heathen are afraid to send their children, lest, as they say, they should become Christians. About 100 men also are learning to read: they attend the Native Preacher chiefly at night, after their work is done. The Boarding School at Burishol now numbers twenty girls: most of these have learned to read; a few can write, all can sew, and every one of them is improving. The majority of the women, also, at all the Stations are learning to read. We have the wives of five Native Preachers employed, on very small salaries, teaching them for two or three hours every day. At this date we must have quite 125 women, wives and mothers, thus attending School. Among the Heathen and Mahomedans we still endeavour to make known the Gospel. Markets and villages are visited; Scriptures and Tracts are distributed. Finally, we ask for the sympathy and prayers of all our brethren.

Cutwa—75 miles N N W of Calcutta—W. Carey: 4 *Nat. As.* Communicants, 31—Girls, 10—P. 137.

Our Congregations, both at home and out of doors, have almost all been large and very attentive. I know that many

Baptist Missionary Society—

at this place read our Tracts and the Word of God, and this very often raises my spirits very high. I should have desponded long ago, but I know that our work is only to sow the good seed; the rest belongs to God. On the whole the Church has, I hope, advanced in holiness and the fear of God. Through the year many have come to inquire and take books; and it is wonderful to see the great desire that the people generally have to get the Scriptures. [Rev. W. Carey.]

Soory: about 130 miles N N W of Calcutta—1818—and Birbhoom, J. Williamson: 4 *Nat. As.* Communicants, 22—Schools: Day, 2; Scholars, 100; Sunday, 4; Scholars, 45—P. 137.

Four boys are boarded, as are also two girls, who likewise attend the Day School. All these Schools are sustained by local subscriptions. Daily instruction and exhortation with prayer, extra Services on the Lord's Day, weekly and monthly Prayer Meetings, administration of the Lord's Supper every month, and other Means of Grace, both special and common, have been generally well attended. Villages, markets, fairs, &c., both near and distant, have been visited, numerous affectionate addresses delivered, and many Scriptures and Tracts gratuitously distributed. In the course of the cold season, about two months were spent in itinerating, for the most part in new places, among which the celebrated shrine of Bodinath, distant eighty miles, where, as in most other places, the brethren met with considerable encouragement, not without opposition from the Pundas (temple-priests). [Rev. J. Williamson.]

Dacca: 190 miles N E of Serampore—inhab. 300,000—1816—W. Robinson, R. Bion, J. Supper: 4 *Nat. As.* Communicants, 22—Scholars, 6—P. 137.

I have baptized only five persons; one Hindoo, two German Missionaries, my son Samuel, and his wife Mary Ann, the grand-daughter of our brother Leonard. Our increase is none, because five have been dismissed. These are all of the European Class: they were removed to other parts of the country. The Lord will, I hope, eventually incline many to turn; but at present we must sow in

hope. Our German Brethren are now out in the country on a Missionary Tour. They were out nearly the whole of November, and returned much encouraged by what they saw. [Rev. W. Robinson.]

Dinagapore: inhabit. 20,000: about 260 miles N of Calcutta—1805—H. Smylie: 5 *Nat. As.* Communicants, 20—Schools: Day 2, Scholars 120; Sunday 1, Scholars 6—P. 137.

During the year the Schools have been carefully attended and examined, unless when hindered by sickness. I have been in the bazaar daily for preaching, giving of Tracts and Scriptures, while the cold weather continued. I was then in the wilds, travelling from place to place and village to village. With rare exceptions much attention was paid. [Rev. H. Smylie.]

Monghyr: 250 miles N W of Calcutta—1816—J. Parsons, J. Lawrence: 3 *Nat. As.* Communicants, 63—Schools, 3: Scholars, 75—P. 138.

Two Bible Classes are conducted in the week. On the Lord's Day there are two Services, one in English and two in the native tongue. The average attendance is respectively 50 and 25. [Report.]

In my last Letter I informed you of the purchase of the house, and of the advantages we contemplate in having this particular house secured to the Mission. Eight have been baptized, and four have joined us from other Stations. Eight of the new members are natives. None have withdrawn, or been excluded this year. We have had to grieve and mourn over some things among us, but the Christian liberality, kindness, and sympathy which we have witnessed in some of our friends have been truly gratifying to us. We have been enabled, through the kind aid of our people, to erect several cottages for our dependent Native Christian Widows and others. Brother Parsons and our native brethren have itinerated nearly as much as in former years, and they have met with increasing encouragement in preaching the Gospel to many thousands of hearers. They were greatly cheered by the manner in which their preaching and their books were received. A few years ago I was witness to the great opposition with which Missionaries had to contend. [Rev. J. Lawrence.]

Benares—1817—and *Chunar*: George Small, H. Heinig, W. Smith: 6 *Nat. As.* Mr. Small is on a visit to England. Communicants, 27—Schools: Day, 4, Scholars, 325; Sunday, 2, Scholars, 20—P. 138.

The year has been more distinguished by gloom than sunshine. Of the three Boys' Day Schools which for several years past have been supported by the local funds of the Mission, one—the oldest of all—has been given up. The failure of pecuniary means made it absolutely necessary; and after long hesitation it was at last resolved to make over the School in Bengalitolah to the Church Missionaries. Want of funds, and difficulty of efficient superintendence, induced us also, about the beginning of the year, to dismiss the Moonshie and break up the Persian Department in the "Chouhatta" School. While Mr. Small has given his chief (though not exclusive) attention to the educational department, that of preaching to the heathen has been zealously engaged in by Messrs. Smith and Heinig. They, too, have regularly spent an hour or two twice a week, or oftener, at one or other of the Schools. Mr. Small used to accompany Mr. Smith or the Catechists to preach in different parts.

Many an hour has Mr. Small, as well as his coadjutors, spent in conversing with native inquirers who visited him in his own house. On one occasion upward of twenty young men, Hindoo and Mahomedan Students in the Government College, filled his study and controverted with him calmly for upward of an hour.

On the whole the Church has been increased by an addition of four members. The Lord's Supper has been administered regularly on the evening of the first Sabbath of the month in English, and on the morning of the third Sabbath in Hindoostanee. There is a Hindoostanee Prayer Meeting on Monday Evenings, conducted by the Missionaries alternately. On Friday Evenings Mr. Heinig meets Native Christians for scripture exposition and prayer, and on Saturdays he has a Bible Class, intended for drummers and band boys. [*Benares Report.*]

Agra—1811, renewed 1834—R. Williams: 1 *Nat. As.* Communicants, 119—P. 138.

Mr. Williams, though much afflicted, March 1852.

has continued to supply the pulpit, and not without some happy results. [*Report.*]

I have received six persons into the Church by baptism—one European, four of the East-India Community, and one native female. The people in general hear the Word with a good degree of attention and concern. This is more especially the case with the Hindoos in the surrounding villages, who have often listened to the preaching of the Gospel, and consequently understand it better than others. The Mahomedans are much more prejudiced against Christianity.

[*Rev. R. Williams.*]

Saugor—1848—The district contains 30,000 square miles, and 2,000,000 inhabitants; and the city 700,000: T. Philips, of Mutra, has taken the charge of this Station during Mr. J. Makepeace's absence. 2 *Nat. As.* Communicants, 29. Sunday Schools, 2; Scholars, 50—Pp. 138, 139.

I am now on a tour in the Gond Country with a view to commence a Mission among them. On the road here we stopped for eight days at a large fair on the banks of the Nerbudda, at Brimband Grat. Thousands assemble here from all parts of the Vindhya Range of mountains and the Nerbudda Valley. The mela is more of a commercial than religious nature: wholesale merchants bring their wares in large quantities, even from Benares and Mirzapore, and sell them to the shopkeepers of the surrounding country and farmers of the neighbourhood. During the latter half of the year we have had two Services on the Sabbath, a Lecture on Thursday, and Prayer-meeting on Saturday. A Bible Class was well attended for some time. During the year we have rented a house in the city as a Bible Dépôt and house for preaching. The Native Christian who resided there part of the time was constantly visited by the respectable neighbours to inquire about this new religion. The villages were often visited. [*Rev. T. Philips.*]

Chitaura—1848—J. Smith: 2 *Nat. As.* Communicants 35—Schools 2: Scholars 29—P. 139.

This Station forms a Native-Christian Village under the name of Nishtarpore, or the Town of Salvation. Three Native Converts are training for future usefulness as preachers. [*Report.*]

Baptist Missionary Society—

The past year has been an extraordinary one, extraordinary for its trials, persecutions, opposition, and also, we hope, for progress in the right way. One member has been charged with having embezzled money belonging to his relatives, but by the assistance of some friends of the Missionaries his innocence was proved. Another member was murdered, and the crime charged on the members of the Church, who were seized and imprisoned. But they were providentially acquitted. There have been eight added to the Church: the attendance at the School has diminished.

The Christian Village is considerably improved, though the increase in the population is small. Preaching to the Heathen has continued as usual, with various success. *[Rev. J. Smith.]*

I hope I may say the cause is prospering. Next Lord's Day, the 1st of June, I hope to baptize four or five, and my Inquirers' Meeting is well attended. Our Sabbath School is becoming very interesting: yesterday we had more than 40 present, including the Adult Class. Some of our native brethren are very zealous. I sent two of them away for a week through Dholpore: they returned last week, and appear to have been well received everywhere. They presented a New Testament to the Ranah, who conversed with them some time, and expressed a wish to see me. I have just got two English hand cotton-loom up, and one of them fully at work. They will probably make a complete revolution in our Mission: many of our members being weavers, the effect which may be produced is incalculable. The English Loom not only makes a superior cloth, but it will make more than double the quantity in the same time, and thus raise our people to a higher position in society. I am anxious for more machinery of the kind; nor can the Society attach too much importance to improving the temporal condition of our converts. It will be the first step toward their supporting their own Pastors. *[Mr. Smith.]*

Muttra: 30 miles N E by N from Agra: inhab. 50,000—1842—T. Phillips: 2 *Nat. As.* Communicants, 7—P. 139.

During the year Mr. Phillips has been engaged at Saugor, occupying the place of Mr. Makepeace, during his sojourn in this country. Muttra has, however, been visited two or three times by Mr. Williams of Agra. He says: "I have visited the Muttra Station as often as I could, when some hundreds heard from me the glad tidings of salvation, both in the city and the adjacent villages. From henceforth, I think, that Station will be taken under the wing of our Auxiliary Society, until a European Missionary can be sent there. It is the best we can do under existing circumstances." *[Report.]*

Delhi—1818 — Communicants, 15—The Rev. J. Thompson died on the 27th of June—P. 139.

The death of the excellent Missionary at this Station has deprived the Society of one of its most diligent labourers. For the same reason, we are unable to present any report; for it has not been found practicable to supply his place. Among the last efforts of Mr. Thompson, was the reading, on the 20th of June, two Tracts to some 150 village hearers, to whom he also gave copies of the Scriptures and Tracts. His itineracies around Delhi were very wide in their extent, and his fluency in the native language always enabled him to command a numerous and attentive auditory. Traces of his usefulness have been met with in many parts of India. *[Report.]*

Madras—1847—T. C. Page: 1 *Nat. As.* Communicants, 42—P. 139.

During the year six persons have been added to the Church. Discipline has been exercised in the case of one member, while two members have been dismissed to other Churches, and two others have entered the rest prepared by God for His people. The usual Services on the Lord's Day have been regularly maintained. *[Report.]*

(The Survey will be continued at p. 161 of our Number for April.)

Biography.

BRIEF OBITUARY NOTICE OF THE REV. A. W. STREET,

SENIOR PROFESSOR IN BISHOP'S COLLEGE, CALCUTTA.

THE Bishop of Calcutta has given the following brief notice of the death of Professor Street, in a Letter addressed to the Gospel-Propagation Society.

I have the afflicting intelligence to communicate to the venerable Incorporated Society of the death, by congestion in the liver, of the Senior Professor of Bishop's College, the Rev. A. W. Street. This grievous event occurred on April 29th; and the following evening I performed the last Christian Rites over his remains, amid a crowd of Clergy, Gentry, Students, Missionaries, Catechists, and Native Christians and Inquirers, in the cemetery of Bishop's College; for the esteem and love of all acquainted with the Professor were deeply seated. His fine talents, his sound scholarship, his general knowledge, his kindness and tenderness of heart, his diligence, his disinterested character, and his benevolence, had attached all to him who were placed under his influence, or enjoyed his friendship. In the College, as well as in the Mission, his zeal and indefatigable labours were only too great even for his firm and vigorous frame.

He had gone down to Geonkali, the Mission Station of the Rev. Mr. de Mello, who had gone home for his health, on the eve of Palm Sunday. He was not well when he went. On returning by the river, on the night of Monday the 14th (a twenty-four hours' passage), it seems he took a cold. Intense suffering followed. Three physicians were unable to subdue the complaint, which terminated on the fifteenth day. His language of pious resignation and trust in the merits of his Saviour marked the dying Christian. He received the blessed Sacrament of the Supper of our Lord on Easter Day. On the Friday before his departure I had a short interview with

him—for the doctors prohibited absolutely any but a very brief visit—and gave him my blessing, after making a short prayer with him. The commendatory prayer was said by the Rev. Principal Kay, when he seemed in *articulo mortis*. His whole pleasure and comfort was to have the Sacred Scriptures read, especially portions of the Psalms, even when in an agony of pain.

A natural anxiety for his wife and three children weighed much upon his mind, for his generosity and disregard of self had used up his little income, nor has he left so much as 100 rupees, exclusive of a very small insurance on his life: but he committed them to the God of the fatherless and the widow.

I conceive it would be well becoming the Incorporated Society to go out of their way, and allot to the widow of one who had served them for twelve years, and, indeed, sacrificed his life in their cause, a small pension, till the family are in some way provided for.

The Principal and Junior Professor, and all the College, are deeply afflicted, as, I am sure, the Society will be.

The Society adds—

Under these very painful and peculiar circumstances of the case, and in consideration of Professor Street's uninterrupted services for a period of twelve years—when the time for his covenanted retirement on a pension was near at hand—the Society had no hesitation in voting an allowance of 100*l.* a year to his widow, as long as her circumstances should require such assistance.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

GRAMMAR-SCHOOL.

Of this establishment Mr. Peyton gives the following

*Report for the Half-year ending Sept.
30, 1851.*

General View of the School.

The number of pupils in the establishment is 53, whose ages range from six to twenty-one years. Four of these are the sons of native chiefs, and 23 are boarders.

During the past six months 14 scholars have been added to our number.

During the period under review three have left the school. Two having gone through a course of studies in navigation, the first lord of the Admiralty has kindly allowed them to be received on board Her Majesty's Steamer "Volcano," to learn seamanship and practical navigation, with a view of their becoming African Navigators. The other young man was appointed an Assistant-Schoolmaster at Bathurst in the Society's service. Three others are prepared to be sent forth to fill the same office. Of those now in the school, two are Communicants, and three are Candidates for the Lord's Supper, and all are Sabbath-School Teachers. In addition to the religious instruction which the scholars receive from the Principal, they are met by the tutor once a week for the same purpose and for prayer.

Studies and Progress.

There are three divisions of the 53 pupils now under training. The diligence and perseverance of many of the scholars of the first division, in the various subjects of study, have given me much satisfaction. They have read the main of the third part of Nicholls' Help to the Bible, and in Grecian History they have got up the natural, historical, and political geography of that country, and the account of Grecian Idolatry. In practical mathematics the first class has advanced to the mensuration of superficies, and they are reading fractions in algebra and arithmetic. Some attention has been paid to land surveying, and the elder pupils have, with my assistance, surveyed the cotton plantation connected with the school. The historical, political, and natural geography of Asia has been prepared by the first class for examination; and in connection with this subject thirteen good maps have been drawn.

In reporting generally on the satisfactory progress of the scholars, I do not estimate that progress so much by the quantity of work done, or the number of lessons committed to memory, as by that portion of knowledge which they have made their own by studying and reflection. This, I am thankful to report, in many instances has been secured by the performance of exercises, answering questions in writing, and by reducing every successive acquisition of knowledge to a practical form.

The Industrial System.

During the past eight months it has been my special aim to introduce the industrial system, so far as practicable, into the Grammar-School. Three cotton machines are worked daily by the pupils during the hours appointed for work, and they have cleaned 1400 pounds of seeded cotton. We have also a cotton plantation, in connection with the school, of about six acres, situated at King Tom's Point, where the pupils occasionally work in weeding the cotton.

The New Schoolroom.

The new school is rapidly progressing; and, if all be well, we hope to enter it in three or four months. Thirty masons and labourers are weekly employed, and the roof is now being prepared to be put on the building.

Concluding Remarks.

Since my return to Africa I have studied to keep in view the valuable instructions delivered to me on my departure from England, and we have endeavoured to make the education of the Grammar School practical, scriptural, and Missionary. Every opportunity is embraced to bring before our youthful charge the great importance of their taking an interest in the Missionary Work; and our labours in this respect have not been in vain. The pupils of the school have formed a Juvenile Association among themselves; and several of them have become weekly collectors, and have gleaned in pence and halfpence, in four months, 2*l.* 18*s.* 9*d.* for the Lord's work. In connection with this little Association, Mr. Quaker and myself have opened a Juvenile Monthly Missionary Meeting in the school-room.

FEMALE INSTITUTION.

From Miss Sass, the lady in charge of this branch of Missionary Labour we present the following

Report for the Half-year ending Sept. 1851.

I am thankful to be able to state, that, notwithstanding the many interruptions we have had during the last six months, in consequence of my frequent attacks of fever, our Institution has not fallen off in numbers. The school duties have been carried on with as much regularity as possible under the circumstances, and, as I have always been in the school-room between each attack of sickness as much as strength would permit, the classes have

been kept up, and the pupils have, I hope, made progress.

From day to day I see little or no improvement; but when taking a retrospect of the past year, I find abundant cause, in the general improvement of the children, to thank our God for having blessed my endeavours, though, during the three years I have been in Africa, the work has never been done amidst so much weakness and infirmity, nor under so many trials and discouragements. To Him, therefore, be all the praise, who so often brings good from whence we least expect it. I feel that I have done nothing; and surely, except the Lord Himself had been my help, and stay, and comfort, I had fainted long ere this.

Our number of pupils, at present, amounts to 23. Sally Forbes Bonetta entered the Institution in June last, by command of her most gracious Majesty Queen Victoria.

In conclusion, I would earnestly entreat the Committee to make our Female Institution a subject of fervent and frequent prayer. General improvement does not argue growth in grace. We need the Spirit of the living God amongst us, without which, notwithstanding all other attainments, we must be poor and ignorant, blind and miserable. I greatly feel the responsibility of having so many souls to care for, and therefore beg you to assist me by prayer, that in due time there may descend upon us *showers of blessings*, yielding a rich harvest.

FREETOWN.

PADEMBA-ROAD CHURCH.

This important addition to our Missionary Instrumentality in Freetown, referred to by Mr. Peyton, is also noticed in the following extract from the Rev. N. Denton's Journal—

July 13, 1851—I proceeded this morning to Gloucester, according to previous plans. The morning was fine, and the ride from Freetown was quite enchanting. I cannot refrain a thought or two, as they then occurred to me. It is the depth of the rainy season, though the morning be fine; and no weather, I think, however beautiful, can exceed a fine day here at this period of the year. Vegetation is luxuriantly rich, and presents every variety of tint and shade. The air breathes a balmy freshness, and every thing

around, as far as the eye can reach, looks clear, bright, and cheerful. As one ascends the hill leading to Gloucester, there is a fine view of the west end of Freetown, stretching along nearly a mile from the harbour to the foot of the mountains. The houses, which stand thickly together, are all much the same as to size: in appearance and stability they are much below those in the centre of the town. The roofs, which, with scarcely an exception, are of an equal height, and covered with bamboo, present a very monotonous appearance, and strongly mark the condition of the inmates. In the midst of these, but standing out in bold relief, is Pademba Church. As I looked down from the hill upon this building, and observed its superiority to others, I felt that, in a spiritual point of view, it is destined to maintain the same character and position which it now does, both morally and spiritually, when every thing about it has undergone an entire change; when the numerous inhabitants that dwell around shall have passed into eternity, and their dwelling-places given way to larger and more substantial buildings, suited to the increasing wants of the generation that will follow. And who can tell the amount of moral and spiritual blessing which, in the providence of God, it will confer on each succeeding generation, ere the hand of time has crumbled its own walls to the dust!

We now refer to the Journal of the Rev. J. Beale, the Missionary in charge of this church and the large Congregation connected with it.

Auxiliary Bible Society.

Nov. 4, 1850—I had the pleasure this day of remitting to the British and Foreign Bible Society 11*l.* 8*s.* 11*d.*, the proceeds of the Sierra-Leone Auxiliary. We have circulated during the year 1070 Bibles and 353 Testaments. The Annual Meeting was held in Christ's Church, Pademba Road, on the 3d of October, and proved an interesting Anniversary. May God's Word never return unto Him void!

Adult Baptisms.

Dec. 25—This was a high day with us at Kiskey Road, having been appointed for the reception of 45 persons into the church. The whole service was deeply impressive—deepened by the remembrance of a Saviour's birth.

Missionary Meeting at the Bananas.

Jan. 19, 1851—Being at Kent for a few

days' rest and change, I kept the service in the morning at that place, and in the evening at Bananas, and had the privilege of preaching to a goodly number of these interesting islanders.

Jan. 20—This day we left Kent for Bananas, in company with Messrs. Quaker and Wilson, to hold a Missionary Meeting, for the purpose of diffusing information among the people, and raising something for Mr. Peyton's new school-room. Many of the inhabitants were ready to welcome us on the beach. In the evening they assembled with one consent in their house of prayer, and responded to our call; some giving money, others the produce of their farms, and others promising to send their quota to town.

Conversion of a noted Idolater.

Feb. 6, 1851—Thomas Johnson, a noted idolater and country-fashion man, was brought to me by one of my helpers, as desirous of giving up his heathen ways, and entering upon the service of our blessed God. In this conversation he told me he had been accustomed all his life to go about drumming and dancing, but he found no benefit; that he wished to give up, as he had no rest in his heart. To the astonishment of all his neighbours and country-fashion people, he has been attending early morning prayers and church for some time past. No artifice has been omitted to draw him back; but he now says, by God's help, he has left them for ever. He has been one of the very foremost in evil: now that he has turned to the Lord, I cannot but pray that he may be one of the first to do good.

Visits to Port Lokkoh.

Feb. 18—I paid a visit to the Timneh Country, in company with Mrs. Beale, and made myself acquainted with the condition of the Sierra-Leone Traders as well as the country people. During our week's absence from the colony we visited together all the chief places and persons, and could not avoid noticing the different reception we met with from what we experienced when visiting that Mission some years ago. Then they shewed such a haughty bearing and low cunning as was very painful to us; but now much more frankness and civility. I kept service in the king's yard, as usual. A large number of persons were present, but whether to hear me or settle matters of business I could not tell.

While I was preaching a man began to talk: the interpreter told him to be silent, at which he got very angry; but the king quickly put him to silence. Several Timnehs came to Sunday School.

April 18: Good Friday—After a tedious voyage I reached the Timneh Country, in company with Mr. Nicol, about nine, a.m. After the cold night, every thing being wet with dew, I felt the sun extremely hot in the creek. We assembled in the chapel, and had service in commemoration of the suffering Saviour.

April 19—We walked around the town, and called upon and conversed with many of the people. We found two parties consulting their country fashion, and reproved them, and taught them where to look for direction and prosperity. We also entered into a long conversation with a native lady about slavery. After a warm discussion she took us to a farm, and shewed us about thirty at work, preparing the ground. One of these poor creatures had a young babe, and several older children by her, at work. Their vacant stare, and depressed foreheads, were just what one might expect from those ground down by servitude, and sold at pleasure as chattels. I pitied these poor creatures much, and told the owner she ought to give this business up. This she did not like, and told me I ought not to say so there. I told her I must tell them what was wrong. At length we got a multitude around us, all endeavouring to defend the system. They told me I must tell the king. I replied, Yes, and all the Chiefs and people too, not only that they were doing wrong in having slaves, but in many other things, and of which they must repent. This conversation created quite a stir among them, arising from a feeling that their craft was in danger. One of the boatmen told me afterward that "if any black man talk that matter to them it would bring upon him great trouble." In the evening we visited a respectable Sierra-Leone Trader, and found him in a very unbecoming state. I told him I had come on purpose to see what such as he were about, and to know how they were living. I found, beside his other sins, that he was a polygamist. He promised to see us at the Mission, but went to town on the Sabbath. It is a great grief to see how the generality of our people trading among the heathen are gradually drawn aside from the path of rectitude. It is, however, no wonder, when they leave

their families, and shut themselves up in the country for three or six months together.

Baptism of the Son of a Chief of Badagry.

March 16, 1851—I this day baptized Alexander Vojoh, one of the Chief's sons sent from Badagry to the Grammar School for education, and who are now about to return. He has been a catechumen for some time, and was very anxious to be baptized before leaving. Latterly his conduct has given great satisfaction. He has laid aside the violent temper he formerly indulged in, and, I hope, has become a monument of God's mercy. In my private interviews with him, I have sought to make him sensible of how much he stands in need of Divine help, in order that he may perform his vows, especially when placed again with his friends among the heathen.

Church Missionary Anniversary.

May 15—Last evening the Annual Sermon before the Sierra-Leone Auxiliary Church Missionary Society was preached by the Rev. H. Rhodes, and this evening we had the Annual Meeting, the Colonial Secretary in the chair. My large church was well filled, and the Meeting was, on the whole, satisfactory: the sum of 20l. 5s. was realized.

Visits to a sick Candidate.

May 17—I spent this morning in visiting the sick and dying. The high fever of one of my Candidates alarmed me, and though so ill she had not taken any medicine. I hastened to administer some, which, humanly speaking, saved her life.

May 20—I went this morning to see the above woman, having heard an unfavourable report. Her appearance indicated the approach of death, and I found her friends had given no more medicine. I felt grieved at their apathy, but could now do no more. She had only been married a few months. All the family seemed panic-struck by this providence.

One of them related the following anecdote, which shews the affection of an African Mother. The person now ill was kidnapped in her country. After a long search they found her at Lagos, in the hands of the Spanish Slave-dealers. The mother took her family, and went down to the sea to redeem her; but the Spaniards refused to let her go. The relatives entreated, but all in vain. At length they

got weary, and all returned home but the mother. She, poor thing, would not leave her child, and could not be induced by any means. She waited there month after month, and at last the day of trial came—the slaves were to be shipped. They tried to separate the mother from the child, but could not, and at last shipped both together. Soon after, they were captured and released by a British Cruiser, and hence came to Sierra Leone. Earthly powers could not separate them, but now death is about to cut the cord. I trust, however, it will be but a temporary separation, as I believe both mother and daughter have found the *pearl of great price*.

Resignation in time of affliction.

June 20—In the evening I visited, with Mrs. Beale, one of our Communicants, just bereaved of an only child. The deepest affection on the part of the parents was ever apparent at all times; and as the child gradually declined, it rent the poor mother's heart asunder. Though young, she left them tokens of her admission into a better world. We were rejoiced at their resigned and cheerful deportment under the severe and deep-felt affliction, as well as at the manner of conducting their household. At such times the people here generally allow a tumultuous throng to gather around their dwelling, but not so with this happy couple. They have learned better things, and are, in consequence, a good example. It is the more pleasing, as they have not attained that amount of knowledge which many have.

Interest of the People in the Rev. S. Crowther's statements.

July 13: *Lord's Day*—A simple announcement from the desk, last Sunday, of Brother Crowther's intention to preach to-day, brought a large Congregation together. He preached a long and interesting sermon from Isaiah lxxv. 25—*The wolf and the lamb shall feed together, &c.*—and illustrated his subject by the state of things in Yoruba, to a deeply-interested assembly. I believe that there was not a heart present but deeply felt for our brethren and the cause of God in that country. I doubt not that many aspirations of gratitude reached the mercy-seat, for God's protecting care of our brethren, and many an earnest prayer for redemption to come to that land.

July 14, 1851—The Monthly Missionary Prayer-meeting was put off until to-night, for the purpose of giving the people an opportunity of hearing Brother Crowther give more enlarged details of what had transpired in the Yoruba Mission. The assembly was by far the largest ever gathered within Christ's Church, Pademba Road. The painful trials through which the church and people have passed found a response among the vast assembly, and elicited—involuntarily, throughout—many expressions of sympathy from the people.

Pastoral Visits.

Sept. 8—I visited many families, and was much encouraged in my work by seeing their general good-will toward us. One robust-looking man interested us with his history. He told us he had been a slave in Brazil; that his master sent him to Africa to fetch slaves, but the vessel was captured by an English Cruiser, and left by her in this colony. He went back after five years, but finding his master dead he returned, and has now settled here. At my request he took us to see the idols of the woman he lives with, in a large house in the yard. There was no form, but a number of basins, calabashes, and iron pots, covered with the feathers of sacrificed fowls, &c. She is a deluded worshipper of the god of palm-nuts. We talked a good deal to the man, who admitted feeling very uncomfortable while living in sin, and at the same time knowing he was doing wrong. He promised to come to church. We went on in this way for nearly three hours, here and there meeting with groups of people, whom we addressed on better things, and returned at dark, weary in body but refreshed in spirit, thankful for the opportunity of speaking a word in season for the Lord.

Administration of the Sacraments.

Sept. 14: *Lord's Day*—I publicly admitted 24 persons—4 to baptism and 20 to the Lord's Supper. One of the converts baptized had been a Mahomedan.

Christian Forbearance.

Sept. 29—This morning one of my people came to seek advice as to how to act under great personal insult and violence. It appears that a neighbour, seeing her dispose of her wares in the market more quickly than herself, became jealous of her prosperity. On Saturday last this feeling rose so high, that, upon an imaginary of-

fence, the other woman set upon her, and beat her severely. Our member bore all with patience. This morning the woman continued her abuse and threats. To these facts some of the neighbours bore witness. I advised them to remove to another place to sell, and to wait a little to see if the woman would not repent, and ask pardon, before they proceeded to the strong arm of the law. The husband's reply pleased me, for, though an in-offensive man, he had come in for a share of the abuse. He said, "Please, Sir, I no like to summon any body in court: I like to leave all things to God. He tell me what to do. I wait upon Him, and He always make me know what to do. I going to look at Him," and so left the matter. It is gratifying to see that there are some among us striving to imitate the example of the meek and lowly Saviour, *who, when He was reviled, reviled not again . . . but committed Himself to Him that judgeth righteously.*

KISSEY-ROAD CHURCH.

This church is in charge of the native Missionary, the Rev. T. Maxwell. From his Journals for the year ending September 1851 the following are extracts—

March 31, 1851—In newly entering upon a charge it seems natural I should give some account of the state of things connected with that charge, as well as mention my feelings with reference to it. In doing so I would be as brief as possible. The number of Communicants and Candidates, the regular large attendance on public worship and on the other means of grace, all shew that great success has followed the preaching of the Gospel in this part of Freetown. All praise be unto Him, the great Head of the church!

The number of Communicants on the list of Kissey-Road Church is—Males, 95, females, 124. Of Candidates for Baptism and the Lord's Supper—Males, 85, females, 50. The Day School numbers 326 children, and the Sunday School 285 adults; all continuing their usual steady progress.

The attendance on Public Worship, as well as on the other Means of Grace, is most encouraging. The Church is crowded every Lord's Day.

ABBEKUTA.

Open-air Preaching—Native Farming.

Some extracts from Mr. Hin-

derer's Journals will shew how the open-air preaching of the Missionaries is received by the people.

Feb. 1—I went this morning to the Bagura parts on the river-side, and began to speak the Word, south of it, in a town called Oba. From thence I went up through all the smaller towns, proclaiming the glad tidings to great numbers of people at different places. Among the people in these parts of Abbekuta the White Man is still considered a stranger; and they therefore, as soon as they see him, run together in great numbers to see and to hear him. From the same cause, many of them, when they hear the Word, put very inquisitive questions; so that, if it were not for the scourging heat, the preacher might stand among them from morning until evening, not only preaching to, but rather teaching them, just in the way a Christian Father in England would teach his little ones—standing around him, fixing their eyes upon his lips, whilst he is telling them about Jesus Christ. So I found the people this day, and also the last time I went through their places.

Feb. 19—This morning I went to Keri Market. At the first place, where I addressed the people from 1 Tim. i. 15, I got an uncommonly large audience. After my address, a man stood forth, and made a fine speech to me about the kindness and power of English People, and the wickedness of his own countrymen. He then praised the Word of God, as a good and strong word, and a word of truth; "but," added he, "we people put our hands upon the pot, and nothing can come out." After he had done speaking, I also made use of his figure, encouraging my hearers to put their hand deep into the pot, so as to take out of the fulness thereof, assuring them that the pot would never become empty.

July 13—In going out this evening, intending to reach Itoku Market, I was stopped on my way, at different places, by people who wanted me to speak God's Word to them. Though some of them may have done it not from the best of motives, yet I was glad to stop for the blessed purpose. Some of them would even not be content with what they heard at one place, but followed me to another, all the while we were walking conversing with me about what they had heard. Thus I was kept talking the Word, if not preaching it, until it was too late to go to my

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intended place, and night bade me go home. Happy interposition! blessed disappointment!

Aug. 6—I went about a little in Igbo-re, in Sodeke's quarters, visiting some people in their dwellings, as well as speaking the Word to people under some trees. In one place, where I had many hearers, I had a singular antagonist, a woman, evidently a priestess, who, after listening to me, made quite an eloquent speech about her Ifa. Her calm and quiet demeanour, fluency of speech, clear voice, and graceful gesticulations, together with her decent dress, could not but attract attention. She was listened to by everybody with the greatest silence. She then attended to my refutation of her subject, severe as it must have appeared to a heathen, with all patience, spoke again with the same dignity and earnestness, heard my answer again, and then called upon the people to say Amin, which they all did, and the assembly broke up.

The Journals of the Missionaries frequently refer to tours into the country districts, and the kind manner in which they have been received by the people. We can only introduce the following instance, from Mr. Townsend's Journal—

May 21—I went out this morning, with Mrs. Townsend and Mr. T. King, to visit some of our Candidates in their farms. We left immediately after breakfast, and after a journey of about an hour arrived at the first village. We visited four villages in succession, and were enabled to meet and address an assembly in each, the people listening with much attention. We were much pleased with every thing except their habitations, which were of the lowest description, built only for temporary occupation, their stated residences being in Abbekuta. One of the four villages is beautifully situated, having three steep hills around it. On a platform on the side of one of these it is built, and commands an extensive view toward the south, to which the valley opens. The soil is rather different from that close to Abbekuta, of a red colour, and the clay in it of a more tenacious quality. The ridges of the hills are long, terminating toward the south in a bluff head, and are capable of cultivation to their summits. The masses of granite, that form so striking a feature of the hills in and close to Abbekuta, are not on these, except here and

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there a block. The granite hills seem to be the exception, and, as far as I can see, are confined just to this one spot. In one of the villages a different kind of pawpaw tree was pointed out, bearing a much longer fruit than the common kind, the seed of which was brought from Sierra Leone. The people are fond of obtaining new fruit-trees, as well as varieties of vegetables and fruits that they already have. The yam, which is a staple article of food and commerce with them, they possess in great variety, and new sorts they are ever seeking to obtain from adjacent countries. The cultivation of these, with corn and beans, is an object of great interest to them, and they may be often heard discussing the merits of this or that soil for the production of the various produce of their farms. Experience, no doubt, has given them much knowledge, where science has done nothing for them. Their farm roads always present a busy, active appearance: parties of women are seen going out to buy farm produce, and parties of men and boys bringing it to sell. It very commonly changes hands on the road; for the farmers would rather sell their produce at once for a smaller sum, than be obliged to retail it in the markets; but the women, being adepts at petty dealing, make a good profit of what they thus purchase. In some localities there are small villages built, in which daily markets are held for the wholesale disposal of the farmers' produce. Awoyadi is of this class, and a place of considerable trade in its way.

Notices of individuals are scattered throughout the Reports, &c. of the Missionaries, some of which we introduce. The following are from Mr. Crowther's Journal—

Eve Efuntolla.

Aug. 17, 1850—I was visited this morning by Eve Efuntolla, some of whose children and grandchildren have been baptized, with herself, into the Church. She being upward of sixty is not able to frequent the Saturday Class as others. She assured me that her whole trust is upon nothing else but Christ her Saviour: she had found Him precious to her soul. She felt great anxiety for her elder son, who is still a heathen, and she prays that he also may be brought within the pale of the Church, with her other grandchildren who have not yet known the Truth.

Her younger brother, a babbalawo, died lately: he was convinced of the truth of Christianity, and was almost a Christian. During his illness he would not consult his Ifa, nor would he allow even his intimate companion and brother priest to do it for him. He told them all plainly, that if Ifa could have helped him, all the sacrifices he had made since Ifa had become his god would be sufficient to propitiate him, so as to allow no sickness to attack him. Should he be well, he would sacrifice to Ifa, but not during his illness. He appeared to be suspicious of having been poisoned, and therefore would take no medicine from any body. At last, poor man, he died. During the persecution of last year, he made this acknowledgment to his nephews, who were persecuted, "You are walking in the right way, but the multitude will not follow you. Your case may well be compared to a company of 200 men, who are with useless labour beating their path through a prickly forest to a certain place. Of this number one has found out the right road, and called out to the remaining 199, 'This is the way: let us all walk therein.' Instead of thanking him for this discovery, they all with one accord begin to scorn and ridicule him, and persecute him for deviating from the wrong road, in which they were all walking. You are as the one who has found out the way. Walk therein: that is the true way." Though the poor man was possessed of so much conviction, yet he could not come out from among the multitude to confess Christ with his sister and nephews.

James Debokun—Attempts at Persecution.

Nov. 20—James Debokun, a Communicant of my Church, died this morning. He had been sickly from his childhood, and suffered greatly. He was much beaten in the persecution of last year, which aggravated his old complaint; and, after an illness of about nine months, he died this morning. During his illness he gave himself up entirely to God, and was content with the lot our divine Master was pleased to choose for him. All his relatives forsook him, except his younger brother, also a Candidate for Baptism, who constantly attended him. He was chiefly supported from the fund of the Church-Relief Company, and many Christian Friends rendered him much assistance, which the heathen around could not at all comprehend, he not being their relative.

On one occasion, when I visited him,

he rebuked his younger brother for his indecision in retaining both his wives, so that he could not be baptized, while many who had joined the class of Candidates much later had been received into the Church. This rebuke had the desired effect: a few weeks after, the brother took a decisive step, and his wife has since become a Candidate with him.

As James's time was drawing to a close, his words, even in his delirium, shewed that ministering spirits were hovering round his bed, and waiting to waft his spirit to the regions of bliss. He remained in this heavenly frame of mind till the morning on which he breathed his last. His brother was awake about cock-crowing by his loud laughter, as if he were filled with joy at the approach of his dissolution, which was to introduce him into the presence of his dear Lord. He died about six o'clock this morning.

As to his burial, it happened that Oro took possession of the town to-day, and as James was made Ogboni—a member of their secret council—we could not well get at the Ogboni to-day, to obtain their permission to inter the body.

Nov. 21, 1850—To-day the accustomed fee due to the Ogboni was paid, and permission was granted me to bury James according to the rites of the Church.

Nov. 22—The body of James being conveyed to Church, the Funeral Service was read over it in Yoruba, which answered remarkably well. All our converts who could read were supplied with books, and were not a little delighted at the solemn manner, quietness, and propriety, with which every thing was conducted. As a contrast to the show made at a native funeral procession—when all the fine showy cloths they can muster are displayed over the cover of their coffins, which they carry about the town with drums, shouts, and firing of muskets—a neat black cotton-velvet pall, with fringes around the edges, was sufficient to set all the people aghast, and to cause the rich to envy the burial of a poor Christian. His remains were committed to the earth in the grave-yard at Ake.

The burial of this man, who, as we have seen, had been a member of the Ogboni, and to the arrangements of whose funeral the Ogboni claimed exclusive right, served as a pretext for a new outbreak of persecution, the particulars of which

are related in the following extracts from Mr. Crowther's Journal—

Dec. 2—This morning the gongon man proclaimed, that whosoever has thrown away his Ifa and Orisa should no more go into the house of God, or else he would incur the great displeasure of the Egbas; but the Sierra-Leone Emigrants might do as they pleased, it being the religion of the country whence they came.

Dec. 7—The converts determined not to take notice of the law of the 2d inst., inasmuch as they had paid all that was required by the Ogboni; and that in case any of them should be touched this year they would resist. A young man, a Candidate, was ordered by his father to be seized by Akigbogun, the head of the slave-trading corporation, and to be confined in the Ogboni House. The converts hearing of this, and of Simeon's being nearly caught—he slipped his cloth in their hands—made themselves ready to rescue him, and had almost broken out, when I went round and pacified them, requesting them to keep still, and advising them to exercise patience. As both parties were threatening what they would do on Sunday—the converts determining to go to Church, and the persecutors determining to oppose them—I advised them rather to keep at home, so as to prevent evil consequences, especially on the Lord's Day.

Dec. 8: Lord's Day—The converts remained quiet at home. Some went to their farms, others to Ake, and some to Ikija, so that the day was passed in quietness.

Dec. 9—The enemy taking opportunity of the converts yielding on Sunday, took a further step, by ordering all their wives to quit the market, and that the ferry-men and traders should no longer go to Lagos Market, unless they would give up their Christian Religion and worship their country-fashion again. The women left the markets accordingly.

Dec. 18—The mother of Eliza and Simeon, who was almost brought round by her children to embrace the Christian Religion, being too anxious to resume her place in the market, went to beg Akigbogun. She consented to set up her god again and make sacrifices; but Eliza and Simeon, who were intended to be drawn in, quitted the house, and left their mother to herself. Eliza changed her seat in the market; but she was traced out, and her goat and cowries were taken away from her. She

herself, being nearly caught, took refuge in Ake Mission Premises.

Dec. 23, 1850—Oro was to have taken possession of the town yesterday; but Mr. Townsend having informed Sagbua that it was Sunday, the day was changed to Monday; a token that, though one class of people are trying to upset the Christian Religion in their district, those in authority would not hesitate to alter their public arrangements, so that the Lord's Day might be duly observed.

The people returned from Lagos Market to day sadly disheartened by a literal stagnation of the slave-trade. Of nearly 200 slaves taken down, only seven were sold, the rest being brought back for want of purchasers. This could not but enrage Akigbogun and his associates in this abominable traffic; but I hope this is only the beginning of their downfall. Kosoko sent bribes again to Akigbogun, to encourage him not to let the trade get spoilt in his time.

Dec. 25: Christmas Day—The Services were kept both morning and afternoon; but my Congregation was very small, owing to my converts being prevented from attending Church by persecution. I am thankful to say, on the other hand, that the Churches in Ake and Ikija, as well as the Chapel lately built by Mr. Hinderer in Osielle, enjoyed the privileges of this happy day unmolested. Some of my people found their way thither.

It will be remembered that persecution was most violent in this district last year, and was renewed again in this with more meditated designs and cunningness. Several attempts had been made by Akigbogun to annoy us, and, if possible, to arrest the progress of the Gospel in Abbekuta, but he was never successful. James Debokun's death opened a way for him. All he is aiming at is to dislodge us from Abbekuta; and this he is encouraged to do by large bribes from Kosoko, of Lagos, to influence him over the Egbas, who are very soon captivated by money to do a thing, even at the hazard of their own interest. During the last three years the slave-trade has suffered material injury from the ships of war. Confession has now and then been extorted from the Brazilians themselves, of their inability to stand long at the rate of losses they were sustaining. Since the last two months it has appeared worse and worse. At the last market but one only a very few

slaves could be sold, and at the last market only seven, and those greatly below the usual price. The price of tobacco was highly raised, because there was but little in the market. Those of our converts who dealt in stock and provisions seldom failed to bring home their share, while those who dealt in slaves returned home with them, with much rage and vexation.

Dec. 29—Four of the converts came to Church in the morning. They determined to stir themselves up again, notwithstanding all the manoeuvres used by the idolaters during the last four weeks to draw them into idolatry. These were sent to feel their way, that they might know how to prepare themselves.

Notwithstanding this attempt at persecution, Mr. Townsend found himself enabled thus to conclude his Journal for 1850—

The past quarter has, in various ways, been one in which blessings and mercies have been mixed up with trials. I have had fewer people join the Church than in the former quarter, and have lost several. One died in battle, one relapsed into heathenism, another left for Ikija Station, having married a Communicant of Mr. Smith's Church—they were married according to the rites of the Church of England, being the first instance in this country wherein both were Natives—and another left soon after having joined us, through domestic opposition. I have been enabled through mercy to receive twenty-five men into the Church by baptism, and have selected a like number of women, whom I hope to baptize in a few weeks. I have carefully instructed them and examined their principles, and I feel satisfied that they possess a sufficient knowledge of the nature of that sacrament, and of the plan of salvation, to justify a hope that they will fight under the banner of the Lord Jesus Christ until their lives' end.

Our Congregations are very encouraging. In my reports I have hitherto underrated them, and shall therefore report more this quarter, and also of the Sunday School. The Epistle to the Romans, in Yoruba, is read in the School without difficulty by some: others read it with hesitation, having less ability. I cannot say much of the daily School: the children have been kept at home through sickness, the measles having prevailed very extensively. I have received another of the day-

scholars into my house as a boarder, his maintenance being provided for through Miss Barber, of Brighton. I hope he will ultimately prove useful as a teacher of others. The young men whom we have under instruction as Teachers have much improved under Mr. King's instruction. One of them has been sent to Osielle to assist Mr. Hinderer. I think the time is not very distant for us to have at least the commencement of an Institution like that at Fourah-Bay: the number of young persons who join us gives us hope of this. These things, however, must not be forced. Let us follow where Providence leads.

Osielle, a new Station.

Osielle, where Mr. Hinderer was located during the latter part of last year, is a town to the east of Abbekuta. One of his early visits to this place is described in the following paragraph—

Aug. 13, 1850—This morning, about half-past seven o'clock, I started from Abbekuta for a small Missionary Excursion toward the east. At half-past eleven I reached Osielle, a farmers' town, which I had visited twice before. As I wished to stop there for a few days, and visit from thence a farmers' village not far from the place, called Egbatedo, the Chief was kind enough to let me occupy a small but separate square yard adjoining his. As soon as I had made myself a little comfortable there the Chief visited me, and, as before, heartily welcomed me. In the afternoon, as he was always about me, I took out a curious patchwork coat, which Mr. Townsend kindly offered to me for him, and with which some ladies in England must have taken much patience and pains, and offered it to him as a present. Forthwith he put it on, and went out into the streets.

Aug. 14—Early this morning the Chief and other people paid me a long visit. The Chief wished me to speak the same Word of God to the men who came with him, which I spoke yesterday to him and others; and whilst I was doing so he would now and then remark, "You hear, you hear what he says." He was also candid enough to tell me when he thought I should stop, saying, "Now we have enough for this time." All his manners bespeak openness of mind and good humour. All this morning I was engaged in receiving and speaking to visitors, so much so that I could not even find time

to wash. As it was the first time that I had stopped at the place over night, many farmers had stayed at home in the morning for the purpose of seeing me. In the evening I could interest many people in some corner of the market with the Yoruba Publications, as the Primer, Watts's Catechism, and Prayers, portions of which I made my house-boy read to them.

Aug. 15—I went this morning to Egbatedo. Like all the country towns, it is fortified by a mud wall and surrounding woods with dense bush. It may be half as large as Osielle, but thickly built and populous. The headman of the place being a very common farmer, thought himself highly honoured by my visit, and wanted accordingly to make me a present of a fine sheep and money, rather above his rank, and perhaps personal means, on which account I refused it, accepting only of two fowls. Many of the farmers stopped at home, as I had sent a message the day before to say that I was coming. Upon my arrival they went to the headman's yard, which, being very small, was soon filled. After an exchange of salutations, I proclaimed the Gospel to them, as also, during the course of the day, to many market people. In the evening I had to return to Osielle under a heavy rain all the way through the bush.

The following brief notice of this new Station occurs in the Rev. I. Smith's Journal—

Nov. 1—I left home about seven A.M. to visit Mr. Hinderer at Osielle. It lies direct east of Abbekuta, and we were rather more than two hours and a half in reaching the place. It is pleasantly situated among the trees, and on elevated ground; is well supplied with excellent water; and cleanliness is observed by the inhabitants. The Chief is a very simple, honest-hearted man, as far as I can judge, and the people appear to be pretty much the same. All are occupied in the cultivation of the soil.

Our limits preclude the possibility of our proceeding further at present with the history of this Mission. We hope to resume it on the earliest opportunity, and now close with a few statistics. In Abbekuta itself we have three distinct Stations—few enough when it is considered that the town contains about 60,000 people, and is

fifteen miles in circumference. There are, beside, three preaching-places, with temporary chapels, where the Missionaries proclaim the Gospel to passers-by. The attendance here of course varies,

but an audience is always sure to be collected. The encouraging aspect of the permanent Stations will be seen in the following table, made up to Dec. 1850—

	Ake Station. Rev. H. Townsend.	Igbore Sta- tion. Rev. S. Crowther.	Ikija Sta- tion. Rev. J. I. Smith.	Osielle. Rev. D. Hinderer.	TOTAL.
Average attendance on Public Worship :					
Sunday Morning . . .	200	150	110 to 120	Com- menced	460 to 470
.. Afternoon . .	180	120			
Thursday Afternoon .	60	40	40	toward the	140
Communicants	54	74	24	close of	152
Candidates	130	33	61	the year.	204
Day-scholars	49	24	10		83
Sunday-scholars	110	70	80		260

China.

CHURCH MISSIONARY SOCIETY.

HONGKONG.

The future St. Paul's College.

THE REV. E.T.R. Moncrieff, D.D., commenced (p. 121) his labours in the Educational Institution, which, when the plans connected with it shall have been matured, will be known as St. Paul's College. The number of pupils was about thirty in July 1850. The subsequent proceedings in connection with this Institution are detailed in the following Letter from Dr. Moncrieff, dated Jan. 7, 1851—

The Bishop having determined to dismiss a considerable number of the students as being unpromising, when we resumed business in September we had only about seventeen boys. All of these had expressed a desire for baptism: and they returned on the understanding that they were to consider preparation for this their chief business, of course without any promise being given that they should obtain it. We are anxious to make them feel that we shall be conferring a favour upon them by admitting them to baptism, and not *vice versa*. The Bishop explained to the boys whom he allowed to return that he would desire to train them for becoming Schoolmasters, Catechists, &c., hereafter, if their conduct should be such as to warrant it. We have thus a definite object before us in

training the boys, which is a point of great importance. Eight of them have now expressed a decided wish for baptism, and are about to be formed into a class for the purpose of being prepared for it: great precautions, however, will be used before they are admitted to the sacred ordinance.

FOO CHOW.

The Missionaries' Residence.

This large city, containing a population of 500,000, has been occupied as a Station by our Missionaries, the Rev. Messrs. Welton and Jackson. An effort was made by the Missionaries, on their arrival, to obtain a residence within the city proper, a measure, if practicable, intimately identified with the effectiveness of the Mission. Through the influence of the British Vice-Consul with the native authorities this was accomplished, and a residence was assigned to them near the Woo-shih-shan hill, where is the Consular Residence. This arrangement gave great offence to the Chinese Literati, who endeavoured in every way to accomplish the expulsion of the Missionaries. Their object was to excite popular feeling against them: but the active medical aid afforded by Mr. Welton to numbers of the Chinese, of all classes, who came to

him under various phases of sickness and suffering, under God, defeated this intention; and, after a period of some difficulty and danger, arrangements have been made by which a residence has been secured to them within the city, although not at the spot which they first occupied.

The state of the population of Foo-chow may be collected from the following extracts. The first is from Mr. Jackson's Journal.

Superstition and Idolatry.

July 24, 1850—Going to Nantae to-day, I saw a devotee beating his head with fearful violence upon a door-step. I observed some children, ten or twelve years of age, to shudder at the noise his forehead made when it came in contact with the stone. A little further on a Buddhist Priest was walking on his knees, which, however, he had taken the precaution to have well padded.

At this particular time of the year we can hardly stir out but we meet idolatrous processions. The gods are represented by immense paste-board heads and bodies, with wooden arms, which are moved by strings. They are supported by men, who are covered with the long drapery flowing from the idols' necks: opposite to the man's face a hole is cut for the purpose of enabling him to see and breathe. It is enough to excite the smile of ridicule to notice the swaggering gait some of the men assume when they see the foreigner coming. Sometimes, as they can only see straight before them, in moving to one side of the way the idol's head gets a blow, and on one occasion his crown got knocked off. The people are "mad upon their idols." I have since heard that these processions have for their object the driving from the city all disease. After having perambulated all the streets, lanes, and bye-paths, they put the diseases, nominally, into a paper boat, which is placed under the care of two dragon-boats—long and very narrow boats—with between twenty and thirty rowers. The boat is afterward set on fire, and in this manner goes some distance down the river. However they may pretend to put the diseases into the boat, it is a fact that disease prevails to a great extent: and no wonder, when we consider the houses which they inhabit, and the filthy state of the people.

We now refer to Mr. Welton's Journals.

Opium-smoking.

Aug. 20, 1850—Calls to attempted suicides by taking opium are common: to-day I was called to such a case. On my arrival I found that the drug had been taken a number of hours, and that the powers of deglutition were gone. I used the stomach-pump, more to satisfy the friends than from any expectation of success. Suicide by opium is the common, almost the universal, mode adopted. Arsenic is known and used in the shops, as is also the nux vomica, but they are seldom used. The retailers are particular in not selling them promiscuously. The Rev. — White sent to a druggist for some nux vomica for me, which, after inquiry and satisfaction on various points, the shopman supplied. Opium-smoking is carried on to a great extent in this city by all classes.

Sept. 30 — I was sent for to-day to visit an elderly man who was ill. I had to pass through an establishment for the smoking of opium, to which this poor invalid was addicted. I have repeatedly visited him, and seen the resorts to this place under the slighter and greater influence of the pernicious drug. It is most affecting to see young and old paralysed by its effects. I have often, in my professional visits at different parts in and out of the city, passed through these establishments. The evils of the practice cannot be too much stated. The Chinese themselves are aware of it, and many earnestly and eagerly apply for medicines to assist them in breaking off the habit. Wives will come to me with their husbands, and see them give up the opium-pipe to me, which I always require, and rejoice at the prospect of getting medicine to be rid of a habit, which sooner or later entails poverty and misery on the whole family. A freight comes here about every fortnight, and numerous opium-vessels are moored off all the ports of China to sell the drug. It is a great obstacle, it is feared, to the spread and reception of the Gospel. It is a contraband trade, but the Chinese have not the force required to prevent foreigners smuggling it into the country. Under these circumstances, it is not to be wondered at that the Chinese look upon foreigners with distrust and suspicion.

Oct. 26—I had a summons to-day to two opium suicides. One, a fine robust

man, was quite dead on my arrival: the other, a woman, recovered by my firmly insisting on her taking an emetic. There are certain periods of settling accounts, and at these times suicides are most frequent: this accounts for their occurring simultaneously.

NINGPO.

General View.

A general view of the proceedings of the Missionaries, during the preceding year, is contained in the following extracts from a Letter of the Rev. R. H. Cobbold, dated Dec. 31—

In reference to our work here, in Chapels and Schools, during the last year, you may remember that about October 1849 we had a Chapel built, with School attached. The School has been under the care of Mr. Russell. The Sunday Services in the Chapel, with the exception of a few Sundays in the hottest part of the year, have been regularly continued twice a-day, and, of late, once in the afternoon during the week. The Sunday Services we have divided between us: the Week-day Lecture Mr. Russell has taken.

This year we managed to purchase another piece of land in a very desirable locality, being near to the principal temple in the city, a great thoroughfare, though not a very crowded one, and a spot which almost every one in Ningpo, who stirs out at all, must occasionally pass. After the frame-work of the house on this land was erected, it all fell down, severely wounding several of the workmen, who were at the time on the roof. These we had brought to our house, and in about a fortnight they had all recovered. Owing to various delays, the Chapel was not ready for Service till November; but we the less regretted this, from the fact that we kept the anniversary of our leaving home three years ago—Nov. 10—by holding Service there. As far as we can judge at present, this Chapel is most conveniently situated. On Wednesday Afternoon I have Service here.

Of the School under Mr. Russell's care I can write with great satisfaction. Many of the boys are being well grounded in religious truth; and though we do not yet see any cases of decided piety, yet we may assure ourselves that there is material there for the weakening of Sa-

tan's kingdom among this people. Of the new School—which I call mine, and which, on my departure for Europe, will be given into the care of Mr. Gough—I can write but little. It requires long time and patience to instil into heathen minds even "the first principles of the oracles of God." It was commenced, too, toward the close of the Chinese Year, when boys are difficult to procure. As to numbers, however, we have done better than might be expected, there being fifteen on the list. The other School averages about eighteen, and twenty is perhaps the utmost which a single Master can manage, they having no monitorial system like our own. The most advanced not only know the Ten Commandments, Creed, &c., but can answer any common questions on simple divinity, and repeat several of the parables of our Divine Master.

Baptism of two Adults—Hopeful Inquirers.

Since the date of the above letter, our Missionaries have been encouraged by the baptism of two native converts. The following interesting account occurs in Mr. Cobbold's Journal—

April 20, 1851: Easter Day—This morning, at seven o'clock, we had the privilege of admitting into fellowship with ourselves, and Christ's visible Church, two out of five Candidates who have been under instruction for the last three months. The baptisms were performed in the hall of our house, where, in our second year, we used to hold Service. The mother and grandmother of our servant, Ah Ling, now named Ling teh, and the wife and two children of Kae hwing, now named Hoh-e, were present, and Messrs. Russell and Gough stood witnesses. The solemn questions put to the converts they answered with apparent feeling, and with great distinctness: and the quiet solemnity of the whole Service was calculated to impress those Chinese who were present—namely, our teachers, and those commonly present at our Services—with reverence. At the close of the Service I gave a short address, explaining the nature and institution of baptism, shewing it to be a sign, a seal, and a means of grace; and then addressing first those Christians present, next the two just baptized, and also the

inquirers, and those who harden their hearts against the truth. This admission of two, amidst this vast population, may appear a small matter in the eyes of many; but we know who has said that He does not despise *the day of small things*, and the little one may *become a thousand*, the Lord hastening it in His time.

We are not left without hope of some others soon joining the ranks of the Church militant. The Schoolmaster, Wang, seems to be in a very humble, nice frame of mind, and only wants courage to face his family, or rather—if he speaks the truth, it is more for them than of them that he is afraid—to trust them with the Lord, that He would protect them from that danger which he fears his own profession would bring upon them. The Teacher in the other School, whom we call Mr. Russell's Teacher, told him the other day that he had had serious thoughts of applying for baptism, for he had six months ago received it in his heart. He said he had delayed on account of the following difficulty in his family: His son is to be married soon, and he felt uncertain how far, as a Christian Father, he ought to interpose positive parental authority in forbidding any idolatrous ceremonies at the wedding. He therefore delayed another month, when this difficulty would be over. He gives us to understand that he *allows* none of the idolatry, and has spoken to his relatives upon the subject generally. Of course they are much opposed to him. The old man has certainly been more bold lately, and was exhorting Wang not to fear his family and friends. Then the one whom I deferred, as not having been tried long enough, and not having sufficient Christian Knowledge, seems very consistent in his walk, as he is regular in his attendance on the means of grace we supply him with. He is still looking for baptism, which I have promised him, if he remain consistent. A young man too, in business in the city, seems interested, and has been to us very regularly of late. Last—though I believe not least in the sight of God, who seeth not as man seeth—a very poor, illiterate, and dull man, a needle-maker by trade, whom we could not conscientiously baptize because he had not had strength of mind and faith to shut his shop on the Lord's Day. It was with great pleasure I learnt that this day he

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commenced the closing of his shop, to the amazement of his heathen neighbours, who said that the Romanists even did not go this length, for their converts keep open their shops. This, then, is not improbably the first instance, since Ningpo has been a city, that any one of its inhabitants has honoured the Lord's Sabbath by ceasing from his trade and closing his shop. He demands our most earnest prayers; and as every blessing is from the Lord, I do trust that his six days' work, hallowed by the rest of the Sabbath, shall be more fruitful than the seven unhallowed days' toil of his heathen neighbours; and, above all, that the blessing of the Lord that maketh rich, and has no sorrow added with it, the peace of a pardoned soul, the joy of a true hope, may be abundantly vouchsafed to him.

The Phonetic System.

In consequence of the difficulties connected with the acquisition of the Chinese written characters, not only by foreigners but by Natives, the Missionaries have become impressed with the necessity of introducing a new mode of orthography. They have been engaged, therefore, in writing down, in Roman Characters, the colloquial language of Ningpo. Mr. Cobbold says, in his letter of Dec. 31—

I am writing out a dictionary of Ningpo colloquial, arranged under the various sounds. This has been some time in operation, and is now a book of some substance. My plan of proceeding has been this. After having accurately distinguished between the various sounds, and written them out in order, I have made my teacher write each on a blank leaf, and then, at his leisure, write under that sound all the words and sentences he could think of. This he was continually doing for about six months, and on his leaving me he wrote all out fair into a blank book. My present teacher has also been some time at the same work, adding in some places and altering in others. This I am now writing out in Roman Letter for my own use. One advantage in this is, that I can write all the colloquial sounds pretty nearly as they are uttered, whereas writing with the character this is impossible. The meaning of each word or sentence I of course write by its side.

X

That this attempt is likely to be successful, and lead to important results, appears from the fact that the Chinese, who have been taught so to write by the Missionaries, are able to correspond with each other. An instance of this occurred on the occasion of Mr. Gough's temporary sojourn at Chusan for the re-establishment of his health after an attack of fever, which is related in the following extract from Mr. Cobbold's Journal—

May 29, 1851—This afternoon we had letters from Chusan: two written in the Roman Letter, in the Ningpo colloquial—one by Ling teh, the servant whom we baptized, and the other by one of Mr. Gough's boys. The latter was a capital specimen of a boy's letter: some words, as might be expected, were spelt wrong, as we consider it, which will be the case where we teach them to write exactly as they speak. Let a person who had never seen English written be told to write it exactly according to the sounds, and, "a man" he would probably write "ah man" or "eh man"—"The book," "Thih book," &c. All the letter was quite intelligible, giving an account of his studies, his walks, illness of one of the boys, &c., and was read off without any difficulty.

We subjoin an extract or two, of general interest, from Mr. Cobbold's Journals.

Observance of the Winter Solstice.

Dec. 22, 1850: Lord's Day—This being "Winter solstice," all the ancestral halls were opened, as every male in China, who bows the knee at the golden sayings of the ancient sages, is bound on this day to make his prostrations and present his offerings before the tablet of his deceased ancestors. I think there is little doubt but much of the simplicity of the ancient ritual on this subject is lost; and also that what at one time was a matter of much solemnity is now gone through as a bare form; and also—to judge by the performers of it in many instances—as a good joke. The offerings now consist, beside the food, of silver paper, and of paper garments, both the invention of a late age; and the ceremony is gone through more for the sake of following custom, and of joining the feast that follows, than from any reverential feeling. It is probably

the last of their religious observances that will vanish before the light of the Gospel of Christ. After questioning the boys on the Commandments, I had the gong struck for Service, but very few came, being probably all engaged in their ancestral rites.

The Ancestral Scroll.

May 24, 1851—At tea-time one of our Catechumens, now in our house as servant, brought a curious scroll, containing nine tablets to different members of his family. On the top of all was that of his great-grandfather, which was ornamented with a dragon, he having held some office under Government. Slightly below, on either side, were tablets to his two wives. Below, in a straight line, was the tablet of his grandfather, and slightly below this again, on either side, tablets to his two wives. That on the left hand was blank, no name after death having been chosen for her. There being no more room on the scroll in a direct line underneath, the tablets of the father and mother were still to the right and left of those to the grandfather's two wives, though somewhat lower down. That of the mother was a mere slip of paper pasted on with her name: this may probably be from the reduced circumstances of the family. To the extreme right was a tablet to an elder brother, who died early, thus making nine in all. This brother's wife's tablet was not there, and would not be, she having disgraced herself—so it is deemed here—by marrying again after her husband's death. Great reverence is paid to these scrolls. They are taken out, or literally "invited out" of their hiding-places, with great solemnity, on the first day of the year, and offerings are presented and prostrations made before them. We can but hope and pray that one who gave up a scroll so revered by all here, may have his heart thoroughly enlightened by the Spirit of God, and be brought to the confession of the truth and perseverance in it.

SHANGHAE.

The following extracts from a Letter of the Rev. T. McClatchie, dated Jan. 23, 1851, present a summary of his Missionary Work throughout the year.

Translational Labours.

I have during the past year printed the Gospels of St. Mark and St. John. May the Lord make them a blessing to

this people! May His Holy Spirit bring home the Word with power to their souls! I am now engaged in the laborious task of compiling a vocabulary of this dialect for the use of Missionaries. Such a work is very much required, and will, if carefully prepared, very much facilitate the future acquisition of the language. I intend to mark the tone of each character, and to give a short dissertation on the tones, which are, I am sorry to say, much neglected by foreigners.

Instruction of the Blind.

My class of blind afford me much comfort. I look to them with more hope than to any others. The first brought under instruction was poor Dhay, who died rather suddenly in April last. As far as man can judge, the Lord blessed the instruction he received to his soul, and he could rejoice in the forgiveness of his sins through his Saviour's atonement. Another, of whom I had much hope, also died suddenly shortly afterward. Although they did not live to become members of the Church militant, I humbly trust that they are now happy members of the Church triumphant. At present the class consists of twelve men and five women. Two of the women lead in their blind husbands, and one her son. A fourth is herself blind, and the fifth is an old infirm Romanist, to whom we gave rice during the famine, and who has been a pensioner ever since. I think that much good may be done amongst the blind—they seem more open to receive impressions of the Truth than others, their affliction renders them thoughtful, and their willingness to be taught is remarkable. I feel my heart peculiarly drawn out toward them. Three of my class have more than once expressed their desire to be baptized. A large number of these poor afflicted creatures could be brought under instruction. They constitute a numerous class in China, and are frequently left by their own countrymen to starve in the streets.

The poor creatures frequently ask me whether there are any blind people in heaven, and seem in some degree to judge of the happiness of heaven by the absence of this calamity. Would to God that I could see them judging of the happiness of that blessed abode by the total absence of sin which we shall there enjoy!

Services—Spirit of Inquiry.

The Sunday Congregations, which had

fallen off during the harvest-time, are steadily increasing. The neighbours, hitherto the worst attendants, promise now to be the best. There is a great deal of inquiry going on here at present in the neighbourhood of my Church. The resurrection of the dead seems to be the chief topic under discussion. Several persons, I understand, have called at the Church in order to inquire from the sexton whether I really mean to assert such an impossibility as that the dead bodies in the graves shall again live. They consider such a doctrine too ridiculous to be entertained for a moment. The emblem of the resurrection used by St. Paul in 1 Cor. xv. strikes them very much. The sowing of the grain of wheat, its corruption, and then its sending forth the tender blade, seems to convince some that a resurrection of the body is both possible and probable, at least.

We add one or two extracts from Mr. M'Clatchie's Journal, relating to

Religious Conversations.

Jan. 11, 1851—After Morning Service, a fine boy, aged thirteen, followed me into the vestry. Some time ago this lad came to Church, and shewed so much attention to what he heard, that I gave him a Prayer-book, and invited him to attend regularly. Since then he has done so, and takes part in the Service. He sits with my poor blind, and repeats along with them the General Confession, &c., after me with much seriousness and gravity. We conversed together for some time this morning. I asked him to read the Creed for me, which he did very fluently. I then asked him some questions, which he answered. I gave him a copy of St. Luke's Gospel, having first called his attention to chapter xviii. 15, and begged of him to remember his Creator in the days of his youth. Some of my blind came in after this lad had gone away, and we conversed together about the text I was going to preach upon at the Afternoon Service—St. John v. 28, 29. After having conversed about the resurrection for a short time, I remained silent, as I sometimes do, in order to let them express their own ideas freely to one another, and thus get at their minds as much as possible. "Now," began a talkative old man, to whom the rest—compelled doubt-

less by the overpowering shrillness of his voice when animated—listened attentively, “Now I think that we are all much better off than we used to be. Formerly we used to worship all the false gods of this place; but we did so in ignorance: we now, however, knock head to (*i.e.* worship) the true God and His only Son Jesus Christ. Jesus can save us out of our sins and misery: no one else can. The people of this place, as we formerly did, reverence heaven * and earth; but *there is no God in all this talk*. The heaven and the earth were made by Jehovah, and therefore we ought, with all our hearts, to worship Jehovah and Jesus.” “True, indeed,” answered a woman who sat near, “and there is another thing which seems strange to me. Some short time ago we all suffered from hunger during the famine. Now, what was the reason of this famine? My idea is, that God was angry because of all the burning of incense and knocking head before the idols in the temples, and therefore sent the famine to punish the people. It is exceedingly strange!” They continued their conversation, sometimes speaking to each other in a low confidential tone, but generally to the same purport, until it was time to go in to Service. The seed has been sown. It is evidently in the soil. May the Lord water it abundantly with the dew of His grace, and cause it to bring forth fruit to the glory of His holy name!

Feb. 2, 1851: Lord's Day—I had a constant succession of visitors to-day between the Services. A gentleman came, leading his little son, a fine boy about six years old, dressed in blue velvet. Having got through the ceremony of bowing and taking our seats, together with the usual polite questions—“What's your surname?” “How old are you,” &c.—we began to converse familiarly. My visitor was a very intelligent man, and shewed a desire to know something of the doctrines which I taught the people. I explained to him in few words the principal doctrines of Christianity, dwelling chiefly on the general resurrection, the judgment to come, and the only means of escape from punishment, namely, the forgiveness of sins through the atonement of our Lord Jesus Christ. He listened very attentively, and asked some questions, in order more clearly to understand what I had said to him. The

i.e. Shang-te.

doctrine of the resurrection astonished him very much: he asked me if I did not mean the metempsychosis; and on my explaining at length what was meant by the resurrection of the body, he stared at me with an expression which plainly said, “I don't believe you: I am sure you must be jesting with me.” He was too polite, however, to express with his lips the thoughts which his countenance betrayed as passing through his mind.

West Indies.

CHURCH MISSIONARY SOCIETY.

BARTICA GROVE.

Disadvantages of the present Station.
OUR Missionaries, the Rev. J. H. Bernau and the Rev. J. J. Lohrer, have pursued their labours not without encouragement, and yet amidst many trials. It is evident that no extended influence over the native tribes can be exercised from Bartica Grove, and that a small remnant only of Indians will be found to settle there. The land in the immediate vicinity is exhausted: the Christian Indians are obliged, in consequence, to wander in search of subsistence, and while absent are often robbed of the little they have by stragglers who are prowling about day and night. Thus the Indians are indisposed to settle, and any large accession of numbers is precluded. Mr. Bernau, in a Letter dated Oct. 22, 1850, says—

Observation and experience, during a course of some years, combine to prove that, if the Indians shall be benefited at all by keeping up a Mission among them, it must be far away from the vices and contamination of other people not of their blood. Whether the upper Essequibo will afford scope for branching out, is a doubtful question, seeing most of the Indians live within or very near the Brazilian boundary.

General View of the Work—Encouragements.

In the same letter Mr. Bernau states the number of Indians under instruction.

The Services of the Lord's Day are, on the whole, well attended, and would be more so but for the reason above adduced. During the dry season the Indians resort to the Falls for the purpose of fishing; and it is this circumstance which causes them to be absent often for months together. There are at present in communion with the Church 78. In the Boys' School there are 42; in the Girls' School 25. Some have been dismissed, having completed their time, and eight have been removed by their parents of the Carabeese Tribe. This latter circumstance occasions us much grief and sorrow of heart; but we have no other hold on them but that of treating them kindly. May it please the Lord to influence the hearts of the parents and children alike! For this time we hope and pray.

As to number, we are a small remnant indeed: but yet among them are found comparatively many who love the Lord Jesus Christ, and have obtained grace to prove it by their steadfast and consistent behaviour. This is a matter of thankfulness, and ought to teach us not to despise *the day of small things*. But my heart longs for an increase, and for the Holy Spirit's manifestation among the young who have had the advantage of education. My prayer to God is, that I may in no wise hinder His work, and not make haste in wishing to prevent His providence, but to follow it, diligently sowing the seed.

Some of the young people who have been educated in the Mission, and have now finished their apprenticeship, have returned from George Town, and are settling down. They give us much joy by their improved behaviour and diligence: they are attending the Means of Grace; and who can tell what the Lord may yet do with them? One of their number, Jacob Simmon, is materially assisting me in the Arrawak Language; and, if the Lord should touch his heart, may hereafter become very useful and blessed among his tribe.

But were there not ten cleansed? but where are the nine? Among the many that have passed through the School, many, very many, have turned aside, and it is but seldom that I see them. Still my trust is in God; and the little they have learned will not allow them to feel happy. One girl, who some time ago left School, and whom I refused baptism, because I was in doubt of her, came the other day and told me how miserable and

unhappy she felt in her present state. I told her to come to Jesus, and to give up her sinful life: but she dreaded cutting off the right arm. She went away weeping, and greatly distressed. Painful as it is to witness such struggles, yet do they afford proof that His Word is working in them: and why should we not be allowed the hope that, after having run their sinful round, they may yet be brought into the fold of the Good Shepherd?

The following extracts from Mrs. Bernau's Letters enter into the details of the Mission.

Arrival of a Macusie Family.

We have been interested lately in the arrival of a family of the Macusie Tribe, who have come from the interior, apparently with a desire to hear the Truth. They were formerly under Mr. Youd's instruction; and it would seem that some seed then sown remained in the heart of one of the men, who looks very thoughtful. They have lately been with the impostor who has been the means of drawing away so many of the poor Indians; but the head of the family was not satisfied with his teaching, neither could he approve of his mode of life, which is quite contrary to the precepts of the Gospel. He therefore made up his mind to come to the Grove, and has been here for six weeks, seeming very anxious to be taught. He placed two little boys in the School immediately after his arrival: one is an orphan, and very contented and happy; but his own child will not yield to his father's wishes, although he has strongly urged him, and even corrected him three times, which is much for an Indian Father to do. They are preparing a field in the neighbourhood of the Grove, and purpose to return with other relatives, who are, they say, willing to accompany them. The language is again a sore hinderance: we deeply feel for them when they come to our Evening Prayers in the School-house—looking so thoughtful, yet not able to understand a word. However, there is a Macusie in Mr. Lohrer's service, who was with Sir Robert Schomburgh in England; and they are able, through him, to receive instruction. They appear to be very attentive. When speaking to them of the fall of man, and the entrance of sin into the world, Mr. Bernau asked them if they had ever felt that their hearts were sinful. "Yes," said one, "that is the

reason we have come so far to hear you teach." And when he spoke of the Saviour, he said he felt this was what he wanted. So that we do hope he may prove the first-fruits from among this wandering tribe; although we cannot but hope with trembling, knowing how many disappointments we have already experienced in others who appeared equally promising.

Missionary Tour—Education.

The seasons during the last three years have been so very wet that travelling has been impracticable: but lately we have had a little comparatively dry weather, and Mr. Lohrer has gladly taken advantage of it to endeavour to stir up the Indians in the Turabeese. Upon the whole he was encouraged, and we were thankful to receive ten additional children in our Schools, who appear to be promising, and are very happy. The Schools at present seem to be working well: this, you may readily imagine, is a very important part of Missionary Labour among such a people as the Indians; as they not only receive constant instruction for the good of their souls, but also, by regular and proper discipline, have the opportunity of learning that which will civilize them, and raise them to a higher level in society. Their natural state, as you well know, is most degraded. My husband has not seen much fruit of his unwearied labours in this respect: but now is the time when he may reasonably expect it; and he is not without encouragement.

North-West America.

CHURCH MISSIONARY SOCIETY.

Mr. Budd's first Sermons.

Dec. 25, 1850: Christmas-day—I had the honour of being permitted to read the Prayers at the Morning Service for the first time. I felt my utter unworthiness for such an honour, as well as my own insufficiency for the work before me. However, with full confidence in Divine Assistance, I commenced the Service in English: and I found the words of David true, that *the Lord is a present help in time of need*. Notice having been given that there would be a native sermon preached in the afternoon, this brought a large number of people together, Indians, Half-breeds, and even the Scotch, &c., to witness the preaching of the Gospel of Christ for the first time in that Church in

a native language. Although this is not my first attempt to preach here, I found myself as a babe, only learning to utter my mother tongue. The solemn work in which I was engaged, and preaching for the first time from the pulpit, was so new to me, that at first I thought I could not utter a single syllable; but the Lord supported me, and enabled me to speak a word in His name. I had chosen my text from the words of Zacharias, in Luke i. 78, 79. On coming out of the Church, I saw one of the Christian Indians standing at the churchyard gates, who told me he had come from the neighbourhood of the Rapids, hearing that there was to be a sermon preached here this afternoon in a language that he could understand; and that he felt thankful he came, because he felt that he had not come here in vain. When he took his leave, to go back again, he said, "I will come here to hear you every Sunday Afternoon, so long as you are here." But when I told him that I had scarcely a fortnight more to stop, he seemed to be very sorry.

Dec. 27—The Right Reverend Bishop held his Visitation this day, at which all the Clergy in Rupert's Land were present, except two. A very large Congregation had assembled to witness the very solemn occasion, at St. Andrew's. The Rev. R. James preached a very affecting sermon for the occasion, from the words of the Apostle St. Paul, *The love of Christ constraineth us*. May the Lord, in love and mercy, give me grace, which alone can enable me ever to feel the weight and the responsibility of the charge!

Dec. 29: Lord's Day—This afternoon, having read Prayers in English, I preached in the Cree Language to a very good Congregation. I observed some heathen Indians in the Church, and I took the liberty of addressing myself to them in my own poor way. On coming out of Church, I saw them and asked them if they understood what I said in Church—for they were Saulteaux Indians. They said that they understood some parts of what I said. I told them, if they knew more of religion they would understand more: they promised to come again next Sunday. His lordship was pleased to inform me this evening, that he had received a note this day from the Rev. R. James, requesting that his lordship would be pleased to grant me permission to go down and preach to his people

in the native tongue, which his lordship very kindly granted.

Dec. 30, 1850—I started this morning for St. Andrew's, and was there in time for the Evening Service: most of the people had already assembled. After taking refreshment at Mr. James's, we walked over to the Church, which was pretty nearly full. When the prayers were over, I made but a feeble attempt to preach from those words of the Apostle, 1 Peter iv. 7, *The end of all things is at hand: be ye therefore sober, and watch unto prayer.* I observed there were some Indians in the Church who were still heathen, and some of whom were never in a Church before. After the Service was over, I went in to see a friend; but I had not been in many minutes before two Indians, who were brothers, came to the door, and when they saw me, they came in and sat down close by me. The elder brother began, saying, "Neeche,"—meaning "brother" in the Saukteaux Language—"I think I know your face: I remember seeing you before. What! is it you that were at the Church, on the nest"—meaning the pulpit—"speaking to the people?" I said, "It was." Then I asked if he was at Church. He said he was. I asked him if he understood anything that was said. He said, "Yes: if I could always understand as well as I understood you at the Church this afternoon, I should have been a Christian long ago, and gone regularly to Church." "Well," I said, "it is not too late yet: if you go to Church always from this time you will get to understand at last." I asked him if he was ever in a Church before. He replied, "No." "And what brought you to Church this evening?" I asked. "I was told," he said, "that there was to be an Indian Sermon preached, and I thought that I would go and look on." "And how did you like it?" I said. He said he thought he would like it very well if I would always preach in the Cree Language. I began by talking over to them some of the things which I had mentioned in Church, and explained to them those passages which I thought they did not understand. I learnt from these two that there had been others of their party at Church, who came there out of curiosity. It is a very great pity that we are not able to continue the Indian Preaching to them, when they are so willing to listen.

Dec. 31—I went down to the Indian

Settlement, and passed the night with the Rev. J. Smithurst, in his very hospitable residence, to be ready to preach to-morrow morning, for the first time, in his church; when I hope to have the honour of addressing my countrymen and brethren in the flesh.

Jan. 1, 1851—I desire to cherish in my mind the thought which rushed in my heart, when I first awoke this morning, considering that I was spared to see the light of another day, and behold the rays of the rising sun through the window, at the opening of the first day of the new year. My heart was ready to cry out, with David, *Bless the Lord, O my soul: and all that is within me, bless His holy name!* Having asked forgiveness at the hand of God for the sins of the past year, and implored His grace and assistance for the present year, upon which I have now entered, I applied myself to the study of my sermon until breakfast. I preached from Ps. xc. 12, after Mr. Smithurst had read the Prayers. I was surprised to see such a large Congregation attend on such a day, because this day is generally spent in visiting and feasting among the settlers: but these people are so hungering and thirsting after righteousness, that I believe they would be willing to sacrifice the bread that perisheth for that bread which endureth unto life eternal.

Jan. 5: *Lord's Day*—This afternoon I preached my farewell sermon at the Upper Church, from 2 Thess. iii. 1, 2, intending to start from hence on the following morning for the Cumberland Station. Immediately after the Service was over, I had the honour of having presented to me, quite unexpectedly, by Mr. Peter Garrioch, a schoolmaster at the Middle Church, a list of names purely half-breed, belonging to the Middle-Church District only, who had very liberally subscribed not less than sixty bushels of wheat, fourteen bushels of barley, seventy yards of prints and cottons, and upwards of 3*l.* 10*s.*, for the more immediate use of Moose-Lake Station, to which Station I am more especially appointed. I need not mention that I received the paper, and read over the names, quite overcome with joy at the thought that God should have put it into their hearts to feel a sympathy for the poor heathen, and to do something toward the ameliorating the present wretched condition of their countrymen. I pray that

He who did not overlook the widow's *two mites* may abundantly reward them for their liberality: and I desire ever to cherish in my bosom a lively gratitude for their charity to the heathen, as well as for their unmerited kindness and attention to me, a poor stranger.

His departure for his Station.

Jan. 6, 1851—I left this morning the very hospitable residence of his lordship, in company with the Rev. A. Cowley, whom I had the pleasure, as well as privilege, of accompanying all the way to the Partridge-Crop Station. I could not help being sorry to leave the good and profitable company of his lordship; and I shall not easily forget, but shall remember with gratitude, his kindness and condescension. And oh, that I could shew the sincerity and liveliness of my gratitude, in endeavouring always to give satisfaction in my present calling! I can truly say that my visit to the Red River has not been a lost one; that my own mind has been much enlightened; that my zeal for the salvation of my poor countrymen has been animated; and I now go forth in the name of God, relying on His grace, desiring to know nothing among men save Jesus Christ and Him crucified; and to

beseech my fellow-sinners in Christ's stead to be reconciled to God.

GRAND RAPIDS AND MIDDLE-CHURCH DISTRICTS.

The following is from Mr. James's Journal.

Missionary Sermons.

Feb. 9: *Lord's-day*—I preached a sermon at the Upper Church for the Church Missionary Society, after which a collection was made, amounting to about 22l. In the afternoon I rode down to the Middle Church, and read prayers for Mr. Chapman, who preached a sermon in behalf of the Society from Psalm cx. 3: about 18l. was collected in money and farm produce. Mr. Cockran took my duties at the Rapids. After the morning sermon a collection was made for the Society, but owing to the poverty of the people, who have subscribed largely on other occasions, it amounted only to about 2l. 15s., but, with the wheat and flour contributed this year, to 26l. I hope these Missionary Services have stirred us all up to desire more ardently the salvation of the heathen, and the triumph of the Gospel.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Wesleyan Miss. Soc.—The Rev. Henry Hurd, for St. Vincent's, and the Rev. John E. S. Williams, Missionary to the Hindoo Coolies in Demerara, sailed on the 17th of January, with their families. We would gratefully record the mercy of Divine Providence which prevented Mr. Hurd from embarking on board the "Amazon," in which vessel he was very desirous of sailing.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. S. Crowther and family, and the Rev. E. Dicker and Mrs. Dicker, safely arrived at Sierra Leone on the 5th of January.

Wesleyan Miss. Soc.—We deeply regret to announce the death of the wife of the Rev. Henry Badger, which occurred at St. Mary's, Gambia, on the 13th of November 1851. Mrs. Badger had for many years devotedly laboured in the Schools of the Society, first in the West Indies and afterward in Western Africa.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—On Sunday the 21st of December, at St. George's Cathedral, Madras,

Mr. Thomas Young Darling, one of the Society's Catechists at Masulipatam, was admitted to Deacons' Orders by the Bishop of Madras — Miss Giberne, who left England in November last, on her return to India to resume her labours in native-female education, arrived at Madras on the 29th of December—It has pleased God to remove by death Mrs. Chapman, wife of the Rev. J. Chapman. She died at Madras of cholera on the 16th of December her end was peace.

CEYLON.

Church Miss. Soc.—The Rev. C. C. Fenn and the Rev. E. T. Higgins safely arrived at Colombo on the 10th of December.

Wesleyan Miss. Soc.—On the 10th of December, Mrs. Kessen and her three children safely arrived at Colombo, Ceylon, to join Dr. Kessen.

CHINA.

Wesleyan Miss. Soc.—Mr. George Piercy, a local preacher, at his own expense made himself, in a measure, acquainted with the Chinese Language, and in the autumn of 1850 went out to Hong Kong, where he has now a little chapel which will accommodate sixty persons, and has twenty members.

Missionary Register.

APRIL, 1852.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 138 of the Number for March.)

India within the Ganges.

(Continued.)

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

THE Committee remark in their Report that three events have taken place of great importance in their bearing on the advancement of Christianity in India.

The first event is the passing of an Act (xxi. of 1850) for protecting liberty of conscience, by securing to those who change their religious profession all their previous rights of property. Of this Act one of our elder Missionaries thus writes—"If the 4th of December 1829 is memorable in the annals of British India, as being the day when the rite of Sati [the burning of widows] was abolished, the 10th of April 1850 is no less so, as being the day in which the British Government, as far as the law of the land is concerned, cut short the arm of persecution, and secured to the Native Christian those civil rights which will in future enable him to profess that faith which God has appointed for the regeneration of mankind, and to worship that God who alone is worthy to be praised, without fear of losing his all, and being reduced to beggary. The Native Christian has been raised to a level with his Hindoo and Mahomedan Neighbour, and has thus again been reinstated in his natural right to the soil of his forefathers, from which his Hindoo and Mahomedan Law had debarred him."

Another important measure on the part of the Indian Government is an Order in Council to promote Female Education throughout India.

A third event is the fact that the head

of the Sikh Tribes, the young ex-Rajah, Dhulip Singh, has expressed to the Governor-General his desire to become a Christian. Whatever may be the issue, the Committee regard an official report being made to the Court of Directors by the Governor-General relating to the baptism of a distinguished Native, as a most encouraging fact.

Such events as these indicate a coming crisis, and that the Lord is preparing the way for the entrance of His Word, and for the establishment of His Church, in the dark places of the earth.

Calcutta—1807, pecuniary aid rendered: 1816, Mission begun—George Goring Cuthbert, *Sec. of Corresponding Com.*; D. Phillips, *As. Sec.*—Timothy Sandys, James Long, Samuel Hasell: J. Dear-den, *As.*; 1 *East Indian* and 18 *Nat. As.*—*Agurparah*: Felix J. De Rozario; and 13 other *Country-born* and *Nat. As.*—*Thakurpooker*: 3 *Nat. As.* The Rev. T. H. Fitzpatrick and Mrs. Fitzpatrick, and the Rev. H. Stern, sailed for Calcutta on the 1st of July. The Rev. R. Clark sailed for Calcutta on the 29th of August. The Rev. T. V. French and Rev. E. Stuart arrived at Calcutta on the 3d of January. Communicants, 86—Baptized during the year: Adults 23, Children 18—Schools, 10: Boys 1019, Girls 67, Youths and Adults, 33—Pp. 161, 208,

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368, 447; see, at p. 437, a Notice of the Progress of the Gospel in India; and, at p. 112, a Notice of the Admittance at St. Paul's Cathedral, Calcutta, by the Bishop, of the Rev. C. Reuther, and the Rev. E. Dröse, to Priests' Orders, and the Rev. J. N. Merk, S. Bost, and J. J. Mayer, Lutheran Clergymen, to Deacons' Orders, on the 18th of October.

It is proper to notice in this place the active commencement of a Mission in connection with St. Paul's Cathedral, Calcutta, and under the direction of the Bishop. Desirous of meeting, in the most cordial spirit, this new Missionary Effort of the Church in India, the Church Missionary Society's Corresponding Committee readily consented to transfer to the infant Mission their promising English School at Alipur, in the neighbourhood of the Cathedral, together with its useful Teacher, Reuben Kalachand.

[Calcutta Cor. Com. Report.

Six Scripture Readers are employed to visit weekly the houses of the Europeans who subscribe for the purpose, to read the Holy Scriptures to their native servants and others. The number of subscribers' houses is nearly 70, and the average number of persons who weekly hear the Scriptures read by the Readers is 750. One is a converted Chinese, who visits the Chinese Quarter of the city. Two have been brought to Christian Baptism through his labours in the course of the year. [Report.

Burdwan: 50 miles NNW of Calcutta: 1817—*Bancoorah*, westward of Burdwan: 1825—John James Weitbrecht, Bernard Geidt: 1 *East Indian*, and 23 *Nat. As.* Mrs. Weitbrecht sailed for Calcutta, on her return to this Station, on the 3d of November. Communicants, 55—Baptized in the year: Adults 2, Children, 13—Schools, 9: Boys, 580; Girls, 39; Sexes not mentioned, 56; Youths and Adults, 29—Pp. 161, 162.

The native gentlemen in many places treated me, while on a tour, with most generous hospitality, supplying the Catechists and servants with food; and in several instances the youths were so

eager for Tracts and Gospels, that they readily paid for them. [Mr. Weitbrecht.

The impression produced on the mind of this experienced Missionary was, that the day is rapidly approaching when that dark land shall hear the gracious call, *Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.* [Report.

Krishnaghur: eastward of Burdwan—Samuel Bost, J. J. Mayer—*Chupra*: Henry Christian L. Krückeberg: 1 *Europ. Fem. Teacher*—*Bhollohpore*: John Gottlieb Lincké—*Solo*: Christian Bomwetsch, G. F. H. Ansorgé—*Rottenpore*: Christian Wm. Lipp—*Joginda*: Paul Ansorgé, *As.*—*Kabastanga*: Fred. Schurr: these Labourers are assisted by 1 *East Indian* and 102 *Nat. As.* The Rev. J. Innes and Mrs. Innes have been compelled, by their state of health, to visit England: they left Calcutta on the 28th of February, and arrived at Gravesend on the 8th of July. Communicants, 430—Baptized in the year: Adults 27; Children 188—Schools and Seminaries, 39: Boys, 1234; Girls, 261; Youths and Adults, 22—Pp. 162, 163, 368.

During the last year, in the month of April, H. Woodrow, Esq., Fellow of Caius College, Cambridge, Principal of La Martiniere College, Calcutta, visited this Mission, and stated that he had inspected the School of Mr. Innes, and was much pleased with the management of it; that at Rottenpore he had witnessed the laborious and interesting work carried on by Mr. Lipp with 1200 converts; that a most cheering work was going on at Solo, under the energetic and zealous conduct of the Rev. C. Bomwetsch, a Training School for Teachers and Catechists being established there for these districts. In the Christian Boys' School, in the Sudder Station, to which Mr. Woodrow refers, a measure has been introduced to which the Committee attach much interest, namely, industrial training. [Report.

The general plan in the Industrial Training is, of giving four hours to study and four hours to trades, beside preparation for lessons out of School-hours; with the

exception of the youngest boys, who cannot join in trades, and some of the elder, who are entered in the English School, and are, it is hoped, under training to be School Teachers. The trades pursued are cotton-making, tailoring, and weaving. The latter has received the most attention during the last year. The experiment of introducing industrial employment has been quite successful. [Missionaries.]

Bhagulpore: 1850: E. Dræse: —Scholars: Girls, 18—P. 163.

The Rev. E. Dræse arrived there in March 1850, and entered at once on Missionary Work, having previously acquired a good knowledge of Hindoostanee while in connection with the Berlin Missionary Society. Of course the work must be in an imperfect state in so new a Station, where a Missionary never laboured before, except for a short period, terminated by the death of the labourer, the Rev. T. Christian, of the Propagation Society, in 1828. What had to be done twenty or thirty years ago in other Stations has now to be commenced here. Absurd prejudices and fears are to be met. [Report.]

Benares — 1817 — Wm. Smith, Charles Benj. Leupolt, Michael Joseph Wilkinson, John Fuchs, C. Reuther: Alex. Acheson, John Mackay, J. Woods, *As.*; D. P. Broadway, *East Indian*, 1 other, and 30 *Nat. As.* Communicants, 74—Baptized in the year: Adults, 3; Children, 21—Schools, 4: Boys, 439; Girls, 17—Pp. 163, 164.

The Rev. W. French, and the Rev. W. Stuart, on their way to Agra, spent a few days at Benares, and examined the head boys in Jay Narain's College "not in any previously prepared books, but taking a larger range," and reported that they had acquitted themselves well. They add—"The College is certainly in a most interesting state at present, and any well-educated man would find at once his every talent most fully called into exercise. There is nothing which has struck us so much in India as the importance of Benares for a central College."

Mr. Smith writes—"Things were never so promising before in our Mission as they are at present. Glory, glory be to God! I am ready sometimes to weep tears of

joy." Yet Mr. Smith is not the less sensible of the difficulties with which he has to contend. [Report.]

Jaunpore: Julius Paheman Cæsar, *Schoolmaster*; 1 *Country-born*, 22 *Nat. As.* Communicants, 25—Baptized in the year: Adults, 2; Children, 10—Schools, 4: Boys, 371; Girls, 4; Youths and Adults, 7—P. 164.

There is a small native flock, consisting of about twenty individuals, to whom Mr. Cæsar reads the Church Services when Mr. Leupolt is not present. The Church is being repaired and much improved by the residents, at their own expense. They express an earnest desire to have a Missionary settled among them. Two adult converts and two children have been added to the flock. [Report.]

Chunar: a few miles from Benares—1814—7 *Nat. As.* Mr. Hechler's health has made a visit to Europe necessary: he left Calcutta on the 18th of January, and arrived in London on the 14th of May. Communicants, 46—Schools, 6: Boys, 336—Pp. 164, 288.

There is a considerable and very respectable Congregation, above 100 in number, of Natives and East-Indians, whose language is the Hindoostanee: but they belong to the army, and are properly objects of the care of the East-India Company's Clergy, and not of those of a Missionary Society. Their attention to the means of grace, their devotional and consistent habits, and their liberality in relieving the distressed, and helping forward the Lord's work according to their means, are calculated to be most encouraging to a Minister. We trust a Chaplain, competent by knowledge of Hindoostanee to minister to the large Christian Flock at Chunar, will be sent thither. [Report.]

Gorruhpore: about 100 miles north of Benares: inhab. about 40,000—1824—John Philip Mengé: J. Greenfield, *Schoolmaster*: at the Farm, Charles Dass, *As.*; these Labourers are assisted by 1 *Nat. Cat.* and 10 *Nat. As.* Communicants, 57—

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Baptized in the year: Children, 11—Schools, 4: Boys, 220; Girls, 15; Youths and Adults, 5—P. 164.

The Christian Settlers now find the advantage of steady industry, and are growing independent and comfortable: their conduct, also, has been on the whole very satisfactory. The Church forms a lovely object at the head of the regularly-arranged little village, and is well attended by the people, both at the Lord's-Day and Week-day Services, which the Rev. J. P. Mengé regularly performs; and the attention of the people to the worship and Word of God is very pleasing to witness. [Local Report.

Meerut: Richard Martindell Lamb: 1 *East Indian*, 6 *Nat. As.*—Communicants, 43—Baptized in the year: Adults, 4; Children, 4—Schools, 3: Boys, 74; Girls, 14; Youths and Adults, 3—P. 164.

The Rev. R. M. Lamb has been encouraged in his labours at Meerut by four converts from heathenism during the year, and one from Popery. The Congregation attending the Hindoostanee Service in St. Paul's Chapel amounts to about 100. In January 1850 Mr. Lamb commenced a Christian Village, with a view to gather the native flock together in the neighbourhood of the Church and Pastor. It already numbers 16 houses. He has also been well received, and very much encouraged, on two or three excursions, in which he was accompanied by his Catechist and Moonshee, Paul, the first-fruit of his labour at Meerut, and now a very useful assistant, being well acquainted with the Hindoo Shasters. At Ghermuktezer Mela, in the midst of the once magnificent imperial city of Delhi, and in the villages on the road to Agra, the Gospel has been heard by crowds of attentive listeners.

Mr. Lamb has tried the experiment of forming Branch Missions in connection with Meerut, to be supported entirely by local funds. At Bareilly, local friends have taken the lead themselves, encouraged and countenanced by Mr. Lamb, and are forming a very hopeful little Christian Settlement, under the immediate charge of a Native Catechist sent by Mr. Lamb, who occasionally visits the Station. [Report.

Oh, what a harvest might be reaped had we but sufficient labourers! I am convinced

that we shall, before very long, see the Hindoo embrace Christianity, not here one and there one—we shall not have solitary instances—but hundreds will offer themselves for baptism at once. Caste, family connections, and want of employment, are the chief hindrances at present. [Mr. Lamb.

Agra: inhab. 100,000; Charles Theoph. Hœrnle—*Secundra:* Fred. Edward Schneider, Fred. Aug. Kreiss, Thomas Valpy French, Edward Stuart: 1 *East Indian*, 27 *Nat. As.* Mr. and Mrs. Pfander, of Agra, on account of ill health, left Calcutta on the 16th of February, and arrived in London on the 6th of June. The Rev. C. T. Hœrnle and Mrs. Hœrnle left Calcutta for Agra on the 3d of April—Communicants, 252—Baptized in the year: Adults, 1: Children, 46—Schools, 10: Boys, 371; Girls, 13—Pp. 164, 248, 327.

If you ask, What is the fruit of all this labour? I can only answer, It is an humbling fact, that very few conversions can be pointed to. Why is this? No doubt many reasons might be given from the character and institutions of the people. Yet it is an humbling fact, both to us and to the Societies, and to every friend of Missions. Assuredly we should humble ourselves before God; the whole Church has to bear her part in the blame. If there ensue a greater spirit of earnest humble prayer, of self-devotion to God and His work, of a holy life, the blessing will not be withheld.

On the other hand, the preaching of the Word has not been without its important effect. A gradual change has been visible in the native mind. One of my Catechists has often remarked this to me, calling to mind the days of his first conversion, when there used to be bitter and clamorous opposition; whereas now we are quietly and attentively listened to. Many of the Hindoos confess that God alone should be worshipped, and not idols, and that Christianity is the right way, and will prevail. This has often encouraged me. Only a few months ago one of the Catechists, when preaching in the bazaar, was interrupted by a man declaring aloud that all he had said of one God and Christ was true—that Christ must reign. The crowd got exasperated with him, and were about to beat

him, but during the uproar he disappeared. The work and labour is not in vain; but we have to carry it on with more correctness, greater devotion, more prayerfulness, more simplicity, and a deeper sense of our own weakness and God's almighty power.

[Mr. Pfander.

HIMALAYA MISSION.

Kotghur: on what was the extreme northern frontier of the British Territory—1844—J.N. Merk: 7 *Nat. As.* The Rev. Johannes Dettloff Prochnow left Calcutta on the 29th of March, and arrived in London on the 18th of August—Communicants, 4 — Schools, 4: Boys, 47; Girls, 13—Pp.164, 165; and see, at p. 108, Baptism of two Girls—Pp. 164, 165, 408.

The Rev. J. D. Prochnow has laboured as a solitary Missionary at this Station for the last three or four years. He was assisted at the commencement of the Station in 1844 by Mr. Rudolph, and subsequently by the late Rev. M. Wilkinson. Mr. Prochnow has now himself been compelled to retire from his work in consequence of an affection of the eye-sight, threatening blindness if prompt measures be not adopted for his restoration.

The paucity of Missionary Labourers not only prevents the Committee from entering upon many new and inviting fields of labour, but hinders and often nullifies the success which has been actually obtained. In the case of Mr. Prochnow, as there was no second Missionary upon the spot, nor any one acquainted with the language, the Committee had no other means of supplying his absence than by sending to Kotghur, from Calcutta, the Rev. J. N. Merk, who is unacquainted with the language, and can only retain, as it were, possession of the ground till he has acquired the facility of communicating with the Natives.

[Report.

The Punjab—The Society has determined to commence a Mission in the Punjab, and has for that purpose sent two Clergymen—the Rev. T. H. Fitzpatrick and the Rev. Robert Clark.

The Committee have met with much encouragement in the prospect of this new Mission. The zeal of the military officers stationed in that country has collected the large sum of 10,000 rupees for the Punjab

Mission as a thank-offering to God; and the Committee have lately had the satisfaction of receiving a promise from an unknown friend in India of 10,000 rupees upon the arrival in India of two Missionaries for the Punjab. The promise of this munificent gift has been conveyed to the Committee by an American Presbyterian Missionary, himself labouring in the Punjab. With Christian candour and cordiality he invites the Church of England to take its part with his own Society in a second subjugation of that province, by *the sword of the Spirit*. The first Station will probably be at Umritsir. The circumstances of that city, and indeed of the whole province, seem to be peculiarly favourable to Missionary Operations. The Hon. East-India Company has authorized an annual grant of 5000 rupees for the endowment of a College at Umritsir. The people are anxious for education: their own Vernacular Schools in the Lahore Division amount to 1384, where 11,500 boys are instructed in Arabic, Persian, Sanskrit, Hindoo, &c.; and it is stated that in the city they have 15 Female Schools, where Mussulmans are taught by Mussulmans, and that from the Korân.

[Report.

Summary of the North-India Mission.

(As given in the Report for the Fifty-second Year.)

Stations, 21—Europeans: Missionaries, 34, of whom 2 were at home at the time of making up the Report; 5 are Lutherans; Lay Assistants, 8 Male, 1 Female—Natives and Eurasians, 255 Male and 24 Female Teachers—Attendants at Public Worship, 3530—Communicants, 1072—Seminaries and Schools, 93: Scholars; Boys, 4691; Girls, 443; sex not mentioned, 56; Youths and Adults, 99: Total, 5289.

WESTERN-INDIA MISSION.

Bombay—1819—George Candy, *Sec. of Corresp. Com.*, Charles W. Isenberg—In the *Money School*: Thomas Jerrom, *Superint.* Edward Rogers: Michael Sargon; Miss White, *Country-born Schoolmistress*. The Rev. W. S. Price was admitted to Priests' Orders, and Dajee Pandarang and James Bunter to Deacons' Orders by the Bishop of Madras at Bombay on the 24th

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of November. Communicants, 15—Baptized in the year: Adults, 3; Children, 1—Schools, 18: Boys, 961; Girls, 209—P. 165; and see, at pp. 350, 351, Notice of Population of Bombay, Missionary Force, Ordinations, Native Congregation, Money School, Native Schools.

The first natives who have been introduced into the ministry in Bombay are Daji Pandarang, and James Bunter—the former, a man of high caste; the latter, of lower grade, but respectable. They have both been under a course of secular and religious instruction for a considerable period, and have borne excellent characters for their diligence, good conduct, and attainments. Their examination was continued for four or five hours daily, during the three days previous to their Ordination. Their answers were very accurate, but not so full as I could have wished. In their *vinci voce* examination they exceeded my expectations, as to their knowledge of the Greek Text, and in their general replies to the questions proposed. Mr. Robertson has given me a most satisfactory account of their attainments in the Marathi Tongue; and my domestic Chaplain, Mr. Rowlandson, as to the result of the general examination. There was but one feeling of grateful joy among the Lord's People in Bombay on their reception, and may God grant that prayer may be heard on their behalf!

[*Sp. of Madras.*]

The Money School, now in conjoint charge of the Rev. T. Jerrom and the Rev. W. S. Price, though still labouring under the great disadvantages of inconvenient accommodation, is gradually maturing toward a state of efficiency as an educational establishment on Christian Principles. The importance of the Institution, not merely as a School in which religious and secular knowledge is imparted to large numbers of native youth, but also as a Seminary for training Native Teachers and Assistants in the evangelization of Western India, is too much overlooked, we fear, even by our Missionary Friends.

[*Local Report.*]

Nassuck, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhabitants, 30,000—1832—John Stuart S. Robertson: Daji Pandarang,

James Bunter, *Nat. Miss.*; 1 *Country-born* and 9 *Nat. As.*—*Joonceer*, half-way between Nassuck and Ahmednugger: Charles Cæsar Mengé: 3 *Nat. As.*—*Astagaum* and *Mulligaum*: W. Salter Price: 3 *Nat. As.*—Communicants, 36—Baptized in the year: Adults, 17; Children, 11—Schools, 9: Boys, 498; Girls, 21; Youths and Adults, 26—Pp. 165, 166; and see, at pp. 352—354, Native Congregation, Divinity Students, Schools for Orphans, Christians and Heathens, and Liturgical Translations; at p. 354, Report for 1850 of Joonceer; and at p. 355, Outline of the past year's History.

Eight adults have been baptized during the last year. The number at present is 571, who are nearly all supported, in one way or another, by the Mission. It is hoped soon to establish a Christian Village, in which the converts may support themselves by agriculture. At present the Missionary cannot speak in high terms of the attainments or religious progress of the converts generally. "Yet several give us much encouragement."

Astagaum has been the scene of much trial to the Society. The Committee were obliged to dissolve their connection with the Catechist through whose instrumentality Christian Instruction had been first brought into the village, and who laboured gratuitously on his own account for several years.

[*Report.*]

I cannot find it in my heart to recommend giving up the Station. When speaking of this, one of the Readers said to me, "Surely it would not be right to relinquish the Mission at Astagaum. It has been so manifestly a plantation of the Lord Himself in the midst of a wilderness." I was much struck with this remark. [*Rev. G. Condy.*]

The newly-ordained Native Minister, the Rev. James Bunter, will probably reside among them, with the view of trying how far the heathen may be willing to listen to the Gospel.

[*Report.*]

Scinde — Kurrachee: 1850: Charles Christian Schreiber. Mr. and Mrs. Schreiber arrived at Bombay on the 25th of October, and were to leave for this Station

on the 27th of November. Mrs. Schrieber died on the 11th of March, of fever—Pp. 112, 248.

Soon after Sir Charles Napier had achieved the conquest of that remarkable country, "A Voice from Scinde," a small pamphlet published by a pious officer, called upon the British Government and people to extend the blessings of the Gospel to its benighted inhabitants. Several like-minded friends joined together in supporting the Missionary Cause. They contributed largely to the funds of the Bombay Auxiliary Church Missionary Society; and as early as 1845 a School for native children was established at Kurrachee, and conducted by a converted Brahmin of considerable talent and genuine piety, a native of Bengal: that School is now reported to be in a prosperous condition. Those pious friends, however, were not satisfied with a School. They again and again urged upon the Church Missionary Society the desirableness of sending out Missionaries to evangelize the country, offering to maintain one Missionary at their own expense: until the Society, strengthened and animated by the Jubilee Spirit, yielded to the prayers of their military friends, and set apart the Rev. C. C. Schrieber as the first Missionary. [Report.

Summary of the Western-India Mission.
(As given in the Report for the Fifty-second Year.)

Stations, 6—Missionaries: Europeans, 8; Natives, 2—European Catechist, 1—Eurasian and Native Teachers: Male, 1; Female, 1—Communicants, 51—Schools, 27: Boys, 1459; Girls, 230; Youths and Adults, 26: Total, 1715.

SOUTH-INDIA MISSION.

Cochin: on the Malabar Coast, 160 miles N W of Cape Comorin: inhab. about 20,000. The School at this place, formerly in connection with the Church Missionary Society and under the care of the late Rev. Samuel Ridsdale, is now wholly maintained by his family now residing in England, and their friends—P. 166.

Trichoor: about 50 miles N E of Cochin: inhab. 12,000—Henry

Harley, John George Bëntler. 1 *Nat. Cat.*; 15 *Nat. As.*—*Cottayam*: 30 miles S E of Cochin, and near the Syrian College—1817—Henry Baker, Edmund Johnson: Mrs. Johnson, Miss Hansford, *Normal Schoolmistresses*; 27 *Nat. As.*—*Pallam*: Henry Baker, jun.; 23 *Nat. As.*—*Mavelicare*: Joseph Peet; Jacob Chundy, *Nat. Miss.*; 14 *Nat. As.*—*Tiruwalla*: John Hawksworth: John Matthan, *Nat. Miss.*; 12 *Nat. As.*—*Allepie*: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—John Harding: 19 *Nat. As.* Communicants, 931—Baptized in the year: Adults, 101; Children, 265; Adults and Children, 5—Schools, 69: Boys, 1517; Girls, 397—Pp. 166, 167; see, at pp. 49—57, Proceedings at several Stations, and, at pp. 517—522, General View of the Travancore Mission, Reports of Schools, and Nature and Results of Missionary Work.

The Rev. Benjamin Bailey, after 33 years' labour in Travancore, has returned in ill-health to England. The Rev. J. Chapman has removed to Madras, circumstances having occurred among the students shortly before Mr. Chapman's removal, which induced the Committee to close the Cottayam College for a time.

At the close of the year the Bishop of Madras held a Confirmation Tour through the Stations of the Society in Cochin and Travancore. The Rev. T. G. Ragland met the Bishop at Cochin, and accompanied him in his tour. They first visited Trichoor, and from Trichoor the Bishop proceeded to Cottayam, which place he reached on the 23d. The Confirmation was held on Christmas Day. On the previous day all the Clergy of the district met the Bishop. Service was held in the Chapel of the College, at which the Bishop preached, and the Lord's Supper was administered, and afterwards a conference was held upon the state of the Mission. At Pallam a Confirmation was held on the day after Christmas Day, when 249 were confirmed. Confirmations were also held at Allepie, at Mavelicare, and at Tiruwalla, at which latter place the Confirmation was held in a Church made

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of mats; and "nowhere," writes Mr. Ragland, "did I perceive greater or as great signs of the confirmed being disposed to give their hearts to the Lord." The whole number confirmed was 903 Native Christians. The last Confirmation was held in the year 1843. The Bishop and Mr. Ragland visited the Out-Station of Mallipalli, and spent a night under the roof of the native minister, the Rev. G. Matthan. [Report.

TINNEVELLY—This Mission is divided into 11 Districts. *Palamcottah*: Thomas Foulkes, W. Clark, *Superint. of Seminary*: Paramanathan Simeon, Muttoswamy Devaprasathan, *Nat. Miss.* W. D. Baker, *As.*; George Hutton, *Country-born As. in Semin.*; Wm. Cruickshanks, W. G. Browne, *Country-born Masters of Nat. English School*; J. Bensley, *Printer and Agent*: M. J. Hobbs, Miss Newman, *Normal Schoolmistresses*; 5 *Nat. Cat.*, 46 *Nat. As.*—*Satanhoollam*: Stephen Hobbs: Matharenthiram Savariroyan, *Nat. Miss.* 5 *Nat. Cat.*, 31 *Nat. As.*—*Kadatchapooram*: John Devasagayam, *Nat. Miss.*; 5 *Nat. Cat.*; 19 *Nat. As.*—*Meignanapooram*: John Thomas, Seenivasagam Mathuranayagam, *Nat. Miss.* John Whitchurch, *Cat.*; 11 *Nat. Cat.*; 67 *Nat. As.*—*Suvisheshapooram*: Edward Sargent, *Acting Princ. of the Institution*, James Spratt, Jesudasen John, Abraham Samuel, *Nat. Miss.*; 16 *Nat. Cat.*; 29 *Nat. As.*—*Dohnavoor*: 6 *Nat. Cat.*; 33 *Nat. As.*—*Nulloor*: Paul Pacifique Schaffter; 2 *Nat. Cat.*; 26 *Nat. As.*—*Pavoor*: Septimus Hobbs: 3 *Nat. Cat.*; 22 *Nat. As.*—*Surrundei*: Theophilus George Bärenbruck: 9 *Nat. Cat.*, 26 *Nat. As.*—*Paneivadali*: 5 *Nat. Cat.*; 23 *Nat. As.*—*Panneivilei*: John Thomas Tucker: 10 *Nat. Cat.*; 50 *Nat. As.* The Rev. C. Rhenius and Mrs. Rhenius, on account of ill-health, left Madras on the 13th of March, and

reached England on the 21st of April. On the 9th of February the Bishop of Madras held an Ordination at Palamcottah, when the Rev. Messrs. T. Clark, and Jacob Chandy and Jesudasen John, Natives, Missionaries of the Society, were admitted to Priests' Orders, and Messrs. Seenivasagam Mathuranayagam, Paramanantham Simeon, Abraham Samuel, Mathurenthiram Savariroyan, and Muttoswamy Divaprasathum, Native Catechists of the Society, were admitted to Deacons' Orders. The Rev. C. J. Taylor died on the 5th of April at Salem, on his way to Bangalore. Communicants, 2743—Baptized in the year: Adults, 296; Children, 728—Schools, 257: Boys, 4698; Girls, 2064—Pp. 168, 248, 327; see, at pp. 384—399, Reports of the Stations; and, at pp. 439—441, Reports and Narratives of Pious Individuals.

The Bishop of Madras arrived in the district early in January 1851. Confirmations were held in each of the principal Stations, both of the Church Missionary Society and of the Society for the Propagation of the Gospel; the numbers being, at ten Stations of the former, 2563 Candidates, and at five of the latter 982 Candidates. The number of Natives confirmed in Travancore, Tinnevely, Tanjore, and Trichinopoly, was above 5500. [Report.

It is impossible to reflect on the fact of the admission of this large number of Native Christians to the full privileges of the Church without thankfulness to God—the preparatory instruction given to them—the affectionate appeals of their respective Ministers and Catechists—the earnest prayers offered up to God—and connect with all this their solemn pledge made before God and the Church to carry out their baptismal obligations, and the benediction of the Bishop, with his address to them, and the devout prayers of the large Congregation for them—without indulging the most reasonable hope and belief that an amount of good will result from it which is incalculable. I was especially struck with the readiness with which the Candidates replied to the

questions proposed to them during my address. [Bp. of Madras.

The Ordination of the five Catechists of the Society has a character peculiarly its own. Hitherto Native Teachers admitted to Holy Orders have been regarded as Assistant Missionaries to European Clergymen, and have occupied in a measure the position of an European Missionary. They have received an European Education, and have appeared before their countrymen as the agents of a Foreign Society. The Committee have long felt that another order of Native Ministers was required, namely, Native Pastors, who could follow the Missionary in his work, and receive the charge of a Native-Christian Congregation, and so leave the European Missionary at liberty to break up new ground. It was evident that the fitness of such Native Pastors would depend rather on their moral qualifications and scriptural knowledge than on an European or classical education, and that their sympathies and domestic habits should be rather native than European. With this view, a few of the Native Catechists in Tinnevely, of mature Christian Character, and for the most part married men, were brought together for a course of instruction, first under the Rev. G. Pettitt, and, at his departure, under the Rev. E. Sargent. The education was wholly conducted in the native language. The class thus brought together formed "the Institution." It still remained to be ascertained whether such a class might become suitable Candidates for Ordination. The subject was submitted to the Bishop of Madras, in England, as soon as he received his appointment; and the Committee found his Lordship ready to enter fully into their own views, and to confirm them by his long Missionary Experience in North India. [Report.

I cannot help expressing my fervent hope that the time is not far distant when a Native Ministry will be raised up to take the pastoral charge of the settled Congregations in the towns and villages. No permanent good can be looked for till this is effected. The duty of the foreign Missionary must continue to be that of an Evangelist to preach Christ to the Heathen. [Bp. of Madras.

The Ordination took place in Palamcottah Church on the 2d of February. A whole week had been devoted to the examination. It was a searching one; for it was felt by all parties that the Apostle's April, 1852.

injunction to *lay hands suddenly on no man* must have a special application in such a case. The examination was conducted in the Tamul Language, and the difficulty of it was much increased by the need of the double interpretation between the Candidates and the Bishop. [Report.

Of the satisfactory nature of the examination of those admitted I will only observe we are fully agreed. Of two of the Natives Mr. Caldwell observes—"They acquitted themselves in a manner which would do credit to European Candidates for the Ministry. Both of them seemed to speak and write with the heartiness and power of men who had experienced in themselves the truth of what they taught." I was satisfied with their attainments, their knowledge of the doctrines of Scripture, their sound and correct views of the Gospel, and their experimental knowledge of it in their own hearts. We all felt that so solemn an occasion demanded more than ordinary prayer to God. We had two Services in the course of the week. The prayers for Ember Week were used in all the Churches of the Presidency and the Mission Districts. Sermons were preached in English or Tamul. We had also a meeting for solemn and earnest prayer at the Mission Premises on the evening previous to the Ordination. The Service on the Sabbath Morning was attended by all the residents at the Station, almost all the Clergy in the district, and crowds of Natives; and I can bear delightful testimony to what was said by one of the Missionary Brethren—a more solemn and affecting Service he had never experienced. The grateful emotions and feelings which have been called forth in visiting your Missions have exceeded all that I had anticipated. It is the same work which the Thessalonian Church experienced when the Gospel came to them, *not in word only, but also in power, and in the Holy Ghost, and in much assurance*, and the effects are identically the same. [Bp. of Madras.

Our printing press is well employed in these days; and I suppose our Committee is already acquainted with the advantage of our present monthly publication, the "Friendly Instructor," and the quarterly publication, the "Friend of Children." These are no small treasure to our numerous readers. Even the boys who keep the sheep and work in the fields are found with our books in their hands.

[Mr. Devasagayam.

Church Missionary Society—

Madras—1815—Thomas Gajetan Ragland, *Sec. of Correspond. Com.*; John Fonceca, *As. Sec.*—John Chapman, John Bilderbeck, Devasagayam Gnanamuttoo, *Nat. Miss.*; John Benj. Rodgers, *Country-born Miss.*; Mrs. Winckler, *Superint. of Central School*; Miss Walton, Miss Hogg, *Country-born Teachers*; 2 *Nat. Cat.*; 16 *Nat. As.* The Rev. J. Thomas, and the Rev. J. G. Bëuttler, with their wives, and Mr. Whitechurch, arrived at Madras, on their way to their Stations, on the 3d of December—Communicants, 180—Baptized in the year: Children, 13—Schools, 9: Boys, 168; Girls, 215—Pp. 156, 169, 248; see, at pp. 144—148, Report and Proceedings of the Missionaries; and, at pp. 199—201, Conversations by the Way, Encouraging Facts, Confirmation of Natives, A Bitter Opponent, and Poor-Fund Anniversary.

There are two Schools for Females, comprising children of all denominations—Protestant, Roman Catholic, and Heathen. The whole number amounts to 195, an increase of 30 during the year. An annual public examination in the presence of a number of ladies and other friends took place in December. "The replies of the children were very satisfactory, evincing the pains which had been taken in instilling into their minds the truths of the Bible, and in imparting that knowledge which is calculated to emancipate them from the present degraded state of Indian Females." [Report.]

LONDON MISSIONARY SOCIETY.

Calcutta—1816—A. F. Lacroix, G. Mundy, J. Paterson, J. H. Parker, J. Mullens, W. H. Hill, E. Storrow, Thomas Boaz, D.D., *Minister of Union Chapel*: 4 *Nat. As.*; 4 *Schoolmasters*—Communicants, 160—Scholars in Bhowanipore Institution, 600; in 2 Branch Schools, 205; in 8 Vernacular Schools, 217; in the Native Girls' Boarding School, 32—Pp. 160—171.

TELOOGOO COUNTRY: Masulipatam—1841—Robert Turlington Noble, George English: John Edmund Sharkey, *Country-born Miss.*; T. K. Nicholson, *Cat.*; J. W. Taylor, James Coombes, T. Howley, *Nat. Schoolmasters*; 1 *Nat. Cat.*; 12 *Nat. As.*—Communicants, 23—Baptized in the year: Children, 2—Schools, 3: Boys, 99; Girls, 27—P. 169; and see, at pp. 355—363, Statistics of the Mission, Baptism of an Adult, The Pariahs and other Classes of the People.

In one of the villages a few miles off a native hawk was found selling Tracts which he had gathered in the town; a sufficient proof that, though some may despise them, a general desire for them exists. The visits of the Missionaries to the villages have been more encouraging than the work in the town. [Report.]

Summary of the South-India Mission.

(As given in the Report for the Fifty-second Year.)

Stations, 19—Clerical Secretary, 1—Missionaries: 23 European, of whom 1 is a Lutheran; 23 Eurasian or Country-born, and 11 Native—2 European Male and 5 Female Teachers—1 European Printer—6 Eurasian or Country-born Catechists and Male Teachers—2 Eurasian Female Teachers—506 Native Assistants; 85 Native Schoolmistresses—Communicants, 3877—Seminaries and Schools, 338: Scholars: Boys, 6482; Girls, 2703: Total, 9185.

Rammakal Choke and Gungres—Mr. Lacroix has been assisted by Mr. Hill, who has also taken the sole superintendence of the three Vernacular Schools. Mr. Paterson having returned from England in November last, under an engagement to edit vernacular works for the Religious-Tract Society, will remain in Calcutta until the completion of that engagement. He will be associated with Mr. Hill in the charge of these village Churches, which will enable Mr. Lacroix to direct his energies more entirely to the Heathen. The attendance of the Con-

verts on the Means of Grace, and their general conduct, have been satisfactory. At Gungree several heathens have relinquished caste. Seven adults have also been baptized.

Balia-Hati—The number of persons professing Christianity at this place is reduced to thirty adults, whom the Catechist, J. H. Kennedy, continues to superintend. He reports favourably of their attendance on the Means of Grace; but the general conduct of several still leaves much to desire. The Station was visited during the cold season by Messrs. Lacroix and Parker.

Preaching in Calcutta and its Vicinity—Messrs. Mundy, Lacroix, Parker, and Mullens have devoted no little time to this department, and it has been the means of widely disseminating the truths of the Gospel. A course of Lectures was recently delivered by Missionaries of various denominations to the educated native youth of Calcutta. These Lectures were numerously attended.

Itinerancies—In January Mr. Parker, accompanied by two Native Assistants, itinerated along the river Isamatti, as far as Mulpah, preaching at all the principal villages on the route. They visited and examined three English Schools, and several Bengalee ones, giving books as prizes to the most deserving pupils. By arranging their movements according to the markets, they everywhere obtained good congregations, and were much pleased by the attention manifested. More than 1000 Tracts, and nearly 700 portions of the Word of God, were given away. The Scriptures given away during this tour, and also a part of the expenses incurred, were granted by the Calcutta Bible Society.

In the same month of January Mr. Hill joined Mr. Lessel of Berhampore in a Missionary Tour through a part of the Zillah of Moorshedabad, and distributed about 1000 copies of portions of the Scriptures, which was also the grant of the Calcutta Bible Society.

Cooly Bazaar—In the course of the year a Christian Church has been formed at this Station. The attendance on Mr. Mundy's ministry, though fluctuating, has on the whole been very encouraging. The Sabbath School continues to prosper, and has considerably increased. A Bible Class has recently been connected with it.

Bhowanipore—The affairs of the Institution, with its affiliated Schools, since the

resignation of Dr. Buch in October last, have been under the joint superintendence of Messrs. Mullens, Storrow, and Parker. The progress of the first class has been exceedingly gratifying. The original design of the Institution, of giving to the young natives of Bengal an intellectual, moral, and religious education, has been kept steadily in view. The tutors continue to seek the highest good of their charge—their conversion to the faith of Christ; but while such fruit is still denied, they derive not a little encouragement from the attention, diligence, and good conduct of their scholars. Measures have at length been adopted for the erection of the contemplated new buildings. Plans and estimates have been sent in and accepted, and operations are just commenced.

Native-Christian Church—Divine Ordinances have, as in former years, been regularly administered, and from the appointed Means of Grace the blessing of the Spirit of God has not been withheld. The Congregation has much increased.

Native-Girls' Boarding School—There has been a manifest improvement in their knowledge of Scripture and general behaviour. Two of the elder girls have been married, and one has been admitted to Church-fellowship.

English Preaching—The Church assembling at Union Chapel has been in peace, and, through the Divine Blessing on Dr. Boaz's instructions, not a few tokens of prosperity have been vouchsafed to it. [Report.

Berhampore: 120 miles N of Calcutta and 5 from Moorsheadabad: population around, 20,000—1824—Thomas Lessel, James Bradbury—Schools, 3: Scholars: Boys, 85; Girls, 23, of whom 11 are Boarders—P. 171.

The Missionaries, accompanied by the Catechists, have continued to preach to the Natives of the Station and surrounding villages almost daily, and during the cold season they itinerated through a large portion of the district. Few outbursts of bitter hostility to the Gospel have happened. Many have been supplied with Scriptures, in part or in whole, and with other publications. Impediments to female education are found to be very numerous at this Station; but Mrs. Bradbury has at length succeeded in establish-

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ing a Girls' School. They are instructed, through the medium of the Bengalee Language, in reading, sewing, and knitting; and also in the Scriptures.

In the Dolta Bazaar Bengalee School the boys have been taught reading, writing, arithmetic, and the elements of Christianity, and have gradually improved. The Catechist stationed here has been diligently employed in preaching the Gospel to the inhabitants of the place and neighbouring villages. [Report.

Benares—1820—Wm. Buyers, J. A. Shurman: Mr. Brownlow, *English Teacher*—Communicants, 20—Scholars in the Free School, 200; in the 5 other Schools, 170 Boys and 33 Girls—P. 171.

The Native Church is the glory of a Christian Mission. All our labours are performed with a view to their increase and prosperity. For it chiefly we translate the Scriptures and write books. We preach the Gospel to the Heathen, and teach it in our Schools, in the hope that some may be brought into the fold of Christ. [Missionaries.

In the city Divine Service has been conducted on the Sabbath by Mr. Buyers, the Congregation consisting of the teachers and scholars of the Schools, and occasional hearers from among the Heathen. At other two Chapels in this city Services are conducted on two evenings in the week by Mr. Buyers, assisted by the Catechists. The Congregations consist entirely of Hindoos and Mahomedans, and are fluctuating.

Of the ten orphan and Christian Boys five have been removed to Mirzapore to learn printing: the remainder are in the Central School. Mr. Shurman, beside taking part with Mr. Buyers in the public Services, has been writing a General History for the Benares School-book Society, and revising the Old Testament for a second edition to be published by the Agra Bible Society. The Central School has also received much of Mr. Shurman's time and attention. At the annual examination of the School, on the 3d of January, Dr. Ballantyne, Principal of the Benares College, who presided, passed a high encomium on the proficiency of the 200 pupils.

Mr. Budden's health became so impaired that he was compelled in April

to return to Almorah, in the Hill District, where he had previously resided for about two years. Through some Christian Friends he has been enabled, without cost to the Society, to commence a promising Mission for the inhabitants of that destitute region. [Report.

Mirzapore: a large commercial city, 30 miles S W of Benares: inhabitants, 60,000—1838—R. C. Mather, M. W. Woollaston: T. Artope, W. Glen, *As.*—Communicants 25, of whom 16 are Natives—Scholars: Boys, 187; Girls, 34—Pp. 171, 172.

The Christian Village contains eighteen houses, four new ones having been erected during the year. The entire number forming the Native-Christian Population is 132. The first Monday in March of last year was set apart at this Station as a day of fasting, humiliation, and prayer for the outpouring of the Holy Spirit. Two Hindoostanee Services and one in English have been held every Sabbath-day. Bazaar preaching on the other days has also received increased attention from three of the Missionaries. "The number of my auditors," says one, "has been generally much greater than before, and the interest in our message has evidently increased." Another of the Missionaries observes—"In general the people listen quietly, and not seldom with apparently devout feeling, to the message of peace, without, however, shewing a lasting desire to partake of the salvation offered." The Free School, under Mr. Woollaston, has been conducted as in preceding years. Instruction has been communicated chiefly through the medium of the Oordoo and Hindoo Languages. The annual examination was held during the first week in November, when Mr. Tulloh, the judge of Mirzapore, presided. The examination was conducted chiefly by the Missionaries. The Bazaar Schools are three in number, containing an aggregate of 70 boys. The Orphan Boys' School, under the charge of Mr. Artope, continues to afford encouragement. In the course of the year one of the orphans died, full of peace and comfort in the assured hope of a blessed resurrection. The wives of the Missionaries have devoted much time and attention to the Orphan Girls' School, and also to the Infant School. A weekly meeting for the instruction of the Native-

Christian Women has been regularly maintained. Independently of more direct Missionary Labour, Mr. Mather's operations in connection with the press have been carried on without intermission. In the early part of the year he made an excursion to Singrauli, with a view to survey the country inhabited by the Hill Tribes. [Report.]

Almorah — J. H. Budden — Scholars, 122.

This Mission, which was originated, and is at present chiefly sustained by the Christian liberality of J. H. Batten, Esq., and Captain Ramsay, of the Company's Service, has been auspiciously commenced. Premises have been engaged adjoining the Bazaar: one has been put into order for a Chapel; the other building was prepared for a schoolroom, and, together with the Mission Chapel, was opened for that purpose on the 7th of August. It was, however, subsequently found not sufficient for the boys, as the number continued increasing. The school business has been removed to a separate bungalow. [Report.]

Mahi-Kantha: in the Goojurat Territory, about 100 miles from Surat — 1848 — The Mission was first begun at *Baroda* — 1844 — Wm. Clarkson, J. V. S. Taylor, A. Corbold. Mr. and Mrs. Clarkson and Mr. and Mrs. Corbold reached this Station on the 21st of January — Scholars, 22 — P. 172.

The progress of truth, though attended by serious obstacles, has been gratifying. The recently baptized converts, Rugunath and Bhogman, with his family, appear to be growing in grace; and the other converts at Borsud have also been steadfast in the faith and Christian Consistency. The families of the colony at Borsud are nine, comprising 36 individuals. The Christian Community at Mahi-Kantha consists of six families, or 32 individuals. [Report.]

Belgaum: a British Military Station: 200 miles N W of Bellary: inhab. 25,000: prevalent language, Tamul — 1820 — Joseph Taylor, William Beynon: 3 *Nat. As.* — Communicants, 31 — Schools: Vernacular, 10: Boys 272, Girls 30; English Scholars 60 — Distributed, Bibles 30, Testaments 42,

Portions of Scripture 324, Tracts 5340 — P. 172.

The Lord has graciously blessed the labours of His servants at this Station to the saving conversion of some who had long been the slaves of idolatry; while it is painful to record that others, who promised well for a time, have through temptation turned aside from the paths of righteousness. The Native and English Services have been held, as in preceding years, at Belgaum and Shapore; and though the instrumentality employed has, to a great extent, failed to produce abiding impressions on the hearts of the people, the Missionaries have been privileged to admit to baptism twelve adults, viz. four Roman Catholics and eight Heathen. [Report.]

Bellary: 187 miles N of Seringapatam, and 300 N W of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese — 1810 — J. S. Wardlaw, J. B. Coles, J. Shrieves: J. G. Stanger, *As.*; Enoch Paul, *Nat. Miss.*; 4 *Nat. As.* Mrs. Coles died on the 4th of July. Mr. Stanger was formerly connected with the Basle Society — Communicants, 72 — Schools, 14: Scholars, 460 — Books sold: Bibles 86; Testaments 94; other Books 1385 — Gratuitous Issues: Portions of Scripture 6662; Tracts 16,116 — Pp. 172, 173.

Since the Poor-house was taken under the charge of this Mission Mr. Paul has attended there every Saturday, when the paupers assemble to receive their rice, about 60 in number, and preached the Gospel to them. They hear attentively, and seem pleased. One man in particular has expressed a desire to embrace the Truth, and has come to converse with the Missionary about Christianity.

The stated Weekly Services have been conducted by the Missionaries as formerly. There are four in Canarese, and three in Telogoo. The Native Teachers have also continued their weekly visits to the villages in the immediate neighbourhood of Bellary. In the important department of preaching to the Heathen Mr. Stanger has borne an active part.

Mr. Coles and Mr. Wardlaw, each ac-

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companyed by a Catechist, took Missionary Journeys during the cold season, and found the people ready to listen, in proportion as the Gospel had been known to them, or not, before.

The Wardlaw Institution continues to prosper. During the year, twenty boys have been admitted, and eighteen have left, most of them to fill situations of usefulness. The number on the books is 98. The annual examination was held on the 31st of December, when E. Story, Esq., presided. All present seemed interested and gratified, and the Chairman, who questioned the pupils pretty freely in the Scriptures, expressed himself much pleased with their progress.

The Boarding Schools, in which 23 boys and 21 girls are under training, continue to prove interesting and important.

English Service has been kept up every Lord's-Day Evening. A considerable part of Mr. Wardlaw's time has, as formerly, been occupied in the work of Scripture translation. [Report.

Bangalore: 70 miles N E of Seringapatam, 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul: has extensive cantonments—1820—C. Campbell, B. Rice, J. Sewell, J. Sugden: N. Shadrack, *Nat. Miss.*—*Canarese*: 5 *Nat. As.*—Communicants 20—Schools: Orphan and Boarding, Boys 22, Girls 17; Vernacular 5, Boys 100, Girls 38; English and Canarese Scholars 66, including Orphan Scholars—*Tamul*: 2 *Nat. As.*—Communicants 39—Schools: Boarding School, Girls 23; Vernacular, Boys 60; English and Tamul, Boys 70—Communicants; English 80—Pp. 173, 174.

Mr. Campbell has removed from Mysore, which the Society has relinquished, to this Station.

While there are three or four members of the Native Church of whose real piety some doubts may be entertained, the majority are living in accordance with the precepts of the Gospel. Paul, who was baptized two years ago, is still deprived

of his wife and children, as well as of his share in the family inheritance. Notwithstanding, he continues steadfast and earnest in his adherence to the Truth. The public preaching of the Gospel in Bangalore and the adjacent towns and villages has been prosecuted with great assiduity. In the Pettah of Bangalore good congregations are often gathered.

Five Missionary Tours have also been made around Bangalore, and the Gospel has been fully proclaimed in many large towns, distant from thirty to sixty miles from the Station. Considerable numbers of Mahomedans have applied at the Mission Houses for Portions of the Scriptures, especially the Gospels and Psalms. A revised edition of the Canarese New Testament has been printed, and is now in circulation, and the revision of the Old Testament has been commenced.

The prospects of the Theological Seminary have been discouraging, from the difficulty of obtaining suitable students; but the Canarese Youths at present under Mr. Sewell's charge have prosecuted their studies with diligence and success.

In the Tamul Department of the Mission, though several painful events have transpired, the Missionaries have been cheered by the reception of twelve individuals to the ordinance of Christian Baptism. The distribution of Tracts and Scriptures has been sedulously and discriminately attended to.

The various Schools connected with this Mission have been conducted as in former years, and have, to a certain extent, rewarded the pains that have been expended on them. The Girls' Boarding School has sustained a serious loss in the removal of Mrs. Sugden, who has been compelled, by failure of health, to pay a visit to England.

The pastoral oversight of the English Church and Congregation has devolved upon Mr. Sugden, in which he is aided by the occasional services of the other Missionaries. [Report.

Mysore: capital of the Mysore Country: one of the strongholds of idolatry: inhab. 65,000, of whom 14,000 are Brahmins and 12,000 Mahomedans—1839—This Station has been relinquished by the Society; and, as already stated, Mr. Campbell has removed to Bangalore—P. 174.

Salem: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages within a moderate distance containing 100,000—1827—with 5 Out-Stations—J. M. Lechler. Mrs. Lechler returned from her visit to Europe in October: — Rahm, *Artisan*; 10 *Nat. As.*—Communicants, 33—Schools: Boarding; Industrial 25, Boys 18, Girls 40, Infants 16; Day; English 43, Tamul 9, Sabbath 13—Pp. 174, 175.

The Sabbath Services for the benefit of the Tamul Church and Congregation have been regularly maintained: on week-day mornings social worship has been conducted in several localities, and every evening there has been a general Service for all. Fourteen adults have been baptized, and a goodly number of young persons and adults are Candidates for the Lord's Supper. Beside their more stated engagements, the Teachers have also traversed the district, proclaiming the message of a Saviour's love, and distributing portions of Scripture to such as were considered worthy recipients. [Report.]

One man, brought up in the Orphan and Boarding School, has now the charge of our Bible and Tract Dépôt, where he sits for hours together speaking and reading to the Natives on the precious truths of the Bible, and distributing Tracts and Scriptures; while, in order to support himself, he keeps a small shop stocked with European Articles. We can bear witness that it is not his aim to get rich or great in the world, but to maintain himself reputably in the native mode of living, being chargeable to none, and spending his time and energies for God's glory. He is a regular visitor in the Poor-house, a teacher in the Sunday School, and, as a Deacon of the little Native Church, takes a prominent part in the secular management of the Mission. At the close of the year he brought in 17. 10s. for the Bible and Tract Societies, realized from the sale of Scriptures and Tracts, with a donation from himself of 5l. 8s. to the Orphan and Boarding Schools. [Mr. Lechler.]

The Orphan and Boarding Schools are justly regarded as one of the most important branches of the Mission. From these Schools the elder girls are received into the house as domestic servants, or

retained as monitors; while the elder and more promising boys are grafted into the Industrial School. Some attention has latterly been given to singing, and with a prospect of success. In the afternoon the girls learn to sew, knit, &c., while the boys employ their whole time in study, in which they have made very pleasing progress. Two boys and two girls have been admitted to baptism; five girls are Candidates for that rite; and four are seeking, with apparent earnestness, admission to the fellowship of the Church. [Report.]

The object of the Industrial School is not only to keep the lads longer under Christian Instruction and direction, but to teach them useful and honest trades; that, while burdensome to no man, they may, by their scriptural and secular acquirements, become useful to their countrymen, and, if truly pious, valuable assistants in our Missions. Of the lads, seventeen go to the carpenters' shop, four to the anvil, and four to bricklaying. A few of these youths are truly converted, and adorning their Christian Profession. [Mr. Lechler.]

Coimbatore: a place of extensive trade, and a great thoroughfare; 315 miles from Madras, 90 S W of Salem, and 100 S of Seringapatam: inhab. upward of 20,000, chiefly Hindoos: 1483 feet above the level of the sea—1830—8 Out-Stations: W. B. Addis: C. J. Addis, *As.*; 27 *Nat. As.*; Communicants 35—Schools: 1 Boarding, Girls 20; Day 14, Scholars 971—P. 175.

The average attendance on the Means of Grace at this Station has been very encouraging. Baptism has been administered to four adults.

Various itinerancies have been performed, and the Gospel preached to all classes, in all places and at all times, and the seed of the kingdom has been thickly sown. The hindrances to an open profession of Christianity continue to be very formidable; so that, as the Missionaries remark, it appears surprising that any who are not in possession of the strength and grace of martyrs should persevere under them.

At no period since the commencement of this Mission, twenty years ago, have the aspects of vernacular elementary edu-

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cation been more cheering and satisfactory. Scholars in great numbers come to the Schools; but the great difficulty is to secure their attendance for a sufficient length of time to ground them in useful and Christian Knowledge. Under these circumstances they seldom proceed farther than reading, writing, arithmetic, and grammar. Still a considerable amount of religious knowledge is obtained. [Report.

One of the Native Assistants, after 16 years of faithful service, died in September.

He was a man of great mental power and ability in conversation and controversy with the Heathen. Having been long and intimately acquainted with all their ways, systems, and subtleties, none who entered the lists with him were able long to hold out, for no sophistry could escape his detection and exposure. He was very greatly respected by the inhabitants of the town of Saltiamangalum (the Out-Station at which he laboured), and which all classes, though Heathen, testified by attendance at his funeral. He was also well known by the villagers for many miles around, and was a Boanerges among his heathen countrymen, and a Barnabas among his Christian Brethren. His end was peace. [Mr. Addie.

Trevandrum: capital of Travancore, and residence of the Rajah—1838—John Cox: 9 *Nat. As.*—Communicants 14—Sunday Scholars 400: Schools: Village 6, Scholars 148; Home, 12 Boys and 6 Girls—Tracts distributed: Malayalam 10,423; Tamul 4287—Pp. 175, 176.

In reference to a trial in a court of law it is said—

One great result of this long contest is, that there is an increasing number who, in some way or another, acknowledge the hand of God, and others are led to think of the vathum (or religion) which I teach. One man of great influence in Nayatten Kerre told me that he had often opposed our teaching, and had forbidden many—both of his own caste, Sudra, and of Shearsars, a lower caste—to learn the vathum; but he would now gladly give a place to erect a School in the village itself, and use all his influence to collect children in it. Certain it is, that by these

recent events God is working to make His presence felt; and no doubt He will turn the hearts of some to feel His Truth. That is what we want; and by the energy of the Spirit the glory of the Truth will shine forth. [Mr. Cox.

Quilon: on the Malabar Coast: 88 miles N W of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000, of whom half are Hindoos and the other half Mahomedans, Syrians, Parsees, and Romanists: prevailing language, Malayalam; but Tamul is generally understood—1821—13 Out-Stations. The charge of this Station, since the death of Mr. Thompson, who had laboured here 23 years, has devolved upon Mr. Cox of Trevandrum—P. 176.

Nagercoil: Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from Cape Comorin: prevalent language, Tamul—1806—Charles Mault, James Russell, Ebenezer Lewis, J. O. Whitehouse: 40 *Nat. As.*—Communicants 340—Schools 57: Scholars 2402—Tracts printed 71,600—P. 176.

I have as usual paid weekly visits to the Congregations and Schools in the district. I have had the pleasure of baptizing forty adults, in all of whom we have reason to hope a work of grace has been begun. In reference to their knowledge of Divine Things there was great diversity among them. In different Out-Stations there are 32 Candidates for Baptism, and concerning whom I have received favourable accounts. [Mr. Mault.

In the eastern division, under Mr. Russell, the Lord has vouchsafed the tokens of His blessing. The number who in the year have made an open profession of their faith in Christ is 19. They were baptized and received to the communion of the Church.

In consequence of severe drought the people have been exposed to great privations, and small-pox and measles have been extensively prevalent through the country, carrying off many, and leaving others enfeebled in body, and helpless from loss of sight; but notwithstanding, the contributions of the people to Societies,

have rather increased, the amount being nearly 50%. The congregations of this district, 25 in number, are spread over 70 villages, comprising 867 families, and 3333 individuals, of whom 260 have been baptized.

The western division, under Mr. Lewis, has received several additions, both from the Heathen and the Roman Catholics. Mrs. Lewis has had a class of 18 women learning to read.

Of the six young men recently composing the class under Mr. Lewis's special training, five have just been appointed Schoolmasters. Of these, two have been baptized and received into the Church. To the Girls' Boarding School, which has an average attendance of 70 pupils, Mrs. Lewis has devoted unremitting attention, and it is in a state of growing efficiency, though its operations might be greatly extended, if there were adequate funds.

Mr. Whitehouse's labours, though not to the exclusion of other branches of effort, have chiefly embraced educational objects. During the year seven of the senior youths have left the Seminary under Mr. Whitehouse's charge, of whom two are in the Nagercoil Central District, and one in each of the other four districts.

In the year four of the Seminarists were received into the Church, together with one of the Assistants, lately a pupil; and, a month or two earlier, another of the Teachers, also formerly a pupil. In the same month one of the younger pupils died, of whom there was good reason to believe that he was a child of God.

The Girls' Boarding School, in which Mrs. Whitehouse continues to take the deepest interest, affords growing encouragement. There are at present 78 girls under tuition. [Report.]

More than 20 Schoolmasters spend three hours every week with me and one of the Seminary Assistants every Thursday. The first hour is occupied in hearing one of them teach a class. During the next hour they are examined in Tamil Grammar, chiefly as a means of mental discipline. The last hour is spent in an examination on the portion of Scripture which is to form the lesson for the coming week in the upper classes in their Schools. [Mr. Whitehouse.]

Paul, who is a Shanar by caste, has lately married Eusehial, who is a Pariah. Their mutual attachment, though they are of different castes, was formed by their observing in each other the lineaments of
April, 1852.

Christian Character. As they were the first in this district to break through caste by intermarriage, I have built them a neat little cottage at my own expense, to shew publicly my approbation of their Christian Fortitude and consistency. Though much persecuted, they are fondly attached to each other, for the step they took was taken in the fear of the Lord.

[Mr. Lewis.]

Neyoor: Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul — 1828 — with 113 Out-Stations: Charles Mead, John Abbs: Wm. Ashton, *As.*; 111 *Nat. As.* — Communicants, 168 — Scholars: Boys, 2313; Girls, 435. There are 7408 persons under instruction. The health of Mrs. Abbs made it necessary for her to visit England — Pp. 176, 177.

Though the numerical increase of believers has not been great, the piety and zeal of those who have joined the visible fold are unquestionable. The spirit of vital piety is likewise on the increase at several of the Village Stations. The Native Teachers and their Assistants have been diligent and acceptable in their labours, while they are, at the same time, endeavouring to augment their own stock of knowledge. [Report.]

Each of the principal readers has about fifty families under his care. They continue also to read to the Heathen, Mahomedans, and Papists. A tent is placed every Monday at the large market near the Mission House, and many constantly receive books and listen to instruction. There are vast numbers of persons who are still unable to read. The increased efforts to reach the poor slaves of the soil in this locality is one of the most encouraging features of the year. That slaves should be found among a population usually classed as "our fellow-subjects" is an anomaly that will, I hope, ere long cease to exist. Our whole course has been a series of conflicts to prevent the entire destruction of our native congregations. [Mr. Mead.]

Pareychaley — In this branch of the Mission Mr. Abbs has an increase of hearers of the Word, with a small addition to the number of believers. There are, however, yet many in the district to whom the Word of Salvation is repeatedly addressed, and who hear it with attention,

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though they will not bind themselves by profession to a constant attendance on the sanctuary. Some of these will come near the Chapels, or even enter at the time of Morning Service, proceed afterward to their usual business, and are frequently found as the evening approaches by the Tract Distributors in the markets buying and selling with other unbelievers, yet ready to speak a good word, if occasion requires, in behalf of the Mission Agents and the "Book Religion." [Report.

In the remote parts of the hill country especially has the Gospel been introduced, or re-established among the wildest of the mountaineers. Two Schools have been formed among them, one containing 25 and the other 5 children. Those barbarous people receive us courteously, quickly provide rude accommodation for the Teachers, send their children, although very cautiously, and avow themselves desirous of being instructed. Among other difficulties, the country is covered with jungle, interspersed by large streams, and inhabited by wild beasts. The distance of one village is thirteen miles, and the other five, from any other dwelling; yet Readers have offered themselves for this special Mission, depending on a gracious Benefactor to preserve them. [Mr. Abbe.

Two Native Theological Classes have been formed for Assistant Readers and other young men. These meet the Missionary weekly. Much encouragement has been derived from their progress. [Report.

Such classes have been found necessary in the present stage of the Mission, as many of our youths are beginning to think, not only on the doctrines, but also on the evidences of the Christian Religion, and the more abstruse parts of revelation. Many of the Brahmins and other caste Heathen around us are convinced of the absurdity of the Hindoo System, but disposed to cavil and contend against the mysteries of the Gospel: some visit me, while others attack our youthful disciples with well-considered arguments against the Trinity, the incarnation, and the character of God as revealed in Scripture. [Mr. Abbe.

Combaconum: 20 miles N E of Tanjore: inhab. 42,000; with many large and populous villages—1825—J. E. Nimmo: 6 Nat. As.—Schools, 10: Scholars, 365—P. 177.

Though Mr. Nimmo has at times been severely exercised by personal and family affliction, he has been cheered by the

visits, and sustained by the timely aid of other Missionaries. At the great Mahomedan Bathing Festival held in this locality once in twelve years, and which took place in the course of last year, Mr. Nimmo, being himself laid aside by sickness, gratefully accepted the assistance of Mr. Wolff, of the German Missionary Society. The festival was attended by hundreds of thousands of pilgrims from nearly all parts of India, and during several consecutive days Mr. Wolff and the Combaconum Catechists were engaged in preaching, and putting into circulation some hundred copies of the Scriptures, and upward of 2000 Tracts. The Native Christians connected with Combaconum and its affiliated Out-Stations comprise a total of 54 families, consisting of 207 individuals. The Means of Grace have been well attended. The Converts in general have made some advancement in Divine Knowledge. There has also been a sensible abatement of the most deeply-rooted prejudice of the native mind. Preaching to the Heathen has been maintained by the Missionary as in former years.

Two Colporteurs employed by the Madras Bible Society, and placed under the superintendence of Mr. Nimmo, have, during the latter half of the year, visited more than 60 large towns and villages, and put into circulation upward of 1000 single Gospels and Acts of the Apostles. These agents have met with kind treatment. [Report.

Madras—1815—with 3 Out-Stations—W. H. Drew, W. Porter, Minister of the English Congregation, F. Baylis. Mr. and Mrs. Baylis reached this Station in December. Communicants, 119—Native Congregations, 7—Schools: for Boys 14, Scholars 643; for Girls 4, Scholars 232. The Rev. Charles C. Leitch, on his way to Neyoor, and the Rev. Richard Sargent, on his way to Bangalore, sailed for Madras on the 16th of September; and the Rev. E. J. Evans for Mirzapore on the 20th of October—Pp. 177, 178, 248, 488, 524.

Six Converts from Heathenism have consecrated themselves to God by baptism, and ten others have been received into the Church. Preaching at the Bungalow Gate has been continued, and the number of regular hearers has increased

The Native Evangelists have continued to proclaim the Message of Mercy in numerous villages round Madras. [Report.

Cuddapah: 153 miles N E of Madras: inhab. 60,000, of whom about two-thirds are Hindoos, and the rest Mahomedans and Eurasians: prevalent language, Teloo-goo: there are 6 Out-Stations—1822—Edward Porter: 6 Nat. As.—Communicants, 34—Schools, 8: Boarders, Boys 9, Girls 22; Day Scholars 170; English Scholars 60—Pp. 178, 179.

If we were to give a faithful record of our views and feelings in reference to the present state of our Mission Work, it would be in the language of the prophet—*It is not day nor night.* The light of God's truth is shining, but the fogs of error and wickedness are so dense that it is difficult for that light to pierce through them. In this period of struggle between the powers of light and darkness, firm dependence upon God's almighty power, and unshaken confidence in the truth of His promises, are the great support of the faithful Missionary. But it shall come to pass, *in the evening it shall be light.*

[Mr. Porter.

Seven persons, after giving evidence of their interest in the great salvation, have been admitted to Church-fellowship. Five adults also have been admitted to baptism.

[Report.

Vizagapatam: a sea-port, 438 miles N E of Madras, and 558 S W of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos: prevalent language, Teloo-goo—1805—J. W. Gordon, John Hay, R. D. Johnston. No particulars of the Schools and Communicants have been supplied—P. 179.

During the year three of our elder girls have given pleasing evidence of having passed from death unto life. Two or three were publicly baptized in our Teloo-goo Chapel on the 9th of June, and we had the great pleasure of receiving all three into the fellowship of the Church a short time afterward. One of these was married last month to a Brahmin Convert. Several other girls appear to be under serious impressions. Five were baptized on the 19th of January last.

[Mr. Gordon.

Chicacole—1844—Wm. Dawson: 3 Nat. As.—Communicants, 29—Schools, 3: Orphans, Boys 12, Girls 11; Day Scholars, Boys 45—P. 179.

The Lord has been very gracious unto us, and granted us many tokens of His fatherly goodness and care. He has visited us with afflictions, but at the same time has sanctified these afflictions to our good. Some have been called away by a sudden summons from time into eternity; but while we have reason to hope that they died in the faith, the solemn event has been the means of rousing many survivors to spiritual life.

[Mr. Dawson.

More than ordinary attention has during the past year been given to the preaching of the Word, to the instruction of the Native Converts, and to meetings for prayer; and a signal blessing appears to have attended these Means of Grace. There have been 29 persons admitted to baptism.

[Report.

Summary.

Our Missionary Brethren in Northern and Southern India amount to 54, and they occupy 21 principal Stations, beside numerous outposts.

The number of our Mission Churches is 31, including more than 1500 Church Members. The number of Schools is 300, containing nearly 14,000 scholars, of which 1230 are girls. In most of the Female Schools the children are lodged, boarded, and clothed, as well as taught, under the vigilant and maternal care of the wives of our Missionaries. There they are separated from the polluting associations of heathenism, habituated to industry and order, and trained daily in useful knowledge and mental activity, while the entire system is pervaded by the spirit of piety and love.

The foundation-stone of the Calcutta College Institution was laid in April. The number of youths now enjoying its advantages is 600.

[Report.

Since the above Report, we learn that about 150 boys have been withdrawn because of the baptism of some Natives.

The baptism of six of the students in the Educational Institution at Bhowanipore has elicited much hostile feeling to Christianity on the part of the superior classes of native society in Calcutta. But though the open abandonment of Hindooism by these youthful converts, most of whom were of Brahminical Caste, was

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likely to make a deep impression on the minds of their immediate friends and connections, yet the extraordinary alarm and agitation which the event has excited among the Hindoos can be only satisfactorily explained by the fact, to which the native press bears reluctant but un-

equivocal testimony, that Christianity is beginning to tell with marked effect on the public mind of India, and that not a few even of the higher and educated classes have secretly embraced its doctrines, though hitherto restrained from an open avowal of their belief. [Directors.

WESLEYAN MISSIONARY SOCIETY.

STATIONS AND LABOURERS—*Bangalore*: 1821—(Tamul) Thomas Cryer: 5 *As.* Communicants 132—Scholars: Boys 207; Girls 12: (Canarese) John Garrett, *Superint.*, Edward J. Hardey: 5 *As.* Communicants 28—Scholars: Boys 189; Girls 11—*Gobee*: 5000 inhab., in the centre of the Mysore Country, 48 miles N W of Bangalore: 1837: and *Toomcoor*: Henry O. Sullivan, *As. Miss.*; 5 *As.*—Communicants 4—Scholars: Boys 164; Girls 4—*Coonghul*: 10,000 inhab.: 6 *As.* Communicants 3—Scholars: Boys 214—*Mysore*: 70,000 Hindoos and Mussulmans: Daniel Sanderson, Thomas B. Glanville: 3 *As.* Communicants 6—Scholars: Boys 148—*Manaargoody*, a town with 30,000 inhab., and *Trichinopoly*: (Tamul) Joseph Little, *As. Miss.*: 10 *As.* Communicants 20—Scholars 285—*Negapatam*, a sea-port, 48 miles E of Tanjore: 15,000 or 20,000 inhab.: 1821: and *Tranquebar*: John Pinkney, John Kilner: 1 *As. Miss.*; 29 *As.* Communicants 21—Scholars 232—*Madras*: 1817: Samuel Hardey, *Superint.*, Peter Batchelor, E. E. Jenkins: 12 *Cat.* and *As.*—Communicants 160—Scholars 382. Mr. Joseph Morris has been compelled by ill-health to leave his Station for a time. Mr. Griffith embarked for Madras on the 15th of September—Pp. 179—181, 488.

The Mission in Madras occupies a less extended sphere than formerly; but it is hoped that by a concentration of the attention of the Missionaries to a more limited circle they will cultivate it the more successfully, and be permitted to see results equal to those of any former years. On the premises at Royapettah a

substantial brick and tiled building has been erected for the accommodation of the Tamul Girls' Boarding and Day School, under the care of Mrs. Roberts and Mrs. Hardey. The report received of the Societies and Schools, both English and Native, at Blacktown, Madras, are encouraging to our hopes for the future. At Negapatam a Catechumen Class has been added to the means previously at work at that Station. At Trichinopoly the new Chapel is still in progress of erection. At Bangalore about 50 have been added to the Society during the year. The total increase on the district has been 130.

The Missionaries have begun to draw in from the Out-Stations, and concentrate their labours in Bangalore itself. Mr. Garrett continues to take charge of the Press, from which issued in the year 1850 nearly 50,000 Religious Tracts and School Books, in Canarese and in English. Mr. E. J. Hardey will undertake the pastoral oversight of the Mission; Mr. Sanderson devotes much of his time to the revision of the Canarese Translation of the Scriptures; and Mr. Glanville superintends the United English and Canarese Educational Institution. While each Missionary has thus assigned to him an important department, they all engage in the daily task of preaching the Gospel to the Natives, and in occasional ministrations to the resident English.

The residence of Missionaries for the past ten or twelve years at the City of Mysore, at Goobbee and Toomkoor, and at Coonghul, has had the effect of spreading wide among the Heathen the knowledge of God.

Very extensive tours for preaching through the towns and villages, and for the distribution of Christian Books and Tracts, have been undertaken during the year; and the Schools at the several Stations have repaid the labour bestowed on them. A fair trial has thus been given to the extended system of Missionary Operations, and some advantages have been derived from it, at the cost of great labour and suffering, aggravated in many cases by the wide separation of the Mission

Families from each other. They now begin to concentrate their labours on the original Station at Bangalore, with the prospect of many facilities in each other's society, and among a population sufficiently large to warrant the labour they are about to bestow upon it. [Report.]

In the evening Mr. Hardey and I met to hold a Service with the Native Christians. Two Roman-Catholic Families, with whom we had previously had several interviews during the year, were then received on trial as members. They gave up several images of the Virgin Mary, &c., which they had been accustomed to worship. They are workers in metal, in full employment, and seemed, in wishing to renounce Romanism, to be influenced only by a true conviction of the sinfulness and idolatry of many of its rites and ceremonies. They could all read Canarese, in which they had read the Gospel Narratives and a few other portions of Scripture. [Rev. John Garrett.]

We have received frequent visits at the Mission House from respectable Natives, with whom we have conversed on the things of the kingdom of God. It has surprised us to mark the opinion which prevails in Hindoo Society, that their religion will be overthrown and demolished, and

Christianity will be universally established. They say, "Your *vaithum* is the true one, and your religion will be, in this and in every land, triumphant. This we know, for all our great men say it." But they invariably add, "The time is not yet come for us to receive your *vaithum*. If we do so now, we shall suffer much trouble."

The room in which the English School was conducted, was, by some malicious hands, twice burnt to the ground. It has been rebuilt, and forms a substantial and commodious brick and chunam edifice, an ornament to the spacious street in which it stands. It has cost some thousand rupees, or 100*l.*, and is the munificent donation of T. Rungiah Naick, the Tahsildar of this Talook. [Rev. Joseph Little.]

A month or two ago a Pariah was introduced into the Government College. The Brahmins flew to arms, and numbers of them left the School. They were informed that, if they did not return in twenty-four hours their names would be struck off the roll-book. This threat was made good; and many of these scrupulous gentlemen, preferring to risk the pollution of their persons rather than forego the advantages of education and patronage, begged for re-admission. [Rev. Eden. Jenkins.]

GENERAL BAPTIST MISSIONS.

Cuttack: the chief town of Orissa, 251 miles S W of Calcutta: inhab. 70,000—1822—C. Lacey: J. Buckley, *Nat. As. Miss.*; W. Brooks, *Printer*; 6 *Nat. As.* Mr. and Mrs. Sutton sailed for India by way of America, and reached India in March—Communicants, 125—In the Asylums, Boys 105; Girls 53—Pp. 181, 182.

Messrs. Lacey and Buckley have preached alternately; and when both have been distant from Cuttack, Service has been acceptably conducted by one or other of their lay friends who are members of the Church. During the year 19 have been baptized, 3 received, 3 restored, 10 dismissed to other Churches, 5 excluded, and 3 have died. The present number of members is 125. When this number is compared with some former statements it seems that some error existed in them. [Report.]

Although the past has been a year of considerable bodily affliction and weak-

ness, in few past years have I been permitted and enabled to travel further, and do more for the propagation of the blessed Gospel, and never perhaps had better attention. I have generally been accompanied either by Brother Buckley or Brother Brooks, and sometimes by both. Their labours have been both constant and successful. During the year the Gospel has been made known throughout the wide and populous districts of Kotedase, Hanihurpoor, Aswreswara, and Khonas, at several large festivals, in numerous villages, many well-attended markets, and in the streets and bazaars in Cuttack. From Kindorapari we took a westerly direction over a region we have never travelled before to Khunditta, where we made some stay with the little band of Christian Natives there. From Khunditta we worked our way to Cuttack, visiting the different markets on the way within our reach. Through Khonas we were accompanied by Brother Miller. We found many large markets and populous villages, in which we obtained large and attentive audiences, and

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made known the Truth to many people. The people in those regions are exceedingly well disposed towards Christianity, especially the class of boat people, who are numerous. There are very few Brahmins, and the people are remarkably free from the leaven of Poore. Many instances have come to our notice of much Christian Knowledge having been imparted both by our ministry and the perusal of religious Tracts. The latter we have freely but judiciously distributed wherever we have gone. Passages, and even whole pages, have been repeated to us, and observations made by the holders of them, which have clearly proved the possession of much divine knowledge, and strong convictions of the truth of Christianity. The large festival of Sebrat, held on the high hill of Kohelap, in Dekenal, three-and-twenty miles north-west of Cuttack, afforded us good opportunity for preaching and distributing Tracts and parts of the Testament. Many books were readily received, and have been carried into the hilly regions to the interior. We had a visit from the nephew of the Rajah, and for two hours conversed with him on the subject of Christianity. He heard with candour and great attention, and at his departure we presented him with a Testament, extra bound, and several other Books and Tracts. On the whole the seed of Truth has been extensively scattered, and awaits the quickening blessing from above. Oh may it spring and yield abundant fruit!

[*Mr. Lacey.*]

Mr. Buckley was absent from home, from the 6th of December to the 15th of February, on his cold-season tours.

[*Report.*]

Mrs. Buckley accompanied me on my first visit, and was out five weeks. She much enjoyed her trip, had many opportunities of conversing with Hindoo Females, of all classes, on the things that belong to their peace, and sought to relieve the temporal suffering of the people. The poor sufferers to whom she administered medicine could not, I think, have been fewer than 250.

[*Mr. Buckley.*]

Mr. Buckley has paid much attention to the Boys' Aylum, while that for girls has been under the superintendence of Mrs. Buckley, to whom Miss Collins has rendered much valuable assistance.

[*Report.*]

The invaluable Hindoo Ministers, without an exception, continue to deserve the esteem and love of their friends in India

and in England. Two have died during the year.

A favourable account is given of the Mission Academy for training Orissan Preachers, but the number under instruction is not stated. The Conference has ordered 64,000 Tracts and portions of Scriptures to be printed.

The "Holy War" is represented to the Hindoos as a wonderful and entertaining allegory. The style and manner just fall in with their natural taste. They are exceedingly delighted with it. The Religious-Tract Society, beside a grant of paper, granted 30*l.* toward the expense of the publication.

[*Report.*]

Choga: a Christian Settlement laid out for 20 families, and occupying 30 acres of land—1 *Nat. Preacher*—Communicants 69—Nominal Christians under instruction 85—Baptized 16—Pp. 181, 182.

In going about among the people, both at Cuttack and Choga, I was often asked, while water glistened in the inquirer's eyes, "Papa, I have a little word to say to you." "Say on, my child," (though the person was probably thirty or more years of age,) which finished the introduction, and led to many a severe and deeply-humbled confession of sin. Gladly have we directed them to the only Saviour, and encouraged them to confide in Christ the sinners' friend. A good number have been brought to Christ, and are now added to His household on earth.

The pecuniary circumstances of the Choga People have much improved in consequence of the aid that has been rendered them. They have obtained the means of exercising industry; and having obtained motives to exert themselves, the whole Colony presents a scene of activity and cheerfulness, while they have become enabled to add somewhat to the means of their former wretched existence. This improvement is most apparent on the sacred day, when they, with their wives and children, appear in clean white clothes in the House of God.

Narayan, the son of the old persecutor, Bahara-padhan, has again come out from among the Heathen. The young man was discouraged by the procrastination of the native officials in recovering his wife

for him, and, by the persuasions of an aged and affectionate mother, was induced to turn back to idolatry. He did not, however, gulp the gross services of the idols and Brahmins, nor could he be persuaded to dispose of his ancestral property to enable him to resume his caste. About a month since he again came forth and joined the Christian Community at Choga.

[*Mr. Laocy.*]

The *Khunds*—In reference to the *Khunds* it is said—

The benevolent exertions of the British Government to benefit this degraded and savage race have been continued. Captain Frye has proceeded with his translations: some portions of the Word of God are translated. He has commenced Schools among them. In March Mr. Wilkinson wrote that he and Captain MacVicar had returned from their labours in the hills. They found that the practice of offering human sacrifices extended over a much larger district than was at first supposed. They had rescued upward of 500 victims, which, with 840 formerly reported, makes nearly 1400 victims rescued in three years.

[*Report.*]

Khundita : 40 miles N of Cuttack : surrounded by populous villages, and a short distance from the large town of Jageepore—1829—2 *Nat. Preachers*—P. 182.

Again and again has the Committee been requested to send a Missionary for *Khundita*, but hitherto no permanent location of any one has taken place there. While it was considered uncertain whether Mr. Bailey should settle at *Piplee*, he and Mrs. Bailey spent several months at *Khundita*, and their sojourn there appears to have been productive of much good. Mr. Bailey's report, and his statements respecting miscellaneous facts, shew how important it is that *Khundita* should have a Resident Missionary. Your Senior Missionary once more urges the importance of placing a European Brother at *Khundita*. After referring to Mr. Bailey's removal, he remarks: "I would again urge the desirableness of permanently locating a European Brother in *Khundita*. The field is large and full: much seed has been sown which, to some extent, would soon be reaped, and the Church would presently assume a flourishing condition. Jajipoor and Bhubon, and Bhudruck, are within reaching dis-

tance, where thousands of people reside, ready to hear the Gospel."

[*Report.*]

Pooree : near the great Temple, on the coast S of Cuttack—1823—visited by Mr. Miller—P. 182.

The horrible scenes connected with the worship of the Moloch of the East still continue, sometimes presenting a more, at others a less, appalling spectacle of misery and death, but always a scene equally abominable and insulting to the only wise God. Few of the Missionaries visited the last great festival. Mr. Miller did so, accompanied by one Hindoo Brother.

[*Report.*]

Up to the 8th we addressed each evening a Congregation of 300 to 400 persons. Inducing objectors and parties asking questions to wait to the close of preaching, we generally had discussions, and conversed with several individuals before retiring. From the 8th to the evening of the 12th we visited the town morning and evening, and in consequence of the additional number of people we obtained larger audiences. We generally met with a good number of Bengalees, and people from the upper provinces, in the morning. On the morning of the 11th a party of very respectable Sikhs, from Lahore, held a long and interesting discussion with us.

[*Mr. Miller.*]

Piplee—1848—midway between Cuttack and *Pooree*—W. Bailey, W. Miller : 2 *Nat. Preachers*—Communicants 20—P. 183.

The Orissa Conference in 1849 expressed an opinion that it was desirable to locate the two junior brethren at this place. The Committee doubted the propriety of fixing both at one Station. Ultimately, however, they yielded to the wishes of the Orissa Brethren, and consented to Mr. Bailey joining Mr. Miller at this place. Having spent several months at *Khundita*, he removed hither. The Station is regarded as one of much importance.

A highly gratifying testimony is borne to the excellency of the Native Ministers labouring at *Piplee*; and in an account of their labours on one occasion a striking proof is given of the fervour of their zeal and the strength of their self-denial.

[*Report.*]

In consequence of the removal of most of the children who composed the Girls' School, with the preachers, and the oc-

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casional absence of Mrs. Miller from the Station through indisposition, this School has not been carried on during the year. Mrs. Miller has, in addition to the Christian Females, visited the adjacent villages, and laboured to promote the spiritual interests of the heathen females.

The Boys' School, during the year, has not presented an encouraging aspect, having been very fluctuating, occasionally the number in attendance not exceeding ten. So tenacious are the parents of the children's caste, that they objected allowing them to sit with Christian Children, which we would not tolerate. [*Mr. Miller.*]

Anxious, however, to promote the spiritual benefit of the young, and to give an opportunity for Mrs. Bailey and Mrs. Miller usefully to employ their talents, the Missionaries have determined to establish two Asylums, and were about to apply to the Agents for the suppression of human sacrifices in Goomsur for sixty rescued victims, viz. 30 boys and 30 girls. Mrs. Bailey has long felt anxious to have a School: she will take charge of the girls, and Mrs. Miller of the boys. [*Report.*]

Berhampore: 360 miles from Calcutta—Isaac Stubbins, H. Wilkinson: 3 *Nat. Preachers*—Communicants 45—P. 183.

The past has in some respects been to us a year of unprecedented trial. During the months of June and July we were visited by that fearful scourge the cholera. It pleased God, however, to stay the ravages of the scourge, and we hoped that the evident uncertainty of life would have produced a salutary effect on those who remained. We trust such was the case with some of the younger branches of our community and the older children in our asylums; but so far was it from being generally so, that faithfulness requires us to record an unusual number of defections and consequent exclusions from church-fellowship. Still, we are not without hope that good has been done. We might expect that those who, in the first instance, had endured great afflictions would persevere, but that it is seen to be easier to make a determined stand for

once, than daily to persevere against sin and temptation to the end. [*Mr. Stubbins.*]

Richard Baxter remarks, that stronger faith is displayed by a life of persevering holiness than by suffering martyrdom.

Three Public Services have been conducted on the Sabbath during the year in the Orissa Language. Beside our usual congregations of Native Christians and their families, with the children of our Schools, our number has been frequently increased by heathen hearers, who often remain to discuss religious subjects after the close of the Service. [*Mr. Wilkinson.*]

Meetings for promoting the spiritual benefit of the Christian Females are conducted alternately by Mrs. Stubbins and Mrs. Wilkinson. The prayers of these Hindoo Sisters are generally characterized by fervency and appropriateness.

Your brethren at this Station, in their cold-season tours for making known the Gospel, travelled many miles: Mr. Stubbins reckons about seven hundred, to which should be added probably as many more in their journeys to and fro between their tents and the villages, bazaars, and festivals which they visited. They commenced these labours on November 3, and concluded them in the beginning of March. [*Report.*]

The Orphan School for Boys has been the cause of great anxiety on account of the cholera: three of our number died. Four of the elder boys are training to be farmers. A weaving establishment has been added to our School. [*Mrs. Wilkinson.*]

Mrs. Stubbins has charge of the Orphan School for Girls.

A pleasing testimony to the progress of the new settlement was furnished by a gentleman holding an important office under the Indian Government. "I visited the new settlement here lately, and was very much pleased indeed: nothing could be better or more promising. I trust the lads will shew a good spirit of industry, and prove that Christian Labourers work with a will and earnestness far above their unenlightened neighbours." [*Report.*]

CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—1830—John Anderson, James Ogilvie: 26 *Nat. As.* There are about 1000 Scholars—P. 184.

Of the labours of your Missionaries we

cannot speak too highly. Much has been accomplished by them in a course of unremitting exertion, and on a large scale of usefulness; and by the blessing of God in the outpouring of the Spirit on the seed

that has been sown, much more fruit may yet be expected. During the year, the Sabbath-Evening Lectures have been very numerous attended. Large audiences, composed chiefly of strangers, of young men from the Hindoo College, and from other educational institutions, have, week after week, resorted to them. Of the flourishing condition of your Institution, the annual examination furnishes the most ample evidence. It was held on Thursday, the 9th of January, and there were about 1000 pupils in attendance. On no former occasion, since its origin, has it afforded more convincing proof of the able, faithful, and successful labours of its Superintendants. The various branches of secular instruction were gone through in the presence of a deeply-interested audience; and, more especially, in a knowledge of Divine Truth, in its doctrines, and duties, and facts, was the spectacle a pleasing one, of so many of the Heathen indicating the very greatest proficiency. [Report.]

On occasion of the examination Chief Justice Burton, of Madras, said, in his address to the assembled auditors—

I now rise to speak to you chiefly in consequence of the Essay which we have now heard. Among other reasons which the young man has assigned for your not becoming Christians, he says one is the circumstance that none ever recommend you to become Christians but the Missionaries, or such as are paid for so doing. Surely this assertion is either a gross libel on the Christian Community of this land, or it is a saddening truth. What! none but Missionaries recommend you to become Christians? I appeal to my honourable friend on my right, Mr. Lewis, and to my honourable friend on my left, Mr. Bethune—I appeal to this most respectable assemblage of Christians around me, whether it can be possible that such a declaration as that now uttered can be consistent with truth? I am a stranger among you—but surely the charge cannot be true. Well, my young friends, if no layman has ever yet recommended Christianity to you, I do so. I am not an ORDAINED Missionary—neither am I PAID for my zeal; but with my whole heart do I entreat you to embrace the Christian Religion—I believe it from my inmost soul—it is my only dependence—the only ground on which I can rest

April, 1852.

my hope. You have given what you call a statement of those reasons which prevent you from professing Christianity; but you have omitted the principal reason. I ask you, Have you ever applied with sincerity and with earnestness to Him who is the Father of Lights for His guidance and direction? Have you ever approached your Creator in prayer? Have you implored Him to impart to you His grace and strength to enable you to overcome those difficulties which, you say, prevent you from embracing that religion which, nevertheless, you profess to believe? The good seed has been most diligently sown among you; but what are the fruits which it has produced? I implore you, my young friends, to consider well the responsibility which rests on you, to improve to the utmost all the privileges and all the advantages with which you are at present so highly favoured. And once more do I beseech you to embrace that religion which alone is able to enlighten you, to bless you, and to save you.

Mr. Yule, Superintendant of the Schools in Calcutta in connection with the Scottish Ladies' Association, says—

I think I mentioned that I expected to be able to obtain a number of girls of a higher class than we have hitherto had under instruction. Arrangements have been so far completed as to enable me to make a beginning. These girls are to meet in a room in the Orphanage, and are to be brought to School and taken back in carriages, and in charge of a trustworthy person. I am also glad to state that the expenses of this School are for the present to be defrayed by Mr. Lewis, so that the Association will not be burdened by it until it is in fair working order.

In a Letter dated 7th November, 1851, Mr. Yule writes—

The beginning has been made; and although the number is as yet small, we hope to be able soon to increase it. The expense of this School will be borne by Mr. Lewis—at least for the first six months.

Bombay: 1828, founded by the Scottish Missionary Society: transferred in 1835 to the General Assembly: Robert Miller: Miss Hughes, Miss Kind, supported by the Scottish Ladies' Association. In the Schools about 450 Pupils—Pp. 184, 185.

Church-of-Scotland Missions—

Mr. Cook writes thus to the Convener—
 “At the annual examination on the 21st of February, a few Europeans, and a great many Natives, were present. There were present 400 pupils, and their appearance was highly creditable to Mr. Miller, considering how much he has to do. He deserves much credit for untiring zeal and assiduity; and I only hope our Missionary Staff will be strengthened.” Dr. Stevenson, by a Letter of the 3d of April, confirms the report, and expresses, in common with his colleague, his earnest longing for the appearance of at least another efficient agent from home. [Report.]

Ghospara—1 *Nat. Cat.*; 2 *Nat. As.*—Pupils 60 to 80—P. 185.

The Native Catechist, with his two Native Assistants, is still assiduously labouring among his benighted countrymen. A journal of their proceedings has lately been received from them; and while evincing the amount of their diligence and zeal, it is well fitted to cherish the

expectation of increasing usefulness and success. [Report.]

In addition to the proclamation of the Gospel as opportunity permits, the Catechists at this Station, which is supported by the Congregation of St Stephen's, Edinburgh, also carry on the work of a School.

[Edit. of *Miss. Record.*]

Madras—1836—Wm. Grant, Sheriff, Black, Walker, Francis Christian—Scholars about 450—P. 185.

Every thing during the year has gone to assure us that the School Department of our service—the great objects of the Mission—have been prosecuted with the utmost fidelity and zeal; and that if we have no particular instances of conversions to relate, we can still speak of a large amount of scriptural knowledge conveyed to the minds, and earnestly commended to the consciences of several hundreds of the native youth, which, by the blessing of God, may yet come to a plentiful harvest. [Report.]

FREE-CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—A. Duff, D.D., W. S. Mackay, D. Ewart, T. Smith, D. Sinclair, E. Miller: 1 *Country-born Cat.*, with many European and Native Assistants. There are Out-Stations at *Culna*, *Baranagar*, *Bansberia*, and *Chinsurah*, and Teachers and Assistants at each—Scholars: Boys at the Central School 1328; *Chinsurah*, 740; *Bansberia*, 204; *Culna*, 200; Girls, 338: Total, 2810—Pp. 185, 186.

Mr. Mackay says the number of pupils may be increased by thousands, if the people of Scotland will supply the means. During the year there have been several interesting cases of admission into the Church by baptism. Other proofs of progress may be had in abundance. The reports of the examinations are highly satisfactory. [Report.]

Bombay—John Wilson, D.D., J. M. Mitchell, Robert Nesbit, James Aiken: D. Nauroji, H. Pestonji, *Nat. Miss.* Mr. Nesbit has returned to Bombay after his visit to Scotland—Scholars: Male, 670; Female, 554: Total, 1224—P. 186.

The result of a testing examination was

such as to occasion joy to all the friends of India who were present; and the public press of the country, at least in its best conditioned portions, hail these results as fraught, not merely with promise, but with actual good to India. The Institution is enliterated as one “in which the young people all read the Scriptures, and the great principles of Divine Truth are carefully instilled into their minds.” “The whole community,” it is added, “are under a large debt of obligation to the Rev. Dr. Wilson and his coadjutors.” The Missionary Tours, also, have been very successful. [Report.]

Madras—John Anderson, John Braidwood, Stephen Hislop: 3 *Nat. Preachers*. There are Out-Stations at *Conjeveram*, *Triplicane*, *Nellore*, and *Chingleput*. Mr. Johnstone has been compelled by ill health to leave his Station. He left Madras on the 22d of February. Miss Locher, who went with Mr. Anderson on his return to Madras, died four months after her arrival. There are 1361 Boys and 439 Native Girls under instruction, making a total of 1800—P. 186.

Some of the highest officials in Madras

have sanctioned by their presence the doings in your Institution there. For the first time, the Governor, Sir Henry Pottinger, was present (for an hour and a half) at the examination, with other officers of His Excellency's Suite. Sir William Burton, one of the judges—whose name will long stand connected with liberty of conscience in that land—was also present; and "at the close," Mr. Anderson writes, "the Governor came forward and expressed his satisfaction at what he had witnessed, and intimated his design to be present at the examination next year." At the opening of one of the examinations W. H. Bayley, Esq., who occupied the chair, gave an admirable account of the principles on which your Missions are conducted; and your Committee may be permitted here to say that the spirit breathed by such addresses as Mr. Bayley delivered affords one explanation of the success of your Missions in Madras.

[Report.

Poonah—James Mitchell: Benj. Drake, *As.*; 1 *Country-born Teacher*, 16 *Nat. As.* There are Out-Stations at *Indapur*, *Kotrur*, and other places around Poonah—Communicants, English 30, Native 27. In the Schools there are 509 Pupils, of whom 70 are Girls, and of these 10 are Boarders—P. 186.

As Mr. Mitchell has no European fellow-labourer at Poonah, he feels the loneliness of his position, and his applications for at least one additional Labourer have been frequent. The Native Church forms one object of his care and

watchfulness. The English Congregation is another; and the soldiers, who frequently form a large proportion of it, are not the least interesting of Mr. Mitchell's portion of the vineyard. It is in the Schools, however, and in his Missionary Tours, that he reposes the greatest confidence for spiritual good to his district of India. He statedly preaches in the streets of Poonah—always to large assemblies—affording, as Mr. Mitchell feels convinced, an important sphere where good may be done in many ways, which will never reach our ears till the day when the secrets of all hearts shall be laid bare.

[Report.

Nagpore—Stephen Hislop, Robert Hunter—Scholars, 310; of whom 25 are Girls—*Kampti*: Mr. Clarke—P. 186.

The senior pupils of Nagpore School are generally favourable to Christianity, though, alas! unconverted. The change in the sentiments of some is most striking. One young man who, before he entered School, was so inimical to the Truth that he attended, when Mr. Apler preached in the street, to throw mud, now occasionally invites Native Christians to his house, and provides them with dinner. The unnatural usages of Hindooism, however, interfere even with a simple act of kindness like this. The entertainment must be in the verandah: if he permitted it in a room, his own caste would be the forfeit.

Of the infant Churches I think a favourable account may be given. The country round Nagpore is ready for the spiritual harvest were only reapers thrust forth.

[Mr. Hunter

IRISH-PRESBYTERIAN CHURCH MISSION.

KATIWAR: inhab. 2,000,000—1841—*Rajkot*, *Gogo*, *Surat*. The two former Stations are in Katiwar, but Surat is on the opposite

side of the Gulf of Cambay. No recent information has reached us respecting this Mission—P. 186.

GERMAN MISSIONARY SOCIETIES.

BASLE MISSIONARY SOCIETY.

Mangalore: a town on the coast of Canara—1834—C. L. Greiner, B. Deggeler, F. Lehmann: 5 *Nat. Cat.*; 2 *Nat. Schoolmasters*. Mr. and Mrs. Bühler are still absent on account of ill health. Communicants, 159—Scholars: 30 Boys, of whom 15 are Boarders: 43

Girls, of whom 36 are Boarders—P. 187.

The regular Services on Sundays and week-days are generally well attended the Friday Prayer Meetings of the men and of the women of the Congregation, with their simple and wholesome religious exercises, and the monthly celebration of the Lord's Supper, were now and then

German Missionary Societies—

seasons of gracious visitation from on high, of holy sorrows and joys, and of awakenings of souls. The Missionary Meetings on the first Monday of each month, when the new little Church of Mangalore joins in the prayer of the Church universal for the coming of Christ's Kingdom, have rarely been intermitted. Two great baptisms have taken place; 37 were baptized on Palm Sunday, and on the third Sunday in Advent 34 were added to the Church, besides 18 children.

At Uchila and the neighbourhood the Gospel appears to gain ground, chiefly among the Billavars. The Settlement at Bolma is prospering. Thus the oldest Church of the Mission is, under the blessing of the Lord, steadily growing and spreading. [Report.

Beside the Church Schools noticed above, there are others, under the care of H. Moegling, G. Wurth, W. Hock, S. Muller, G. Bosinger. At the annual examination in September 133 English, and 46 Canarese Scholars were in attendance.

The friends of native education, who honoured the School with their presence, expressed themselves much pleased with its state, especially with the progress made by the junior classes, who had never before acquitted themselves so well. The School has again been subject to changes and fluctuations. In the beginning of the year several of the most advanced pupils left the School precipitately, for reasons not yet fully come to light: since the examination the number of Scholars has again considerably diminished, on account of the admission of a number of toddy drawers' boys into the lowest class; whereupon all the Brahmins, who had the prospect of sitting on the same forms with these low-caste Scholars, protested and declared that they would rather leave the School than so degrade themselves. Their protest was of course disregarded; consequently a considerable number, some of them very promising boys, left the School: several influential persons, we understand, have since the examination taken the trouble of dissuading some families from sending their young people to the Padres' School. [Report.

Moolky—1845—J. J. Ammann
— Communicants 21 — Scholars:
Boys 5, Girls 3—P. 187.

The Missionaries have been encouraged by several cases of conversion, or penitence of lapsed members; though they are not a little tried by the common people caring for little but food and raiment; and the better classes are too much occupied with wrangling and talking, instead of hearing with a disposition to learn.

Dharwar: G. Weigle, H. Albrecht: 1 Nat. Cat.; 3 Nat. Schoolmasters. Communicants 37 — Scholars: 7 Girls, Boarders; 80 Day. Mr. Layer and his family are in Germany, for the benefit of Mr. Layer's health. Mr. Weigle has sufficiently recovered to resume his labours—P. 187.

The state of the Congregation is not very satisfactory; but there are signs of better things to come among the Canarese People. The Schools have been reduced in number. Also in this province of our Mission the labourers are few. [Report.

Hoobly—1839—J. Müller. Communicants 3—Scholars: Boys 300, Girls 25—P. 187.

This year the Station has been deprived of the services of Br. Würth, who went to Mangalore to take Br. Moegling's place in the Catechist School. Only one Missionary is now left in this large town with a population of 50,000 people. The labourers are indeed few! However, progress has been made. Four young men have joined the Mission, and others seem inclined to follow. The opposition on the part of the people is somewhat abating. Who knows but that a change may be at hand? [Report.

Bettigherry—1841—and Malasamoodra—C. Hiller, G. Kies: Leonberger. Communicants 6—Scholars: Boys 338, Girls 67—P. 187.

The Gospel is becoming more and more extensively known in the district over which the operations of the brethren extend. The so-called Nudi People especially appear to open their minds more freely to the truth of the Word of God than others. Some families from Galadagudda are about to remove to Bettigherry, and promise to become the nucleus of a Christian Congregation. [Report.

Cannanore: 1841: and 3 Out-Stations: S. Hebich, H. Gundert; Miss Kegel; 7 *Nat. Cat.*; 3 *Nat. Schoolmasters*. Communicants 159—Scholars: Boarders; Boys 18, Girls 54; Day, Boys 135—P. 188.

Ten years have passed since Br. Hebich settled at Cannanore. Chiracal has been occupied by Br. Gundert for one year and a half. Br. Hebich's health is as good as ever, though his work and his years increase. Praised be the goodness of the Lord! The Mission Church, both the European and Native Congregations, who unite in the Sunday-Morning Service, has flourished under God's blessing. The preaching of the Gospel, both at Cannanore and in the country, has been kept up; conversions and baptisms have stirred up the anger of the enemies; but God has preserved His people, and given peace once more. Small-pox and cholera have broken out at Cannanore and in the vicinity. Among those connected with the Mission a few persons only have died. The Catechists have by God's grace stood their ground bravely against temptations from within and from without. The Boarding Schools of the Mission are flourishing: the Day Schools are in a less satisfactory state.

[Report.

Tellicherry: 1839: with 3 Out-Stations: C. Irion, F. Müller: 3 *Nat. Cat.*; 9 *Nat. Schoolmasters*. Communicants 32—Scholars: Boys; Boarders 35, Day 330—Pp. 188, 189.

The brethren, with a little Church, a Boarding School, the superintendence of a printing office, and other branches of industry, eight Heathen Schools, and the public preaching of the Gospel (as far as their strength permits) to attend to, are fully occupied. They have had sufficient strength to carry on their work without interruption during the past year. But Mrs. Irion has been dangerously ill. After the second attack of sickness, it was found necessary to send her for some time to the Nilgherry Hills. The Church has rather increased, and is not without signs of spiritual life and growth in grace. Two of its members have entered into their rest with joy. The Public Services on Sundays, and the weekly Prayer Meetings have had no interruption. [Report.

Chombala: 1849: and 2 Out-Stations: C. Müller: 2 *Nat. Cat.* Communicants 25—Scholars 56—P. 189.

The little Church, though subject to the weakness and diseases of infancy, is yet, by God's grace, thriving. The Sunday Services are attended by all the members of the Congregation, and also by those who live at Wadakara and Mahe. From the Weekly Services on Tuesday and Friday Evening, the fishermen are generally kept away by their calling; also from the daily morning prayers at the Mission House; instead of which they meet for a short prayer in the Catechist's house every morning before going to sea. The Gospel is made known to the heathen neighbourhood, not without proofs of its power. The poor fishermen have had a hard year, but they have been helped. The Lord be praised for all the trials and all the blessings of the past year!

[Report.

Calicut: 1842: with 2 Out-Stations—J. M. Fritz, J. J. Huber: 4 *Nat. Cat.*; 10 *Schoolmasters*. Communicants 47—Scholars: Boys 411; Girls 49, of whom 29 are Boarders—P. 189.

The Brethren and their families have been blessed with good health, and the work has been steadily carried on. In addition to the Malabar Services, the Brethren have also conducted an English Service every Sunday at the Mission House. Twenty-two souls were baptized on New-Year's Day—twelve adults and ten children. The Girls' Boarding School is doing well. The English School at Calicut, and the Malabar School, supported by a friend of the Mission, are flourishing.

[Report

Nilgherry Hills: M. Bühler, F. Metz, C. Moerike: 1 *Nat. Cat.*; 1 *Schoolmaster*. Communicants 5—Scholars 35—P. 189.

The past year has been full of trials to the Mission Family and the work; but the mercies of God have abounded. The love of an all-wise Father manifests itself as much in chastisement as in blessings. The Mission is still new, and the Brethren must sow, plant, and water, in hope. May the Lord in due time cause the seed to spring up; and may a rich harvest be

German Missionary Societies—

gathered into the heavenly garner. Kaity, the former residence of the ever-to-be-remembered founder of the Nilgherry Mission, G. Casamajor, Esq., has been purchased by the Home Committee, and made the head-quarters of the Mission.

{Report.

BERLIN MISSIONARY SOCIETY.

The Berlin Mission in India has been relinquished; two of their Missionaries have joined the Church Missionary Society, and one became Pastor of a German Congregation in America—P. 189.

LUTHERAN MISSIONARY SOCIETY AT LEIPZIG.

STATIONS: *Tranquebar, Poreiar* with *Appelt*, Schwarz, Mylins. *Mayaveram*—Ochs. *Madras*—Kremmer. *Puducotta*—Wolff. *Tirumenjanam*.—The Missionaries baptized during the year in all their Stations 154 believing Hindoos. Total of Communicants 1658. In 26 Schools 310 children of Christians, and 523 Heathen—P. 189.

AMERICAN BOARD OF MISSIONS.

Bombay: 1812: made a distinct Mission, 1842—David O. Allen, Robert W. Hume, George Bowen: 2 *Nat. As.*—*Malcolm Peth*: Mary L. Graves—*Sattara*, 120 miles from Bombay: Wm. Wood—From imperfect returns we gather that there are, Schools 7: Boys 300: in the Boarding School 24 Girls, and in 4 Free Schools, 80 Girls—Printing, 13,724,000 pages—P. 190.

Those young persons who understand our language are strongly tempted to read the licentious and infidel works which are brought from Europe. Bombay is flooded with English books, "remainders" sent out by publishing houses, which are sold at auction for very low prices, and then hawked through the city. The larger part of this is "light literature," and its influence cannot but be deleterious.

[Mr. Fairbank.

The native press, Mr. Fairbank says,

GOSNER'S MISSIONARY SOCIETY.

Muzufferpore—Brandin, Rebsch, Van Gerpen. *Chupra*—Bauermann, Ziemann, Dr. Ribbentropp, Ott. *Arrah*—Sternberg. *Gnadenberg*—Stoelke, Wernike, Treuthler. *Darjeeling*—Niebel. *Bethesda (Ranshee)*, Schatz, Fr. Batsch, Sieck, Oskar, Lohr. This Station continues to be highly interesting. Upward of 50 villages westward of Ranshee are open to the Missionaries: also in the south tokens for good are appearing. Several families have lately been baptized.

Gooindpore—1851—Brandt, Chr. Behrends, Conrad, Herzog.

Lohardugga—1851—H. Batsch, H. Gernth, J. Börner, R. Gernth—P. 190.

NILGHERRIES.

Ootacamund: Bernhard Smith, with *Nat. As.* No information has reached us, since our last Survey, respecting this Mission—P. 190.

continues to array itself against Christianity, and to send forth much that is demoralizing. But the Mahratta Periodicals that have opposed the Missionaries most violently have all been short-lived. The last of them, called the "Moon-rise Instructor," reached its second number six months ago, and then closed its career.

[Board.

Ahmednugger: 175 miles E of Bombay: 2000 feet above the level of the sea: inhab. 50,000; with English Cantonments of about 1000 soldiers: 1831: Ebenezer Burgess, Samuel B. Fairbank, Royal G. Wilder: Cynthia Farrar; 4 *Nat. As.*—Communicants, 112—In the Seminary 54; in other Boarding Schools 54 Pupils; and in the Free Schools, at all the Stations, 784—*Seroor*: Allen Hazen: 3 *Nat. As.* Communicants 17—*Bhingar*: Sendol B. Munger: 2 *Nat. As.* There are three Out-

Stations, at which are 2 *Nat. Preachers* and 2 *Nat. As.* — P. 190.

Mr. Fairbank was obliged to leave Ahmednugger some time since, and repair to Bombay, on account of the health of Mrs. Fairbank. She has derived manifest benefit from the change; and he is now labouring in connection with the Brethren at that place. His present position brings him into contact with a new class of obstacles to the spread of the Gospel in Hindostan. There seems to be a great change, especially in the large cities, in the estimate which is put upon Brahminism; but the transition hitherto has been rather to infidelity than to the faith as it is in Jesus. Hence it becomes exceedingly desirable that Missionaries should be poured into that country, with as little delay as possible, lest the superstitions of its vast population merely give place to a dead and cheerless scepticism.

[*Board.*]

MADURA—*Madura East*: in the Carnatic, 75 miles from the coast, and 120 miles W of Jaffna: a stronghold of idolatry: many Romanists: prevalent language, Tamul—1834—John Rendall, Charles S. Shelton, M.D.: 2 *Nat. As.*—*Madura West*: Clarendon F. Muzzy: 1 *Nat. As.*—*Dindigul West*: George W. M'Millan: 1 *Nat. As.*—*Dindigul East*: Edward Webb: 2 *Nat. As.*—*Periacoolum*: George Ford: 1 *Nat. As.*—*Sivagunga*: John E. Chandler: 3 *Nat. As.*—*Teropootanum*: Horace S. Taylor: 2 *Nat. As.*—*Tiroomungalum*: George Ford, Charles Little: 2 *Nat. As.*—*Pasomalie*: James Herrick: 2 Out-Stations. Communicants, 235—In the Seminary, 33—Schools: Boarding Schools for Males and Females 4: Pupils 93. In 5 higher and 70 common Day Schools 1313 Scholars—Distributed: Bibles 45; Testaments 200; Portions of Scripture

AMERICAN PRESBYTERIAN BOARD.

Allahabad: on the Ganges, 475 miles N W of Calcutta: inhab. 70,000—1836—Joseph Warren, Joseph Owen, John E. Freeman, R.

8000; Tracts 40,000—Pp. 190, 191.

More than 40 religious Services, attended ordinarily by the Missionaries, have been sustained weekly, not including daily prayers in Tamul, or meetings held in the Village Congregations. More than 6000 miles have been travelled by the Missionaries in preaching the Gospel; and at 18 places, exclusive of the usual Sabbath Assemblies, there has been stated preaching.

The members of our Village Congregations, it is believed, are becoming more firmly established in the Christian Religion; and the means used for their improvement are more systematic and thorough. The more experience we have, the less liable are we to be deceived in regard to the motives and character of those who profess a desire to embrace Christianity; and the more the people know of us, and the Gospel we preach, the less likely are they to come to us except from a sincere desire to learn the truth. An increase of numbers, therefore, is indicative of greater progress than at an earlier period of our work. A decrease from two or three of our Stations should not be regarded as necessarily indicative of a retrograde movement. There may, therefore, be quite a decrease in numbers while there is real progress.

[*Missionaries.*]

In a Letter recently received from Mr. Taylor, an account is given of a very violent opposition which has sprung up through the Moonsiffs of villages.

MADRAS—*Royapooram*: a northern suburb of Madras: John W. Dulles: 4 *Nat. As.*—*Chintadrepettah*: Miron Winslow: 3 *Nat. As.*—*Black Town*: John Scudder, M.D., Henry M. Scudder: Phineas R. Hunt, *Printer*—Communicants 35—In the English High School 200 pupils, and in the Free Schools about 300—Printing 22,400,000 pages—P. 191.

M. Munnis, Lawrence G. Hay, Horatio W. Shaw: 1 *Nat. Preacher*; 1 *Nat. Cat.*; 3 *Nat. As.*—Communicants 45—In the Orphan School

American Presbyterian Board—

26 Boys, 25 Girls; in the Bazaar Schools 200 Boys, 60 Girls; in the Mission College 150 Pupils—Printing, 4,610,100 pages—P 191.

The usual Services have been well attended, and the Gospel is preached steadily at all the places of Public Worship. The annual examination of the pupils at the College took place in December, and gave much satisfaction. [Report.

Furruckabad: about 750 miles N W of Calcutta: 80,000 to 120,000 inhab.—1842—*Futteghur*, on the Ganges, may be considered the Port of Furruckabad—1839—W. H. M'Auley, John J. Walsh, Julius F. Ullman, A. H. Seeley: 1 *Nat. Miss.* and 5 *Nat. As.*—Communicants, 75—In the Orphan School 34 Boys, 33 Girls; City School 103 Scholars; Bazaar Schools 84 Scholars—*Mynpoorie*, a city 40 miles S W of Furruckabad; 12,000 inhab.—1843—1 *Nat. Cat.* 1 *Nat. As.*—Scholars, 113—*Agra*: 1846: J. Wilson—Communicants, 36—Scholars, 40. The Stations of the Rev. F. Campbell and Rev. Robert S. Fullerton are not yet fixed—P. 191.

The separate returns of scholars are not complete, but the total number is said to be 574. Most of the boys live in the neighbouring villages, and carry to their respective homes the knowledge of the Gospel. "It is quite a common practice among these boys to sit at their respective doors, on opposite sides of the street, in the morning and evening; and one will ask the questions, while the other will answer them from the beginning to the end of the Catechism. Sometimes the careless passer-by is arrested, and a number of individuals will stop to hear them as they proceed; and they will make inquiries as to where the boys get such learning as that. These inquiries stimulate the boys, proud of their attainments, to make greater progress." In the two High Schools English is taught; and instruction is given both in the English and Vernacular Tongues.

For the employment of those who have reached adult years, tent-making and the

cultivation of land are followed. Three of the most competent and trustworthy were selected to conduct, under the superintendence of Mr. Scott, the business details connected with the making and sale of tents, each investing a small part of his own earnings in the business. This plan seems to work well. Twelve are engaged in farming on a small scale. "This Orphan Institution, with its Church, Schools, tent-making, village, and farming, and especially its Christian Men and women, and their nearly fifty baptized children, all planted in the midst of a dreary waste of heathenism, must awaken a feeling of deep interest in the mind of every Christian Observer." [Board.

Loodianah: 1120 miles N W of Calcutta: inhab. 70,000—1834—L. Janvier, C. W. Forman, J. Porter, A. Rudolph: 2 *Nat. Cat.* Communicants 17—In the Orphan Boarding School 19 Girls; in other Schools 140 Scholars—Printing, 5,626,000 pages—*Saharunpoor*, near the Jumna—1836—inhab. 35,000: J. R. Campbell, J. Caldwell, J. S. Woodside: 2 *Cat.*; 1 *Nat. As.* The Missionaries at this Station are ecclesiastically connected with the Reformed Presbyterian Church—In the Orphan School, 6 Boys; in other Schools 40—*Sabathoo*, 120 miles N E of Loodianah: 12,000 inhab.—1836—1 *Nat. As.*—Communicants 7—*Jalandar*, 30 miles N W of Loodianah, 60,000 inhab.—1847—1 *Nat. Miss.*; 1 *Nat. Cat.*; 1 *As.* Communicants 5—Scholars, 20 Boys—*Ambala*, central between Loodianah, Saharunpoor, and Sabathoo: 35,000 inhab.—1848—J. M. Jamieson, John H. Morrison: 2 *Nat. As.*—Scholars 170—*Lahore*: John Newton, Charles W. Forman. The Station of the Rev. J. H. Orbison is not yet assigned—P. 191.

The whole number of scholars is about 700, but the returns are not complete. More than 2000 patients have been prescribed for at the Loodianah Dispensary.

[Board.]

AMERICAN BAPTIST MISSIONS.

Nellore: 160 miles N of Madras—1840—S. S. Day, L. Jewett—Communicants 7. Scholars 250—P. 191.

The Gospel has been preached nearly every morning in the Chapel in connection with Daily Prayers. Quite a good number have called for books or to converse. To me there appear to be three

leading causes operating to produce the present state of mind among the more sober and reflecting portion of this people, viz.—1. A constitutional tendency of mind to mysticism. 2. The mystic character, yet unsatisfying nature, of all the religions of the Hindoos, not excepting their gross idolatry. 3. The fewness of Christian Teachers. [Rev. S. S. Day.]

FREE-WILL BAPTISTS.

Ballasore, in Orissa: O. R. Bachelor. R. Cowley: Miss Crawford; 2 Nat. As.—**Jellasure**: J. Phillips: 2 Nat. As. Communicants 26—Scholars: Boarders 67.

The Mission appears to be prosecuting its work with diligence and fidelity, though not with any very striking results.

(The Survey will be continued at p. 209 of our Number for May.)

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN WESTERN AFRICA.

Mr. John Attarra gives the following account of the death of a Communicant connected with the Station at Wellington:—

Jan. 25, 1851: Lord's Day—As I was returning from the Evening Service, I met a man, who said to me, "Oh, Sir, one of the members is very ill, and I am waiting here to inform you of it." I went immediately with him to the place where the sick man was. On entering the house, I found a great many of his friends sitting around him. On seeing me, he said, "Master, you come?" I replied, "Yes." He then added, "I am very sick in my body, but not in my soul. Suppose the Lord should say He wants me this night, I have no fear. I am ready to go." I asked, "On whom do you depend for the salvation of your soul?" He said, "My dependence is only in the Lord. I have no one who can do me any real good, except Jesus Christ, who came into the world to save sinners."

Jan. 27—I went out again this morning to visit the above-mentioned individual. No sooner did he see me than he began to express himself in the following words—"Master, to believe with the April, 1852.

whole heart is a happiness. It enables one to rejoice both in time of health and sickness. I am very happy," said he: "although I feel much pain in my body, yet in my soul I do not feel any."

The Rev. J. U. Graf has given us an account of the death of a Candidate for Baptism, which we lay before our readers:—

Aug. 2, 1851—I was called in a hurry to Grafton, to see a poor sick woman, a Candidate for Baptism, said to be in a dying state. She stated that she was "going home," and that she wished earnestly to be baptized. I therefore spoke to her and those around on the happiness of having a Saviour to lean upon in the hour of death; and, all having joined in prayer to God, I baptized her. What particularly struck me in this poor woman's case was the fact, that, although unable to sit upright, she sought comfort, in this trying season, in God's blessed Word. And although she was too weak to read even a verse or two, she kept her dim eye fixed on John xvi. 1, whilst her quivering lips went on repeating over and over again, *Let not your heart be troubled, &c.* As the

wrecked mariner clings with pertinacity to the solitary plank as his last hope, so this poor woman, beyond the reach of man's help, clings with firm confidence to the word of solace spoken by the Saviour Himself. It is the anchor of the soul when life fails; the star of Bethlehem in the dark valley of the shadow of death. How often have I seen the Negro cling to it: at the bedside, at the chapel-door, at the class meeting-house, at the dying pillow—everywhere I hear him repeat again and again, *Let not your heart be troubled.*

The Rev. C. T. Frey, Missionary at Waterloo, gives an account of his visit to an Assistant Schoolmaster. He says—

Sept. 26, 1851—I went this morning to see William Carr, Assistant Schoolmaster at Kissey. He was brought here two months ago, to his father, in the last stage of consumption. From the very first time I saw him it was my impression that he could not live many months longer, and I therefore thought it my duty to intimate my fears to him, shewing him at the same

time the necessity of committing himself, his wife, and infant, into the compassionate arms of Christ. It appeared, that then, like most consumptive persons, he had as yet strong hopes of recovery, for he thought the Waterloo Medicine did him good, and only a week ago he took a short walk. This morning I found him in great pain, and extremely weak, but, to all appearance, in a very composed frame of mind. He expressed his faith in the Lord Jesus, and his hope of eternal life, in faint words, yet with a lively countenance, and, as I trust, with full assurance of heart. I read John xvii. to him, and expounded part of it. He seemed greatly to relish it, and when I knelt down and prayed he was affected to tears, and thanked me very much. Scarcely had I reached home, when a messenger was sent to inform us of his departure. May he have been permitted to enter into the joy of his Lord! The day after, I committed his remains to mother earth, in the presence of a large number of sympathizing friends.

OBITUARY NOTICE OF A SCHOOL-BOY,

IN CONNECTION WITH THE CHURCH MISSIONARY'S STATION AT LAC-LA-RONGE, NORTH-WEST AMERICA.

Mr. Hunt, of Lac-la-Ronge, gives a short account of one of the School-boys under his care, William Ballendine. He writes—

November—On the second of this month died William Ballendine, about fifteen years of age. He was the most advanced scholar in the School, having been put to easy lessons in the New Testament immediately upon our arrival. He had suffered from the measles of 1846, from which he never perfectly recovered, and finally died of consumption, praying "to be washed in the blood of Jesus Christ." He had

borne his long illness very patiently, and we had good hope, from the little we could get him to say, that he had been *born again of water and of the Spirit*, and was therefore being prepared for the kingdom of God the Father. On the night of his death he sent for Mr. Settee, saying, "Now I am in a hurry to go." After his teacher had prayed with him, William pressed his hand, and soon after fell asleep in Jesus, as we hope and believe. Thus another soul, of more value than the whole world, has been added to the redeemed and saved. We buried him on the 5th instant.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

WILBERFORCE.

This Station lies four miles westward of Freetown. It was occu-

pied by the Society in the earlier period of the Sierra-Leone Mission, but was given up in 1822. Resumed in the summer of 1849, it is now, with Aberdeen and Goderich, two hamlets in its vicinity, under the care of the Rev. H.

Rhodes, from whose Journals we collect varied information as to the state of the people, and the prospect of their improvement. In his Journal for the half-year ending March 31, 1851, there occurs the following

General View.

I am thankful to observe, amongst the majority of my Communicants and Candidates, a progressive improvement in spiritual things, if I may judge by their steady attendance on the means of grace and the weekly meetings for their establishment in the Christian Faith. It is a source of sincere thankfulness to me that there has been no breach of Christian Consistency or relative duty, requiring the suspension of any member. I certainly cannot boast of large numbers being added to the Church; but of those who are joined in Christian Communion with us, I can speak with some degree of satisfaction and confidence as regards their general deportment. I am persuaded I could have had more accessions to our numbers than I have had, had I not felt that much caution was necessary. There is such a mixture of ignorant bigotry and heathen superstition, with the habitual neglect of God's commandments, among so many who have taken upon themselves the name and profession of Christians, that great care and discrimination should be exercised before such persons be admitted as members of our Church. I have been told that "plenty persons would join Society, suppose master no pick and choose too much."

During the half-year, Monthly Missionary Meetings have been regularly held, to stir up amongst the people a Missionary spirit, and feeling of sympathy for those who are yet in darkness and in the shadow of death.

Indications of improvement amongst the heathen.

My constant building occupations during the half-year have left me, to my regret, but little time for visiting amongst the heathen part of the population; but I am not without some encouraging signs in that quarter. I gather this from the pleasing fact, that I have four or five additional attendants on Public Worship from that neighbourhood, exclusive of those already received into the class of Candidates for Baptism.

Increase of the Congregation.

Feb. 23, 1851: Lord's Day—I was much encouraged this morning by the particularly good attendance at church, only two or three seats on the men's side being vacant, and there being a decided increase of women. My hearers are always attentive, and I humbly hope they left the place really impressed by the affecting truths deduced from the text, Gen. iii. 15, and the chapter from which it is taken.

Easter-Day Services.

April 20: Easter Day—I preached from Matt. xxviii. 6. In reverting to this day last year, and the state of things then, I could not but rejoice at the perceptible improvement in the attendance on Public Worship, and at the altered and more becoming behaviour of some colony-born youths, who at that time caused me much uneasiness. At the Lord's Table twenty commemorated the dying love of our blessed Saviour, and, I trust, felt something of its divine influence in their hearts.

School and Services at Aberdeen—Administration of the Lord's Supper.

Oct. 14, 1850—The Local Committee having appointed a Schoolmaster for Aberdeen, a Day School was this day commenced by the Society in that village, to the joy of many, both parents and children. Fifty names at once appeared on the list, and the children were to be seen vieing with each other in presenting the penny fee. The school-house is an humble building of mud walls and floor, with a bamboo roof. With the subscriptions of the people, 3*l.* 6*s.*, free labour, and a little aid from myself, it was completed without any cost to the Society, except 5*l.* for a small desk, and benches.

June 1, 1851—I went to Aberdeen, to take the Morning Service. The attendance was good, as usual. I saw several old men, and a few others, who had evidently not been many times in a place of worship—if, indeed, before—as they were very awkward, and unaccustomed to our manner of worship, kneeling when they ought to have been seated, and sitting down when they ought to have knelt; yet I could not but be thankful to see old idolaters mingling with the worshippers of the true God. May it please the Holy Spirit to open their hearts to receive the truth as it is in Jesus!

Sept. 21: Lord's Day—The Rev. T. Peyton kindly occupied my place at Wilberforce this morning, to enable me to

take the Morning Service at Aberdeen. I received into the Church of Christ ten men and five women, and afterwards admitted them to the Sacrament of the Lord's Supper. Our little place of worship was filled with attentive, well-conducted hearers, and some seats had to be borrowed. There is now a steady increase in the attendance at Aberdeen, and additional benches are required.

Visits to Goderich.

March 27—I rode to Goderich, about five or six miles distant, a pleasant village in this parish, close by the sea—population about 800—to ascertain more fully the mind of the people towards us, and whether they would be willing to assist in the erection of a school-house, should the Committee decide on placing a school-master there. I called several headmen together, who said they would bring the subject before the people the same evening.

I was pleased to receive, the next day, an answer from them to the effect that they would be glad for us to open a School, and would assist in making a school-house by subscriptions and free labour.

July 4—According to arrangement, I rode over to Goderich to-day. The manager* being at Lumley, offered to accompany me, to assist me in assembling the people. For want of a bell, a large horn was sounded from street to street, and presently I was surrounded by about fifty or sixty people. I then stated my object in coming to them, pointing to the other villages as affording full proof of the benefits which the Society, under the blessing of God, had conferred upon them, and adding, that I was anxious to do what I could for the welfare of themselves and their families. After this, the overseer and one of the headmen addressed a few words of encouragement to the people, the former shewing his readiness to help by handing me half-a-crown. I then begged all present to follow his example, or to render what little help they could; when ninety persons gave me their names, for sums varying from a penny to threepence or fourpence. Only one gave sixpence, while another brought a fowl, and a third a few eggs. The subscriptions, small as they were, amounted to 15s. The manager, and a friend of his, placed 15s. more at my disposal for the same object.

* District magistrate.

Summary, September 1851.

Two years have just elapsed since I came to reside at Wilberforce, and it is with a truly thankful heart that I would mention the gradually improved aspect of things during that period. When first I came, drumming and dancing of the heathen were of weekly occurrence; and the monstrous beating of the tom-tom, with the doleful singing of country songs, were to be heard the night through at almost every funeral wake. Of late, I am happy to say, both these have been on the decline. The district magistrate, on a recent visit to Wilberforce, bore testimony to the less quarrelsome proceedings of the inhabitants; and the more respectable of these do not hesitate to attribute the peaceable state of the village to the residence of a Missionary among them. One old man, whom I recently received into the class of Candidates for the Lord's Supper, told me, that, before a Missionary was placed here, the people were very unsettled: many were emigrating, some to the West Indies, and some to the Yoruba Country, while others were meditating leaving the place to live in Freetown. And when I see the number of deserted lots of ground in the outskirts of the village, I can fully credit his remarks.

I am thankful to observe, that, through my constant remonstrances, several companies which used to hold their meetings on the Sunday have all changed their plan, and meet on the Saturday. Thus, I am happy to see that the influence of the Missionary is not confined to his own congregation only, but, like the leaven in the Gospel, secretly extends itself to those who do not come so immediately within his reach.

Labours of the Native Catechist at Aberdeen.

We now refer to the Journals of Mr. Joseph Wilson, the Native Catechist at Aberdeen. They are interesting as shewing the state of the people, the character of his labours, and various tokens of improvement.

March 18, 1851—I was extremely glad to remove this day from Gloucester to Aberdeen, a small village lying west of Wilberforce, and about two miles and a half distant; though, on the other hand, I felt very sorry to leave the kind and amiable people of Gloucester.

April 6: Lord's Day—After Divine Service this evening I went to see Peter Shilling, an old Aku man, the chief of all the Aku People, and also of all the idolaters here, who styled themselves doctors, and formed a separate company, besides the general one of all the Aku People. All the members of this idolaters' company meet every Friday in Peter Shilling's house, when they always have drumming and dancing, and each of the members exercises himself in his wicked tricks before the others. I spoke to the old man on the creation of the world—how God out of nothing made all things in six days, rested on the seventh, and commanded man to keep it holy by abstaining from all manner of works, and attending to religious duties. I told him of the misery and shortness of this world; that sooner or later our bodies must die, and our souls, which can never die, must stand before the God of all men in that other world, to receive payment according to all the works we have done here on earth; and I pointed him to the only Saviour of sinners. The old man seriously listened to all that I told him, and faithfully promised to attend church every Sunday. May the Lord cause His Word to make a deep impression on his heart!

June 17—I visited Peter Shilling this evening, and had conversation with him again on the happiness of his immortal soul. "What do you think of all that you have heard at church since you began to attend it every Sunday?" I asked. "I heartily thank God," replied the old man, "who has caused the Missionary to send you here to teach us of His good way. Henceforth I resolve, through His grace, not only to be a regular church-goer, but to give up all my former habits, and to become one of its members." Hence he became almost the first person that opened the church doors every morning for prayer, and is now one of the Candidates in our list for baptism.

Some disorderly conduct having been persevered in by parties drumming at the school-room door, so as to prevent instruction from going on, and the overseer having declined to interfere, Mr. Wilson felt himself compelled to request the manager of the district to discourage such proceedings. This step on his part excited much displeasure amongst some of the people,

and a meeting was convened on the 26th of June, at which Mr. Wilson was requested to attend. His account of what took place is as follows—

Some of them said to me, "You are but a stranger in our town, and have no business to make known to the manager whatever we do here. You have been sent here only to teach our children: you must mind your school business, and not interfere with us in our doings." Then I said to them, "You have indeed made a great mistake. I have not come here only to instruct your children, as you supposed, but to teach you also the good and right way, that you might turn from all your wicked doings, and from idols, to serve the living and true God." Then stood up Mr. Peter Shilling, and said, "My country-people, I beg you all to listen to me. If we were to compare ourselves this day to the people of other villages, who have had Missionaries living among them, their children to our children, you would see that we and our children are still living almost like people in a heathen country. And why so? It is because we never have a Missionary Teacher among us, and no other religious teacher to teach us better. Therefore we have called on the Missionaries at this time to send us a teacher who will teach us and our children the good way—the way of God—and they have done so: therefore we ought now to give up whatever thing our teacher tells us is not right in the sight of God, and to do only what he tells us is good. You see how the Missionaries have left their own country, and all their friends, and have come here only to teach us how to be good. And they have also gone to Abbekuta, our own native country, on purpose to teach our country-people there the way of God, the way to be good, and to do them good; and we have heard that many of our country-people in Abbekuta—though they have never seen the great goodness of God which we have seen, and which He has bestowed upon us—have heard the teaching of the servants of God sent to them, and, in obedience to the same, they have forsaken all their former bad habits, and have turned to serve the living and true God. What a great shame it would be if any of us should now, or in future, return to Abbekuta, and find that the people there, who never came to this good country, know better than we." Then

he said to the overseer, and to all the people, "I tell you, follow the Missionary; but if you will not," continued he, "I resolve, on my part, to give up all my former ways, and serve God under the Missionary."

June 27, 1851—I was sent for early this morning by one Robert Stephen, a poor sick man, to whom I used to read the Scriptures sometimes in the evening. When I came to him, he said, "I have been considering all the words which you frequently told me from the book of God, and I found them to be very true. I believe that images or idols of any kind, which people make themselves for to worship, can do them no good. Now, I have been suffering very much for these two successive years: I have not a moment's rest day and night, and the images which I am worshipping are placed there in a room which I have made for them in the back piazza. I have done for them all I could in order to procure their help, mercy, favour, and goodness. I have sold my farm, all my furnitures, and all my dresses, for their sakes, and I am now left almost naked; yet my sickness is rather increasing instead of becoming better. Therefore I have sent for you to tell you that I believe all that you have told me, and henceforth I shall neither worship them nor offer sacrifice to them any more; but I shall endeavour to serve the true God, who alone can help me." I told him that it was not enough for him to forsake them, and let them remain still in the house, but he should burn them up with fire, or throw them away. He said, "I myself could not do it, because I am unable to walk, nor can I find any one to take them away for me." Then I said, "You need no other person to remove them. I can do it, if you should authorise me." He said, "No, no! you are not able. I fear you will get hurt if you should venture." I told him that I could remove them without any hurt. Then he said, "You can take and do what you like with them." So I returned to my house, and brought back my boy with a basket, and I took them all away. Among them there was a little English ornamented inkstand, which is the best inkstand I have now in my possession.

RIVER DISTRICT.

KISSEY AND WELLINGTON.

Kissey is situated up the Bunce River, about three miles distant from

Freetown. The road leading to it is wild and romantic. The brow of a mountain rises on the right hand, from whose summit appear to have rolled down the masses of black rock which lie scattered about on either side. To the left is seen a deep glen, covered with bush, through which are caught, now and then, glimpses of a noisy mountain stream. Gradually the scenery softens down to the calm river-side, with the forest and sand-beach of the Bullom shore.

Wellington is situated about four miles further up the river, at the foot of a considerable hill.

Until June last, the European Catechist, Mr. Wm. Young, had charge of Kissey, having been removed from Kent for this purpose in the preceding January, the Native Catechist, Mr. John Attarra, residing at Wellington. On the return to the colony of the Rev. D. H. Schmid, he was appointed to Kissey, with the superintendence of Port Lokkoh, at present without a resident Missionary, Kissey being so situated as to facilitate occasional visits to the Timmanee Country.

We refer, in the first instance, to Mr. Young's Journals.

General View, March 1851.

Since I came to Kissey, a large portion of my time and labours has been spent in examining the Candidates for Baptism, instructing the Day School, and bringing it into teachable order, and in making myself acquainted with the general character of our people.

There are 520 persons connected with our Society at Kissey. They are divided into eight classes, according to their advancement in Christian Knowledge, in the profession of the divine life, and in Christian Privileges. Their attendance on our private religious instruction in classes is satisfactory and encouraging.

The people of Kissey received me with much affection, after an absence from them of sixteen years. During that time heathenism has much vanished before the power and light of the Gospel of Christ,

although the number of idolaters is considerable still. A Yoruba Mahomedan renounced his profession of Mahomedanism, and came over to us. He was persecuted by the followers of the false prophet, who took him before the magistrate, thinking to get him punished through false charges against him. As his wife, through fear, was unwilling to follow him to us, his persecutors took her away from him, but he secured his child to himself.

Divine Worship on the Lord's Day is well attended in the morning. A large majority of our own people are regular and steady attendants on this means of grace.

State of the Schools.

Sept. 30, 1851—Since Mr. Schmid took charge of the Station at Kissey, my labours have been chiefly confined to the School, in which I have spent from two to four hours a day in instruction and superintendence. It is beginning to afford me more satisfaction, through the prevalence of better order and the greater diligence of the children. The number of boys on the list is 198; of girls 106; making the total of day scholars 304. The average attendance is 263.

The Sunday School is small. There is some sign of an awakening to a sense of the importance of the one thing needful in the minds of liberated Africans and the Creole young women: a considerable number of both have been received under religious instruction, and joined to the respective classes, during the past nine months.

Erection of a new Place of Worship— Pious Sick Communicant.

April 28—In the evening the Christian Visitor went with me to visit a dark place in the suburbs of the town, and to look for a place where to build a chapel. We succeeded in purchasing a lot of ground nearly in the centre of the place, which numbers above 200 souls.

As we returned home, we visited a sick Communicant in a dying state. It was very instructive to witness his meekness under suffering, and his firm faith in Jesus Christ. He said, "Once I was blind, and foolish, and stupid, and did many bad things, because I knew no better." Again, "The Lord opened my eyes to see, and my heart to understand. I am in light, I see the way, deliverance is come, fear is passed. Although

sin live in me, it has no power to trouble me again. Jesus live here," &c. Again, "The Lord loves me: I try to love Him, because He is punishing my body for my sin. My body will die for sin. The Word of the Lord is true and good: the will of the Lord shall be done upon me: I shall soon go home, and have no more trouble." &c.*

July 13—In the evening I went to Mile End to perform Divine Service for the people there. The house of one of our people, where we had met often for Divine Worship on the Lord's Day, had become too small for us, and some had to sit outside. The new chapel is now finished, but I thought the mud walls and floor hardly dry enough for us to assemble in it. I had, however, intimated to the people the probability of its being opened to-day; and as they begged me to open it at once, I consented. It was immediately filled with well-dressed and orderly natives. We sang a hymn, and then I offered up prayer to the Lord, after which Divine Service went on as usual. Five inquirers have come over to us as Candidates for Baptism. The chapel has been built, and given to the Church Missionary Society, in the humble hope that it will be useful hereafter to the people in that part of Kissey. It stands as a light in a dark place, and a witness for the Lord that He desireth not the death of a sinner. It is named Mile End Chapel, because it is about a mile from the Mission House at Kissey.

Voyage of the Rev. D. H. Schmid from England.

We now take up Mr. Schmid's Journal for the half-year ending Sept. 1851, which refers, in the first instance, to his voyage from England.

When I look back on the last six months, and consider what the Lord has done for us, I am bound to give Him thanks. In April we left our native country for London, and in May, London for Sierra Leone. On the 19th of June we were permitted to see the colony once more. The last week we had to spend on board was indeed a tiresome one. The cabins were exceedingly small, and the heat excessive. During the heavy tornadoes, the greatest uneasiness we felt was in seeing the vivid flashes of lightning, as we were well aware there were about 30,000 kegs of gunpowder on board!

* He has since died in the Lord.

On Sunday we had our Morning Services, when the captain and his people attended; while the week was spent in reading and writing, when practicable. Sally Forbes Bonetta, the Dahomian Girl whom Her Majesty delivered to our charge, behaved in a satisfactory manner: she performed her daily task of reading a part of the New Testament, and of writing letters, with pleasure, and proved amiable in her whole conduct. I was often pleased to observe her attention when I spoke to her about Jesus and her salvation. After our arrival in the colony, according to our instructions from the Parent Committee, I delivered her to Miss Sass, with whom she is now living. May her education there prove a blessing for time and eternity!

Congregation at Kiskey.

June 29, 1851: *Lord's Day*—I held Morning Service at Kiskey, where I was gratified in seeing the attention of this old congregation; but when I saw the two tablets in church, in memory of our late fellow-labourers Haastrup and Clemens, I felt somewhat struck, thinking how well might they be still employed in this large field of labour. But the Lord knows best what is to be done to promote His glory among the heathen.

Visits to the Sick.

July 9—I visited several sick people; among them an old Communicant, one of our most steady Christians. He embraced my arms, and said, "Truly the Lord is dealing mercifully with us. One Missionary goes, another dies, and another comes again. This is the Lord's doing."

July 24—I visited several sick people, some of whom the Lord had laid by for many years, who were desirous to hear a word of comfort. One woman, who had been ill three years, said to me, "Master, the Lord is good: I have much to suffer, but He is helping me through." Another, whom I asked how he would feel if the Lord should call him now from this world, replied, "I take hold of the mercy of Christ Jesus." Sometimes it is pleasing to see, at such a sick bed, not only the sick individual desirous after the Word of God, but also, now and then, relatives and friends, whose hearts appear at such times more susceptible of the Word of God and admonition.

Sympathy of the people with their Missionaries when ill.

Aug. 9—Whilst I was thinking what

text to take for the subject of my sermon to-morrow morning, the Lord shewed me that He did not want my services. A heavy attack of ague and fever threw me on a sick-bed, which I kept for a fortnight before I began to recover. As the attack was rather sharp, I was thankful to have the advice and help of Mr. Young, who was of great assistance to me. Our Kiskey People also were daily remembering me in their prayers. Some came every day to see how I did. They were evidently afraid that the two late cases of death would be followed by a third, and were glad at seeing me recovering.

Adult Baptisms.

Sept. 7: *Lord's Day*—To-day I baptized 21 men and 28 women, a joy mixed with anxiety. The number appears to be considerable; but remembering our large Kiskey Station, and the time when the last party of adults was baptized—in 1847—it is by no means a surprising number. Many of them had been picked out by Mr. Haastrup for that rite, and their life has for some time past been consistent with their profession. May the Lord strengthen them to keep faithful to their promise, that they may not only be added to the Church militant, but also to the Church triumphant!

We ascertain, from a schedule furnished by Mr. Schmid, that the Sunday-morning Congregation at Kiskey numbers 800, and that in the afternoon 650: there are also 350 Communicants, and 188 Candidates for Baptism and the Lord's Supper.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

AGRA.

Preaching to the Heathen.

THE Missionaries, with their Catechists, go out regularly each morning and evening to make the Gospel known: in the mornings at the river-side and in neighbouring villages, in the evenings at the Chapels and in other parts of the town. In this department of labour there is much encouragement. A large Congregation can at any

time be collected in front of the Chapels or on the road-side.

We give some extracts from Mr. Kreiss's account of a visit to the Mela at Batesore.

Nov. 17, 1850: Lord's Day—The people were pouring in to-day from every side; and though it was easy to collect some hearers, yet we preferred to go once more to a village in the vicinity. We went to Māi, a large village with a bazaar, where I had been about seven years ago, and found the people kind and well disposed. At this time, also, a number of them collected around us, to whom Mr. Williams read Matt. viii. After he had finished, I addressed them on the first four verses—the healing of a leper—shewing that we are as unclean, in the sight of God, as a leper in the sight of men, and exhorting them to come to Jesus as the true Physician. Much was said afterwards about the inefficiency of those means by which the Hindoos endeavour to obtain purification from sin; but our hearers felt not offended at our assertions: they behaved so well, as if they fully agreed with us; and one expressed himself in such a manner that it might be said of him, "You are not far from the kingdom of heaven."

In the afternoon we preached in front of our tent, by which many were attracted. Though one or two commenced to contradict us, yet this was done in a proper manner, and thus served to increase the attention of those around us. In the evening a respectable Hindoo, who had heard us this day, came to our tent for conversation, and said, "Many assert that you abuse our Dewtas; but that is not the case: our own Shasters are doing it: what you say is all right." Then he openly exposed the absurdities of Hindooism, and told us that he believed our religion to be the true one, and that Christ is the Saviour of the world. We more fully explained to him the nature of this Saviour, and admonished him to leave all others and follow Him who is the light of the world, that he may not walk in darkness, but have the light of life.

Nov. 18—This morning we preached to an assembly of men in the compound of a Temple-Brahmin, close to our tent. Some remained at a distance, while others seated themselves around us and entered into a conversation, which lasted above an hour. The subjects of our discussion were their Dewtas, Shasters, &c., and the salvation
April, 1852.

obtained through faith in Christ. They made no attempt to defend idolatry, but openly confessed that there is one God, who alone ought to be worshipped. Both in the forenoon and afternoon we preached before our tent. Nothing of particular note happened, except that all who heard us received the Word with joy, and seemed to be fully convinced of its truth.

Nov. 19—This day being the chief day of the Mela, the whole ground before the temples was crowded with dense masses of the people. It would have been a vain attempt to get a hearing, for the throng of those who were coming from and going to the river to bathe was so great as to make it quite impossible to obtain any spot for preaching. In front of our tent, however, we succeeded in securing sufficient room. Our experience has been much the same as yesterday; and it seems as if the hundreds who heard us had not the least doubt of our statements, *That there is but one God, and one mediator between God and man, namely, Jesus Christ*. It is true, a young haughty Hindu, forcing his way through the crowd, came up to us, and sneeringly asked me, "What are you reading?" I had just opened the sixth chapter of St. Matthew, of which I read to him the twenty-fourth verse, *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon*. "I don't understand that," he replied. To which I answered, "These words are very plain, and can be easily understood; but one who is neither hungry nor thirsty has no desire to eat nor drink, and whosoever does not feel himself a poor sinner will not see the necessity of a Saviour." At this he withdrew as quickly as he had come, and some of the bystanders remarked, "This is one who feels neither hungry nor thirsty, nor a poor sinner, else he would not dislike the remedy offered to him." But there were others, also, who listened with deep attention for two or three hours to the Word we preached, and I trust that it will prove to many of them *a savour of life unto life*.

Nov. 20—We left Batesore in the morning at six o'clock, and reached Agra at seven in the evening.

At these Melas about 500 Tracts and parts of Scripture have been distributed. I commend this seed to the care of the

Lord, praying that He may bless His Word to the souls of those who received it.

MIRUT.

Missionary Operations, after four years' suspension, were resumed at this Station in the autumn of 1846. During the four years terminating in October 1850, eleven adults have been baptized, who have hitherto given very satisfactory evidences of their sincerity. We shall refer to the Report of the Rev. R. M. Lamb for information as to the present state and prospects of the Mission.

Congregation—Baptisms.

The number of Christians attending the Hindoostanee Services in St. Paul's Chapel amounts to about 100. The average attendance in the morning is 70, in the evening 30. The number of Communicants during the year, 43; eight Baptisms—viz. 4 adults and 4 infants—and one convert from Popery. Of the adults, Thomas and his wife were of the religion of Nanuk; but being convinced of the truth of Christianity, and after due instruction, they were baptized on the 7th of October 1849, and have since given satisfactory proof, by their life and conversation, of the sincerity of their profession. Thomas has been improving himself during school-hours in reading and studying the Scriptures, and has accompanied the Catechists, and assisted them, in making known the Gospel in the bazaars and villages. Amongst those of the Nanuk Religion he has been labouring diligently; in testimony of which, there is a man and his wife earnestly inquiring after salvation, and who, being convinced of the truth of the Scriptures, have offered themselves as Candidates for Baptism. The other two adults, Mark, and his wife Margaret, were baptized on the 26th of May: they came and offered themselves for baptism in January, having heard the Gospel at the Melas—a proof that preaching at the Melas is not altogether useless. So, after due examination and instruction, they were received into the Church. He was a Pundit of high caste, clever, and intelligent: his wife, very different from the ordinary class of native women, was meek, humble, and a diligent inquirer, shewing, by her manner of life, that she was a Christian in sincerity and truth. At his own request

he left, at the latter end of June, to return to that part of the country, in the Rhotuk Zillah, where he had formerly been engaged in teaching a Nāwab's son: he said he hoped to be useful in that neighbourhood to many who had never heard of Christianity, and that he would have the cause of his Saviour at heart. This may be a means employed by God for diffusing the knowledge of salvation there, where no Missionary ever travels. There are at present seven Catechumens receiving instruction, and some nearly prepared, who are to be baptized at Christmas.

Two of these Catechumens were baptized at Christmas; and a subsequent letter, dated June the 24th, 1851, communicates further gratifying intelligence.

On Trinity Sunday I baptized a Hindoo, a very intelligent man: he is a Durji, and has been eight years with his master, a cavalry officer at this Station. I rejoice in having such a convert, for I really believe he is influenced by the grace of God. For a whole year he has been giving up his mind to inquire after the true religion. The two converts who were baptized last Christmas, being fellow-servants in the same house, were instrumental in directing his thoughts upon the subject. Their conduct since their baptism has been truly Christian: having tasted of the loving-kindness of the Lord, their hearts burned within them to impart the knowledge of the way of salvation to others. Our Christian Reader, Thomas, has been indefatigable in his exertions, and I am very thankful that their efforts have been crowned with success. He was baptized by the name of Peter Khushhal. As soon as he confessed his belief in Jesus, the Mussulmans did all they could to persuade him not to be baptized; but the grace of God prevailed. He has been much tried and persecuted. I think the conduct of the Christians had great weight with him, their lives being consistent with their profession. It is strange that when Simon and Mary were inquirers, Peter laughed and ridiculed, and joined in reviling them; but while listening to Thomas's instruction, day after day, he became favourably disposed; and then began to inquire for himself. You may imagine our joy and happiness on Trinity Sunday, after the Sacrament of baptism, to have another uniting with us in partaking of

the Lord's Supper, who had been rescued from Satan's power, and saved as a brand from the burning.

Missionary Tours.

The following paragraphs refer to the important subject of *itinerating*, and the encouragement which Mr. Lamb has experienced in this important department of labour.

Oct. 26, 1849—Accompanied by Paul and William, I went to Gharmaktezer Mela, preaching to crowds of attentive listeners, many of whom anxiously inquired about Christianity. We met with very little opposition: while some felt so interested in what they heard, that they not only came daily to hear more, but remained three or four hours, listening eagerly and asking questions. Some said that they would never come to the Mela again, lest they might be persuaded by their friends to worship the Ganges, which, they were convinced, was not only profitless, but sinful. While disputing about the truths of Scripture with those who were bigoted and would not listen to reason, the bystanders readily acknowledged that the proofs in favour of Christianity were good and unanswerable. The encouragement met with was beyond expectation, and far greater than in former years; so that it may be seen God is evidently blessing the work, and preparing the hearts of the people for the reception of the Gospel, that the Scripture may be fulfilled, *I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.* The number of times we preached at the Mela and on the road was twenty, to about 5950 adults. Sometimes the length of preaching was four or even five hours without cessation: this was accomplished by one relieving the other when tired.

On the 20th of November, accompanied by Paul and Thomas, I made a Missionary Tour to Delhi and the villages in the neighbourhood, and returned on the 13th of December. Besides meeting with great encouragement in the villages, where the people received the Word gladly, the Gospel was proclaimed in the heart of the city of Delhi, where many listened with marked attention. In the presence of many Mussulmans testimony was borne to Jesus; that He is the only Saviour of mankind; that there is no other

name given under heaven whereby man can be saved but the name of Jesus. In this tour we preached twenty-eight times, to about 1950 adults. At Delhi, conversations were held with a learned and intelligent Hindoo, diligently and anxiously inquiring after the true religion, who was convinced that both Hindooism and Mahomedanism were false, and that Christianity was the only true religion. I had had, on a former occasion, some interesting conversations with him, and was pleased to hear, at this time, that he sincerely believed in Jesus Christ, and looked to Him alone for salvation. When spoken to about baptism, he wished to have a little time for reflection, and that he might try what he could do previously in persuading his relatives to embrace Christianity also, as after baptism they would have no communication with him; but should he, after a certain time, find that his persuasions produced no effect, he had resolved, he said, to make every sacrifice, and confess the Lord Jesus Christ.

The following extract, dated April 29th, 1851, refers to a Missionary Tour in a different direction.

I was very much pleased with my visit to Hurdwar: the Mela was much smaller than usual, and it was rather unfortunate, that during the last two days we stayed, when most of the people were present, I was prevented by fever from doing any thing. The Moonshee and one of the Readers, who accompanied us, were indefatigable in their exertions; and from their report I have every reason to believe that much good has been done: we stayed about twelve days. There were a great many from the Punjab, who listened very eagerly and attentively to the Gospel Message, and very gladly received books. They perfectly understood our preaching, and we felt greatly encouraged. I think the Punjab will be the most promising field of labour in India: though but little success may be expected among the Mussulmans, the Sikhs, I feel convinced, will in numbers embrace Christianity, for they are not bigoted, and many have shewn their design to embrace the Truth when they find it.

After the Mela, I proceeded, *via* Deyrah and Rajpore, to Mussurie and Landour, for the express purpose of looking out for a suitable place as a Branch Mission in connection with Mirut. Mussurie is a very

eligible situation, as from thence we could visit and preach to the people at Rajpore, Deyrah, and several villages on the hills round about, besides making Missionary Tours through villages further distant.

At Bareilly, a Branch Mission has been commenced, and a Native Catechist, sent by Mr. Lamb, is diligently labouring there.

KOTEGURH.

The Rev. J. D. Prochnow having returned to Europe, on account of ill health, the Rev. J. N. Merk has been appointed to supply his place at Kotegurh. Mr. Prochnow, in his Report, thus speaks of the

Results of Missionary work at this Station.

A firm footing has been gained: even Rajahs have sent to me frequently, asking my advice. And we can do now what we never could have attempted only a few years ago. For instance, when I was absent on a Missionary Tour, Mrs. Prochnow actually directed the people to kill a cow which had fallen down a precipice, but was still alive and well; and though we are the only residents of the whole district, not a single complaint was heard, and in the course of a fortnight we purchased another cow. The change which has taken place among the Natives, in many important respects, is great. The system of polyandria is losing ground altogether around us. Their prejudices are vanishing away: many of them confess boldly that all we say is true, and that they know Christianity will prevail. Many confessed, when they were asked why they did not attend Divine Service on the Lord's Day, that they could not act up to what I said, and what they acknowledged to be true, and therefore did not come any more to hear me, as they would only be more liable to punishment. More than 300 boys, and about 60 girls, have passed through our Schools, and learned the Word of God, besides reading and writing. Often I have been asked by some of the boys, after the Service was over, with the Bible in their hands, as to where the passages I had quoted were to be found. Two interesting girls were baptized above a year ago, and are going on well. About two months before I left the Mission, three of the eldest School-boys wrote a joint letter to me,

requesting me to baptize them, as they were fully convinced of the truth of Christianity. They, however, did not send the letter to me, but they told me of it shortly before my departure: in one way or the other, their relatives had heard of their intention, and they had not strength enough to withstand their threats and entreaties.

North-West America.

CHURCH MISSIONARY SOCIETY.

GRAND RAPIDS AND MIDDLE CHURCH DISTRICT.

The following extracts from Mr. James's Journals will help us to realize the character of the work that is in progress at this Station.

Sunday Observance—Sunday School.

May 4, 1851: Lord's Day—A lovely day. How sweet and joyous are our Sabbaths! It surprises me to see the large new Church filled. Touching the Sabbath, I do not think there is another spot in the world where God is equally honoured. It is a universal rest—not a day of drowsy slothfulness, but of lively, cheerful, sacred rest. In the morning, I preached on Balaam's wish, Numbers xxiii. 10; in the afternoon, from 1 Sam. ii. 26, my monthly address to the children.

I re-organized our Sunday School to-day; making a new division of the School into classes, and giving each teacher a new class-book, in all nine. Many parents were at Church in the afternoon, when I addressed the young. I was afterwards informed by one of them that the instruction delivered to their children, and the questions thereupon, with which I generally conclude, were a very great assistance to them in communicating instruction to their families at home. May the abundant blessing of God rest upon all our efforts for the spiritual welfare of my dear lambs!

May 8—I had my Sunday-School Teachers to tea. Nine of them were present. We talked over various subjects of deep interest and importance connected with our work.

May 11: Lord's Day—I was pleased with the appearance of the Sunday School. The Teachers had improved by the hints I threw out at our meeting last week. O that our new School were ready for the inconvenient numbers which throng the

old building! We have the necessary funds, including the noble gift of 50% from our esteemed Bishop. It is intended to have it finished this summer.

Indian Baptisms.

Oct. 27, 1850: Lord's Day—After the Morning Service I baptized an adult Indian Female. She is married to a half-breed settler, and has several children. She has for a long time shewn much anxiety and earnestness about her baptism. She belongs to a tribe about the Mississippi, but I cannot discover what.

Jan. 19, 1851: Lord's Day—After the Morning Service I baptized a family of four children, lately arrived from the Plains with their Indian Parents, who were baptized and married by Mr. Cockran. Both the parents appeared much affected during the Service.

Feb. 23: Lord's Day—After the Service this morning I baptized two adult Indians. They came to the settlement last autumn, and have since been under instruction and probation. One was a woman about sixty years old, and a relative of our native evangelist, Mr. Budd. I think she is his aunt, being his mother's sister. I got Mr. Budd to speak to her several times before he left the settlement. The other was a young man from Norway House, who has been very attentive and industrious in learning. I had an interpreter in performing the Service: it was deeply interesting. Praised be the Lord, for two more gathered out of heathen darkness into the fold of Christ. These are the blessed fruits of Missionary Labour which we are from time to time permitted to gather.

Visits to the Sick.

Aug. 29, 1850—I visited a half-breed girl, about eighteen years old, sinking under consumption. I found her weaker in body, but strong in faith, and cheerful with hope. I read John xiv., and a hymn or two, and prayed.

Aug. 31—After breakfast I went to administer the Lord's Supper to the half-breed girl mentioned before. She was much refreshed. She told me, at my last visit, that she was quite happy, and resigned to death. I reminded her how solemn was her position, but there was no fear. I mentioned Mrs. James's Bible class, where she was never wanting. She said animatedly, "Yes, I liked it; and the singing, I liked it." I had abundant proof that her foundation was Christ Jesus. Can I again and again visit such

couches, and hear such words of triumphing grace, and not bless the Lord for our Society's labours? Oh, if every supporter of Christian Missions could see what our eyes see, how abundantly would they feel rewarded, how encouraged to a greater measure of *faith, hope, and charity!*

Sept. 3—I spent some time this afternoon with the pious half-breed girl to whom I administered the Sacrament on Saturday last. She was still strong in faith, rejoicing in hope of the glory of God. *Thanks be to God, which giveth us the victory through our Lord Jesus Christ.* As it was probably the last time I should see one to whom God has blessed my labours, I spoke very plainly and affectionately. We parted with mutual emotion. As I turned to go away she said, slowly and solemnly, "Jesus bless you!" Who would not sacrifice a hundred homes and friends, encounter any labours and trials, for such a benediction as this!

Sept. 22: Lord's Day—After the Evening Service my wife and I walked to see the half-breed, whom we expected never to have seen more. She was sensible and calm, but a very skeleton. She was quite weary of her body, through constant lying, and seemed somewhat impatient for deliverance from it, saying, "I want now to be gone." She was too feeble to hear many words. I mentioned the name of her Saviour Jesus, which was ever music to her ear. I bade her repose upon His love till the storm was overpast. She re-assured me that there centred all her hopes, and that His arm was more and more sensibly about her.

Sept. 25—This morning the poor girl died, and on Friday I buried her, *in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ.*

Jan. 18, 1851—In the afternoon I went about two miles to see a young woman, who has been an invalid for two months. She is a Communicant, and a serious, amiable girl. Her Christian Graces have all advanced under the training of affliction. She said that, so far from feeling impatient, she had to bless God for the sweet manifestations of His love during her illness. It was no grief to her to be shut up from the world: she had her Saviour's presence, and with that *fulfillment of joy.*

Later in the evening I went to see a sick Indian Woman, living close by our house. She was panting for breath; and being very

weak, from about five years' indisposition, I feared the struggle could not last long. She was anxious about her soul: she was not afraid of death, she told me, but wished to be sure whether her hope was trustworthy—whether she had built upon the right foundation. After laying open her heart, she asked, "Is all well with me?" Her inquiry and her manner left little doubt upon my mind as to her real state, especially as I knew her life and conversation had for many years been most pious and consistent. She was not far from the kingdom of heaven, though craving after a fuller assurance of her acceptance in the Beloved. She was solicitous about her family. I prayed with and for them all.

Feb. 22, 1851—I went up to see the young woman, and found her very patient and resigned to the Lord's will. During her long season of sequestration from the world, her spiritual graces have greatly ripened. We prayed together, the family being present.

March 23: Lord's Day—In the evening, after Service, I went to see a young girl in the last stage of typhus. I have seen her several times, and believe her soul is in a safe and happy state. She loves her Bible very much, and regrets that her weak hands will no longer retain it. She told me to-night that she was relying on the Saviour, and had "perfect peace." Whilst we prayed she kept her eyes steadily fixed upon me. She was nearly deaf, but joined us in spirit. I sent her medicine, and heard in the morning that she was much better.

March 27—I walked up the settlement to see two sick youths; the one a girl of about thirteen, who is recovering from typhus fever. I found her full of thankfulness to God for restoring her to life and health: she promised that she would strive, by Divine help, to devote herself more than ever to the service and love of her merciful Saviour and kind Restorer. I believe the medicine I sent was blessed to her recovery. She has been trained at our Mission School at the Grand Rapids; and many things, especially her love for the precious Scriptures in her sickness, afforded proof that our labour had not been in vain.

June 25—I went up the settlement to see a sick man, nearly a pure Indian, and found him suffering from advanced phthisis. He has been a constant plain hunter, and, on the whole, a consistent

Christian. Seeing his dangerous state, I faithfully and earnestly counselled him to make his peace with God, and prepare for death. He is very ignorant, and listened very anxiously. I prayed by his side before leaving him.

June 30—I visited the above man, and found him sinking very rapidly. I read and prayed with him: as on former occasions, he received every precious word of God with eagerness. He felt his end approaching, and set himself to meet it by heartily repenting of his sins, and crying to the Lord Jesus for mercy.

July 11—I went up this morning to administer the Lord's Supper to the sick man. Last night he was much worse and this morning was anxious to testify his grateful love to, and dependence upon, the Lord Jesus Christ. It was a very solemn service. Five of his relatives communicated with him, for the last time until they shall drink new wine together in their heavenly Father's kingdom. The dying man was calmly resting upon the Saviour, having found peace through the blood of His cross. Before leaving, I inquired once more whether he was relying on Jesus. "Where else," said he, "could I flee?" He also said that the Saviour was supporting him. At his urgent request I went up again in the evening and made his will: after which he said, "There is nothing to do now." He seemed anxious to say much to me this evening, making several efforts, and then saying, "Oh, Mr. James, I wish I could speak to you, but"—after a pause—"I am not well." Very soon he fell into a sleep, and I left.

July 13: Lord's Day—In the evening I rode up to see the sick man: he is now a perfect skeleton, but was able to converse a little. He was very happy, and wishing to be taken away. I spoke to him a little, and we prayed. Before I left, he desired his brother to thank me for the words I had spoken to him during his sickness; saying that before I visited him all was very dark, but now all was light, and he knew the way of life. To Thee, O Lord, be the praise of the glory of Thy grace.

July 19—To-day I buried the above man, in *sure and certain hope* of a glorious resurrection.

July 14—I went up nearly to the creek to see another sick man: he was deprived by death of his wife five years ago. I had known his deep piety long, and found

him to-day, though suffering great pain, yet enjoying heaven upon earth. In his slumbers a day or two ago, he had a vision of the vileness of man in the sight of an infinitely pure God, and he could not cease talking about it; wondering many times that God should ever love us, and adoring His rich mercy in Christ Jesus. We prayed together. Oh, what happy beds of sickness we are permitted to witness from time to time!

Clothing from Friends in England.

Oct. 12, 1850—Our hearts were much rejoiced by the reception of some boxes of clothing for our destitute school-children.

May the dear Christian friends in England who contributed them *want no good thing*; and may my God supply *all their need according to His riches in glory by Christ Jesus*!

Oct. 14—I had the delightful work of opening the boxes of clothing sent for my Station. As one article after another was lifted forth, both myself and Mrs. James felt overcome with the extreme kindness of our distant friends. The spontaneous reflection and prayer was uttered more than once, *God is not unrighteous to forget, &c.*

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. C. T. Frey and Mrs. Frey left Sierra Leone, in consequence of ill health, on the 19th of February, and arrived at Plymouth on the 13th of March—On the 16th of March, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. Abraham Matchett, Student from the Society's Institution, on occasion of his departure to the Bombay and Western-India Mission. Mr. Matchett having acknowledged the Instructions, a few words of counsel and encouragement were addressed to him by the Right Rev. Bishop Carr; and he was afterwards commended in prayer to the favour and protection of Almighty God by the Rev. J. T. Johnston.

SOUTH AFRICA.

London Miss. Soc.—In the early part of last year the Rev. S. Livingston set out, for the third time, to explore the regions north-west of his Station, Kolobeng, and has learnt much which shews the importance of Missionaries being sent thither as soon as practicable.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mrs. Weitbrecht, wife of the Rev. J. J. Weitbrecht, arrived at Cal-

cutta on the 18th of December (p. 524); and the Rev. R. Clark arrived at the same place on the 4th of January (p. 447)—The Rev. E. C. Stuart was united in marriage to Miss De Courcy on the 13th of December; the Rev. S. Bost to Miss Laguire on the 24th; and the Rev. G. G. Cuthbert to Miss Cuppage on the 30th of the same month—The Rev. S. Bost, the Rev. J. H. Mayer, and the Rev. E. C. Stuart were admitted to Priests' Orders, by the Bishop of Calcutta, on the 21st of December, at the Cathedral, Calcutta—Colonel Browne, Acting Secretary to the Corresponding Committee, in a Letter dated Madras, January 26, 1852, reports the indisposition of the Rev. T. G. Ragland, in consequence of which he intended to leave for England on the 24th of February.

UNITED STATES.

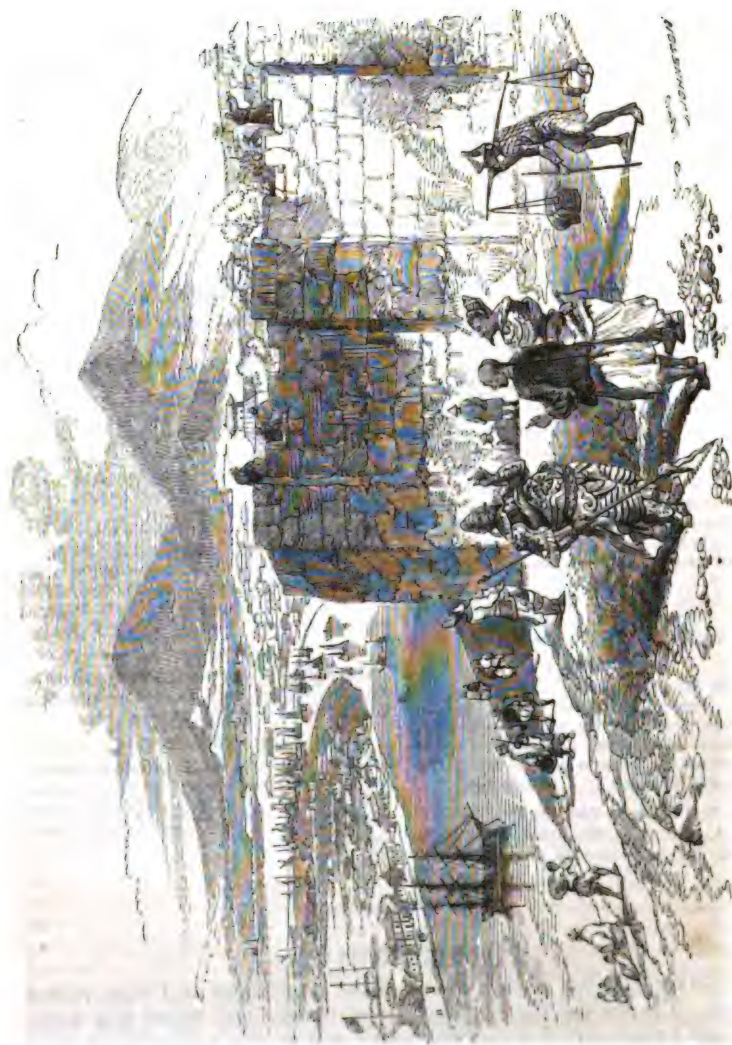
Amer. Board—On the 17th of January Rev. Albert A. Sturges and Mrs. Sturges sailed from Boston for the Sandwich Islands.

NORTH-WEST AMERICA.

Church Miss. Soc.—The Rev. C. Hillyer arrived at Red River on the 30th of September. Mr. Hillyer was admitted to Priests' Orders, by the Bishop of Rupert's Land, on the 21st of December.

Miscellanies.

ON the other side is a picture of one of the large cities of China, called Ningpo. The wall of the city is between twenty and thirty feet high, and about twenty feet wide, so that many people can walk abreast upon the top of it; and even carriages, if the people of Ningpo had any, might run there. This wall encloses the city, and is about five miles round. There are six gates—the north gate, west gate, south gate, spiritual-bridge gate, east gate, and the salt gate. There is a guard-house over each of these gates: the tops of three of them are seen in the drawing.



THE CITY AND SUBURBS OF NINGPO, CHINA.

Missionary Register.

MAY, 1852.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 193 of the Number for April, and concluded.)

Ceylon.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

THE *B F Bible Society* has granted 200 reams of paper to the Colombo Auxiliary, which by the last Report has circulated in the year 1679 copies of the Gospels and Acts, and 1289 copies of the entire New Testament—The issues of the Jaffna Auxiliary amount to 4375 copies, and it has received from the Parent Society 150*l.* and 100 reams of paper—P. 209.

In consequence of communications received from the Rev. R. Newstead, as well as from the Auxiliary at Ceylon, it has been determined to stay the printing of the Indo-Portuguese Testament, which was passing through the press in this country; and to issue, at present, only the Gospel of St. Matthew. It is probable the work will be carried forward in Ceylon, if at all. The Jaffna Committee have felt themselves called upon in their Report to defend at some length the versions issued by them against the attacks of members of the Romish Church, who have so imbued the minds of the people with the notions of our Scriptures being incorrect, that they have refused in some instances to be sworn on the New Testament, on the pretence of its alleged mis-translations. [Report.]

The *Christian-Knowledge Society* has granted 10*l.* for the purchase of the Liturgy and Catechism in Tamul, and 30*l.* toward Churches in Milagraya—P. 209.

The Society, at the instance of the Bishop, voted, provisionally, 100*l.* toward a revision of the Singhalese Liturgy. May, 1852.

The accomplishment of this work had been suspended, but it is now happily resumed. "I rejoice to apprise you," said his Lordship, "that the ablest of my Native Clergy has undertaken the entire revision, or, probably, retranslation of of the Singhalese Liturgy; and as he has not only my own confidence, but that also of the better-educated of the Singhalese people, I hope sincerely for a satisfactory result." [Report.]

The appointment of the Rev. Cyril Wood to the wardenship of St. Thomas's College, in this diocese, under the trusteeship of the Society for the Propagation of the Gospel, with the Bishop of Colombo as its Visitor, induces me to address your Society again on the subject of their promised grant of 2000*l.* The first term will close next week, with a general examination, and the distribution of some free scholarships. The Orphan Asylum is very nearly completed for the accommodation of 20 native orphan boys, to be trained up as Christian Children for humble service, either in families, in schools, or in the Church. The "College Hall" is proceeding, slowly, perhaps, as most improvements do in the Tropics, but in advance; and in three months, probably, from this time will be roofed in. Such is the humble beginning of the work to which your timely and effective aid has given life. May it be more and more one of growth, and strength, and faith! With His blessing, whose work it is, it will be. [Bp. of Colombo.]

The *Religious-Tract Society* has made a grant of 4928 Tracts and Children's Books for a Sunday School at Colombo, under the care

Bible, Tract, and Education Societies—

of the Baptist Missionaries. The sum of 20*l.* having been received from the Rev. J. K. Clarke, of *Galle*, for a Sunday School and Congregational Library, the Committee added 10*l.* in Books. The agent of the Ladies' Society for Promoting Female Education in the East, at *Matura*, has received 1500 Tracts, Children's Books, and a Library of 2*l.*, at half price, for the School. The Singhalese Religious-Tract Society, *Kandy*, has printed 140,600 Tracts in the year; and 36,000 copies of Books for children. The Society has also printed "A Hymn-book," and "The History of the Patriarchs." The "Church History," by Dr. Barth, is considerably advanced, and will soon be ready for publication. The total receipts were 523*l.* 7*s.* 4*d.* The Bishop of Colombo kindly contributes to the Society. The Committee have voted to the Singhalese Society 200 reams of paper and 13,158 Tracts, in addition to 100 reams of paper, out of funds transmitted for the purpose. The *Jaffna* Religious-Tract Society has printed in the year 141,140 Tracts, and 40,062 Books—Pp. 209, 210.

The great exertions of the *Jaffna* Committee have incurred a debt of 200*l.*, which they feel much difficulty in decreasing. The Committee have received strong appeals for increased help, and have sent to their friends 250 reams of printing paper. [Report.

The *Eastern-Female Education*

Society's proceedings were given at p. 427 of our last Volume.

I have now 24 girls in my School, and the children give me much pleasure. I am greatly interested in my young charge, and pray that the instruction given may not be without fruit. One girl, who was educated in our School, is an ayah with a friend of mine, and has expressed a wish to *put on the Lord Jesus* by baptism. Another of our girls has commenced a School in our own village, and is doing well. My first-class girls are getting on: they can read and understand English very tolerably, and I can therefore impart instruction to them more readily than formerly.

I have opened a Day School on our own premises, apart from the Boarding School: I have now forty-five girls in regular attendance; and though none of them knew a letter when they came, many can now read, and four can read the Testament. [Mr. Allen—Colombo.

I have now 75 in the School, of whom twelve are little boys. Since the commencement, 137 have passed through the School. I wish you could see my children, they are so animated and intelligent. Instead of hanging their heads and looking silly when spoken to, they look at you so pleasantly: there is a marked alteration in every respect. Two-thirds read the Scriptures very fairly; one-third write pretty well, and are working compound rules of arithmetic; the little ones are reading words of one and two syllables; they can all write, and sing many hymns and pieces of poetry; and their needlework is superior to any I have seen executed in England by girls of their age.

Our new School-house is nearly completed: it is a spacious building, but in some respects will not be so convenient as this. They are not building a verandah.

[Miss Houlston—Kandy.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo: with 9 Out Stations and 120 Villages—1812—James Allen—*Matura* we presume is relinquished, as it is not mentioned—*Kandy*: James Sylva. *Nat. As.* There are 10 other Preachers and Assistants distributed among the Out-Stations, who visit the neigh-

bouring villages. The Rev. J. Davis and Mrs. Davis sailed for Ceylon on the 11th of August. Communicants: European 11; Native 450. There are 29 Paid and 1 Unpaid Teachers in 30 Day Schools, in which are 973 Scholars; and in 2 Sunday Schools there are 2 Unpaid Teach-

ers and 120 Scholars—Pp. 210, 211, 447.

There is connected with this Church a Boarding School for girls superintended by Mrs. Allen, supported chiefly by funds gathered on the spot. Friends have recently forwarded 70*l.* to Mrs. Allen for its maintenance. There are 20 girls at present receiving education. [Report.]

The Gospel has been preached here by your Missionaries since their first arrival. The memory of Chater, Daniel, Davies, and others, is associated with the Pettah. Here the Gospel is still preached in English twice on the Sabbath, and there is a devotional meeting once in the week. We dissolved the Church at the commencement of the year, with a view to its purification. The Congregation is good and on the increase. The preaching has not been without success during the year. The additions to those who enrolled themselves at the re-organization have been eleven by baptism, and one by restoration. The Sabbath School is in a flourishing condition, though we are not without opposition from parties who, instead of being jealous and filled with dislike, should rejoice that the Gospel is preached; but, as I well remember, it used to be just the same at home. About 60*l.* has been raised by weekly and monthly subscriptions; and at a late meeting we put down among ourselves 160*l.* toward a new Chapel, the necessity of which is strongly felt. [Mr. Allen.]

Toward the necessary expense of building the Chapel the Committee have granted 50*l.* [Report.]

Grand Pass is the native Chapel in Colombo, over which there is a Native Pastor, and at which, if possible, I preach every alternate Sabbath in Singhalese. There is a good Sabbath School, and a flourishing Day School. The average Congregation is good. Communicants 49.

Alatakooly, in the suburbs, belongs also to *Grand Pass*. We have a small Chapel there, in which there is preaching by the Native Pastor of *Grand Pass* once on the Sabbath, and once in the week to a Congregation averaging about 30 on the Sabbath, and on the week day by half or perhaps two-thirds of the number. The School is a tolerable one.

Demattagoda, in connection with the same Station, is a School-place in another direction. Here, also, the Gospel is preached every week, and as often be-

side as the School is visited. Seven other villages, added to the above, form the field in which the Pastor of *Grand Pass* labours.

Kottigahawatte, about seven miles from Colombo. The Native Pastor has one Reader, and in immediate connection with the Station there are 7 Schools and 23 villages, in which the Gospel is preached by them at regular recurring periods. The Church and Congregation are large. It is in this Station, perhaps, more than in any other, unless it be *Byamville*, that the influence of the Gospel is felt. In fact, the Gospel is quietly doing the work of leaven, and of a witness. Communicants 80.

Toomboville, though it has not now any paid agent fixed there, is not entirely abandoned. The Reader of *Kottigahawatte* visits it once a fortnight, with some few other villages. It is about 17 miles from *Kottigahawatte*. Communicants 16.

Weilgama may be regarded as part of this Station. It has one School and 15 other villages connected with it. Some 26 members live in the neighbourhood. It is about eighteen miles from Colombo. Communicants 26.

Byamville is another large Station, ten miles on the Kandy Road. Immediately connected with it are four Schools, all preaching-places, and 30 other villages, in which the Native Pastor and a Reader itinerate. The Congregation is generally good, and there is a large Church, a branch of which resides at *Kaluwalgoda*, which has four more Schools, two of which have been opened lately. This is a Sub-Station, quite away in the interior. Communicants 106.

Hanuwella includes *Pittompey* and 10 other villages. There is also a tolerable School. But though this is one of the oldest Out-Stations, and one on which Mr. Daniel expended much labour, it is, and has been for some years past, one of the least promising. Communicants 32.

Hendella includes the Lepers' Hospital and 18 villages. A small Church has been gathered there, and a tolerable Congregation; but beyond this, and some good among the poor lepers, there does not appear to be much doing. Communicants 26.

Welisewere belongs to the Colombo Station. It has a School numerously attended. The only other Station in connection with Colombo is *Gonawella*. Two Schools and 10 villages are connected with it. The

Baptist Missionary Society—

Chapel cost about 50*l.*, 14*l.* of which was furnished by the Mission, and the rest by the people in labour and in money. Communicants 35. [Mr. Allen.]

Kandy and Matali—The departure of Mr. Dawson and his family for England, and their subsequent loss at sea, has deprived these Stations of the efficient superintendence of a European Missionary. They have, however, been visited by our Brother Allen. Communicants 47. [Report.]

I have taken the opportunity, during the few days I have been here, of opening the Chapel at Matali. It is a neat building in the middle of the town, and will accommodate over 100. It has cost 91*l.* The whole has been contributed by the public. The Native Congregation at Kandy is very good, and meetings are held in various parts of the town every night in the week, Saturday excepted. There is a flourishing Sabbath School of adults and children; one Day School in the town, supported by voluntary local contributions; and the Gahalaya School, at a distance from Kandy, paid for by the Mission. At Matali the Gospel will be preached thrice on the Sabbath, in Tamul, Singhalese, and Portuguese: there are beside seven different Services on weekdays, and there are two Schools.

I remind you once more of the claims which Ceylon has on the home Churches. The field is large, dotted with some most interesting and important Stations, from which the Gospel is sounded out all around. The Stations have their Native Pastors and other assistants, and these, for the most part, are diligent and devoted: but they need guidance and general superintendence; and these are more than can be given by a solitary European, who has duties to perform, in connection with the English Church and Congregation, equivalent to those which devolve on the Pastor at home. It must be that there are men at home—Pastors of small Churches, with some little experience, or at College, who will be willing to come and help. There is nothing wanted here but just what is wanted everywhere to render the work every way delightful. We want only an outpouring of the Spirit, and men to gather in the harvest, and surely it cannot be too much to hope that this year will not pass away without witnessing the arrival of some one or more to occupy the vacant places of Colombo and Kandy. I am yet well and willing to work, but

how long I may be able to discharge the duties that devolve on me is a thing unknown to us. [Mr. Allen.]

With our native brethren, labouring at the different Stations we were on the whole much gratified. There is a diversity of character and talent among them; but all, so far as we could ascertain, were good men, honoured of God to be useful. We met them individually and altogether, and saw in them much of God's grace. Some of them are men of considerable ability, well able to confute error, as well as inculcate divine truth; and even the less gifted, and less active, are not without tokens of the divine blessing on their labours. With the Schoolmasters we were not so well pleased: great improvement is needed here.

The Church in the Pettah, Colombo, seems in a healthy state. Here is a nucleus of pious influential European Members, who are very hearty in the cause. They are about to make an effort to enlarge or rebuild their Chapel, which is quite necessary. Had they a Pastor who could give his energies to this work, it might soon become, through the divine blessing, a model Church, of great use to the Mission. Brother Allen fills the pulpit with great acceptance, but his numerous other duties prevent any thing like pastoral superintendence. Let me earnestly entreat the brethren with all possible expedition to send them help. It was the Native Churches in the jungle, however, that most delighted us. We were not prepared for the gratifying scenes which burst on us in our visits to the different Stations. We had excellent opportunities of ascertaining the views and feelings of the brethren and sisters, and, after making every reasonable allowance, we are convinced God has done, and is doing, great things among these villages. They are for the most part poor. European aid and influence seem yet necessary to their progress and permanence: they are, however, making advance, and if wisely led on will eventually be able to walk alone.

Though the Teachers are not all we could wish, we were often much pleased with the children in the Schools. They often read the Scriptures, and answer questions very correctly. Mrs. Allen's Boarding School for Singhalese Girls is a valuable institution. She has twenty under her own care, with whose progress we were much pleased. [Mr. J. Leachman.]

CHURCH MISSIONARY SOCIETY.

Cotta: 6 miles S E of Colombo: inhab. 4500—1822—George Pettitt, *Sec. of the Mission*. Alex. D. Gordon, *Tutor*, Isaiah Wood: Cornelius Senanayaka, *Nat. Miss*; 11 *Nat. Cat.*; 46 *Nat. As.*; 16 *Fem. As.*—Communicants, 102—In the Seminary, 20: Schools, 38: Boys, 778; Girls, 404. Mrs. Greenwood, widow of the late Rev. C. Greenwood, arrived in London on the 19th of June. The Rev. C. C. Fenn, the Rev. E. T. Higgins and Mrs. Higgins embarked on the 14th of August for Ceylon. Mrs. Pettitt arrived at Madras on her way to Ceylon on the 3d of December. On the 22d of December, at Colombo, the Rev. Messrs. Bren, Gordon, Parsons, Wood, and Senanayaka, a Native, were admitted to Priests' Orders by the Bishop of Colombo—Pp. 156, 208, 211, 212, 368, 408.

The Ceylon Mission has been during the last year visited with severe afflictions. On the 19th of March the Rev. Joseph F. Haslam, the Principal of the Cotta Institution, was removed by death. The Local Committee proposed to supply his place by the transfer of the Rev. C. Greenwood from Baddagame to Cotta. But Mr. Greenwood was suddenly cut off on the very day of his intended journey, being drowned while bathing. The Rev. G. Pettitt arrived in Ceylon in May last. Following the directions of the Committee, he visited the several Missionary Stations, residing a few weeks at each, so as to have full opportunities of acquainting himself with the work. His reports will be very serviceable to the Committee in their management and direction of the Mission. At the close of the year the Missionaries met in Committee on the affairs of the Mission at Cotta; after which the proposed new arrangement for the government of this Mission was adopted, by the institution of a Central Committee, composed of five laymen, who, with the Senior Missionaries, will form a Corresponding Committee, the Bishop of Colombo having kindly consented to become the President of the Committee. This Mis-

sion is earnestly commended to the prayers of the friends of the Society, that the trials which have been laid on it, and the new arrangements, may be sanctified to the increase of spiritual life and zeal among the servants of Christ, and to a great enlargement of efforts for the conversion of the Heathen.

Mr. Haslam had the general charge of the Cotta Station. After his death the Rev. A. D. Gordon undertook the charge of the Institution and of the Congregations north of Cotta, Mr. Wood—with the assistance of the Native Minister, the Rev. C. Senanayaka—undertaking the services of the Station, and of the villages south of Cotta. The Cotta Institution contains fewer students than in former years, as it was thought advisable to defer the admission of fresh students until a new Principal be appointed. Since the first establishment of the Institution, in 1828, there have been 129 pupils, of which only 48 have been employed in the Mission: and of these 18 have afterward relinquished Missionary Employment, 7 having undertaken educational employment independently of the Society. Only 23 out of the whole number have therefore become permanent agents of the Society, of whom three have received Holy Orders. At the time this calculation was made, 13 remained in the Institution; so that only one in five of those educated in an Institution professedly established for training up a Native Ministry, and receiving their whole support from the Society during the period of their instruction, have eventually entered on the work for which they were designed. Such a result seems to shew that the state of Christianity in Ceylon is not yet sufficiently advanced for supplying students to an exclusively Theological Institution. If this be the case, the Cotta Institution should be regarded as one of general education, in which a larger number of pupils may receive a liberal education upon Christian Principles, out of whom the suitable agents may be selected for special theological training. [*Report.*]

Kandy: 80 miles E N E of Colombo—1818—Wm. Oakley: Cornelius Jayesinhe, *Nat. Miss*; 5 *Nat. Cat.*; 4 *Nat. As.*—Communicants, 32—Schools, 4: Boys, 96; Girls, 15; Youths and Adults, 16—P. 212.

Church Missionary Society—

The donations and subscriptions received during the past year at this Station, for the different purposes of the Mission, amount to 128*l.*, of which 33*l.* have been received from the Natives. I think this may well be considered as a proof of the interest which is felt in the work of the Mission; and, as regards the Natives themselves, is a pleasing testimony of their regard for the work in which we are engaged. [*Rev. W. Oakley.*]

Baddagame: a village 12 or 13 miles from Galle—1819—George Parsons: Abraham Goonesekera, *Nat. Miss.* 6 *Nat. As.*—Communicants, 40—Schools, 6: Boys, 121; Girls, 48; Youths and Adults, 13—Pp. 212, 213.

The Rev. G. Parsons joined the Baddagame Station in November 1849. His time was immediately devoted to the study of the language. The providential nature of this arrangement became manifest on the sudden devolving of the whole responsibility on the young Missionary, after six months' residence at the Station, in consequence of the death of Mr. Greenwood.

The results of Missionary Labour in the Baddagame Station have hitherto been very discouraging. Out of a population of 18,000 souls in Baddagame and nine surrounding villages, the furthest of which is distant about seven miles, the Congregation in the Mission Church, after having been established for 30 years, does not number 150, a large proportion even of them being school children. This is a result which, however discouraging, the Committee cannot withhold; and it may well raise the question whether such a Station should be maintained. The Committee are well aware that a pervading influence for good has been exercised by the Mission. They cannot but recognise, in the very remarkable dispensation under which the present labourer has been initiated into his office, a ground of hope that the Lord designs to arouse a slumbering population, and, by first quickening the Missionary Agents, to prepare them for the revival of His work among the Heathen.

The Committee further propose to place the Seminary on an enlarged footing, so as to give a more general education, and to larger numbers, and to do away with the prospect hitherto indulged

of profitable employment in the Mission for all who should offer themselves for Christian Baptism. [*Report.*]

Nellore: near Jaffna: inhab. 5000 or 6000—1818—James O'Neill: 2 *Nat. Cat.*; 14 *Nat. As.*—Communicants, 46—Schools, 11: Boys, 472; Girls, 81—*Copay*: about 5 miles from Jaffna: Robert Bren: 1 *Nat. Cat.*; 10 *Nat. As.*; 3 *Female As.*—Communicants, 90—Schools, 11: Boys, 354; Girls, 75; Youths and Adults, 26—P. 213.

Chundicully, a suburb of Jaffna: 1847: Robert Pargiter: 2 *Nat. Cat.*; 17 *Nat. As.*; 1 *Fem. As.*—Communicants, 17—In the Seminary, 29 Pupils—Schools, 7: Boys, 328; Girls, 46—P. 213.

Three Stations are situated in the neighbourhood of the town of Jaffna—Chundicully being a suburb, Nellore about two miles distant, and Copay about five miles distant. At each of these Stations a Missionary resides. They have their separate spheres of labour, but the same system is pursued. The Congregations are chiefly composed of children, the adults in the three Stations amounting only to about 200, the children to 400. The greater part of the adults also are in some way connected with the Mission as Catechists, Schoolmasters, or servants. The independent Christian Members of the Congregation are comparatively few—a circumstance which afflicts the Missionaries, and too often affords a ground of reproach and cavil to the Heathen. Some of the Heathen occasionally attend these Services. [*Report.*]

The deaths of two Communicants, though cause for regret on our part, is matter of encouragement, as shewing that our labours have not been in vain. One was a Schoolmaster who had been trained in the Seminary, and for the last two years engaged as Master of one of the English Schools. He was with me in the morning, attended his School as usual, went home, and died about ten at night of cholera. His conduct had always been very satisfactory, and he gave us proofs to lead us to the hope and belief that he lived in the enjoyment of religion and the fear of God. [*Rev. R. Pargiter.*]

The mode which has been adopted by the Missionaries for some time past for

making known the Gospel to the Heathen is the holding of meetings on the evenings of week-days at the several Schoolrooms, when addresses are delivered and discussions held, if the people are so disposed. Too many of the Heathen have long attended such meetings without advancing one step toward the renunciation of idolatry, or a public profession of Christianity. It has been determined to attempt an extension of the Mission into some of the villages and islands which have not yet been occupied; and to induce the Native Christians to subscribe for the maintenance of Schools or Catechists. At a Missionary Meeting, held for this object, the Native

Catechist Mark gave an interesting account of the progress of the Mission.

[Report.

Summary of the Mission.

(As given in the Report for the Fifty-second Year.)

Stations, 6—Missionaries: European, 8; Native, 3—Native Catechists and Teachers, 98—Native Schoolmistresses, 20—Communicants, 327—Attendants at Public Worship, returns incomplete—Seminaries, 5: Schools, 73: Boys, 2149; Girls, 669; Youths and Adults, 75: Total 2968.

GOSPEL-PROPAGATION SOCIETY.

Colombo and environs: J. Thurstan: C. Alwis, *As.*—Putlam: S. Nicholas—Kandy: E. Labrooy—Matura: S. D. J. Ondaatje—New-

ra Ellia: J. Wise—Pp. 213—214.

At p. 502 of our last Volume we gave a short notice of what the Society has done in Ceylon.

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: Daniel J. Gogerly, *Chairman* of the District: Andrew Kessen, LL.D., *Prin. of Normal Institution*; Wm. Hill, jun., D. de Silva, John A. Poulier, *Nat. Miss.*—Negombo and Rillegalle: D. D. Pereira, *Nat. Miss.*; 3 *Cat.*—Kandy and Kornegalle, under the care of the Superintendent.—Seedua: C. de Haedt, *Nat. Miss.*; 1 *As.*; 3 *Cat.*—Galkisse and Angulamy: C. Wijesingha, *Nat. Miss.*; 1 *As.*—Morotto: P. G. de Zylva, *Nat. Miss.*; 1 *Cat.*—Pantura: D. A. L. Bartholomeuz, *Nat. Miss.*; 1 *As.*; 2 *Cat.*—Caltura: John R. Parys, *Nat. Miss.*; 1 *Cat.*—Galle, Amblamgodde, and Belligam: Joseph Rippon: 2 *As.*; 1 *Cat.*—Matura: W. A. Lalmon, *Nat. Miss.*—Dondra and Goddapitiya: Paul Rodrigo, *Nat. As.*; 1 *As.* Mr. and Mrs. Gillings embarked for Ceylon on the 20th of February, and arrived on the 28th of March—Communicants, 1275—Schools, 66: Scholars: Male, 2151; Female, 536—Pp. 214, 215, 248, 327.

Dr. Kessen holds the office of Principal of the Native Normal Institution, under the Ceylon Government, and is engaged in

carrying out the benevolent purpose of preparing Christian Teachers for Schools which are to be formed in every town and village throughout the island. While he devotes his energies to this sacred object, he is laying wide the foundations of the Christian Church in that heathen country, and deepening the impression which has already been made on many professed followers of Buddha and worshippers of the devil. These systems of superstition are now shaken. The preparation of suitable books occupies the attention of the Missionaries; and an edition of 5000 copies of the New Testament, and of 2000 copies of the Old Testament, is now passing through the Mission Press at Colombo, under the supervision of the Rev. D. J. Gogerly. Meantime the Word of God is preached in the several languages of the people by all the Missionaries. There are continual accessions to the converts under their care, and very attentive Congregations assemble in the numerous Chapels connected with the Mission, and are instructed by the Missionaries. [Report.

The small-pox is raging fearfully among us at present, and many have fallen victims. Buddhists, and multitudes of nominal Christians, are engaged in all kinds of heathen ceremonies with a view to arrest the disease, but I am very happy to inform you that I have not heard of a single instance of a member of our Church here relapsing into idolatry. Amid the numerous discouragements and difficulties

Wesleyan Missionary Society—

that beset our path, the work of God goes forward, and the fact, that during the last ten years we have had an average annual increase of 67 members to our Church in this district, fills us with thankfulness. We do not regard success as the measure or the rule of duty. The command to preach the Gospel is unaltered and unrepented, and as the obligation exists previous to its fulfilment, it is altogether irrespective of results. [Rev. Dr. Keasen.

Several new Chapels have been built, and several others are to be erected, at the cost of the inhabitants of the places in which they are, or are to be built.

[Report.

TAMUL DIVISION.

Batticaloa, on the coast N of Matura: Edward J. Robinson: John S. Philips, *Nat. Miss.*; 4 *Cat.*—*Trincomalee*: John Walton: 1 *Cat.*—*Point Pedro* and *Catarvelli*: 1 *Cat.*—*Jaffna*: 50,000 inhab.—*Wannarponne* and *Puttoor*: Peter Percival, *Gen. Superint.*, James Gillings: Richard Watson, *Nat. Miss.*—Communicants, 300—Schools, 32: Scholars: Male, 1264; Female, 198—P. 215.

The Tamul District embraces the provinces of the north and eastern portions of the island of Ceylon. To quote the language of the Bishop of Colombo, in his Visitation Journal, in 1846, "The Wesleyans found it an unoccupied field, and they entered in to save it; in their own way, of course, but well have they done their work. Heathenism is continually losing its hold on the native mind in these districts. There are many indications of it. Instead of 500, not 50 temples are kept up as they were. The headmen desert them, the festivals are unheeded, some of the temples are already in ruins, and the cars are tumbling to pieces. Already Bramah boweth down, and Buddha stoopeth. I was informed that there are not ten shrines maintained in the district around Batticaloa; and that the self-imposed tax, instead of producing as of old a thousand bushels of rice, now falls short of a hundred. We visited an unfinished heathen temple. It was begun some years since, on the highest point in the centre of this low island (Batticaloa). Its supporters were reduced by the efforts of the Wesleyan Missionaries to one indi-

vidual of any importance or influence in the Station. Provoked by the success of the Missionaries, he ordered the idol to be made at his own expense. He went himself to bring it in solemn procession. On the way conscience struck him. He asked himself, 'What am I doing? Am I going to worship that which I have myself seen made?' He suddenly left it, and returned, and from that day became a consistent Christian. Not a stone has been added since. It stands now in neglected ruin, a monument of truth as well as error, not less full of encouragement than of warning." [Report.

The Missionaries in the northern part of Ceylon have addressed themselves very successfully to the work of education. The results of Mr. Percival's long-continued efforts in this department are described by the Bishop, and we take the liberty again to introduce his independent testimony in place of the usual extracts from the reports of the Missionaries. The Bishop says—"As President of the School Commission, I accompanied the Inspector, the Rev. B. Bailey, to examine the Wesleyan Schools: they were large and fully attended. They were examined in Scripture History and Evidences, Ancient and Modern History, and the usual subjects of general education, and the result was highly satisfactory. They are the best Schools in the town of Jaffna. I found Bishop Corrie's 'Manual of Ancient History' in use for the first time. It was new to me, and much recommended as a very useful and judicious compilation by Mr. Percival, the active and energetic Superintendent of these Schools. The Girls' School, under the same effective superintendence, was next inspected, to which we were accompanied by Mrs. Chapman and Mrs. Carr. All was here alike satisfactory; the writing, singing, and chanting particularly so. One girl attracted the attention of all by her meekness and intelligence; and, on inquiring about her, we were all interested in hearing that she was the daughter of the first native girl who was bribed to receive Christian Instruction by the Americans; she afterward became, and still is, a valuable and faithful Teacher, and is bringing up her children in the fear and love of God. In the Chapel of the Wesleyan Mission with which these Schools are connected they have daily prayer, in the morning in English, evening in Tamul; they use our Liturgy, but slightly altered

and abridged; they chant the Services. Mr. Percival, the head of the Mission, is himself engaged in translating the Liturgy and Jeremy Taylor's 'Holy Living and Dying' into Tamul. He is revising also Rhenius's Version of the Bible, as being too literal and unidiomatic, and is reputed to be the best English-Tamul Scholar in the island, beside having a knowledge of both Hebrew and Sanscrit." Mr. Percival has successfully completed his three years' task

of a new translation of the Scriptures into the Tamul Language, undertaken at the request of the Jaffna Auxiliary Bible Society, and by the sanction and at the cost of the British and Foreign Bible Society. Toward the close of 1850 he returned to his usual work in the Mission in Jaffna.

In the whole island of Ceylon it is computed there are 10,000 persons, adults and children, under the teaching of the Missionaries of the Society. [Report

SCOTTISH LADIES' ASSOCIATION FOR FEMALE EDUCATION.

Colombo—The Report says—

From Ceylon your Sub-Committee have received the gratifying intelligence that all your Schools are prospering; and that it is intended to form an Auxiliary Association there in connection with your Association. As an instance of the high estimation in which your efforts are held at the Morotto Station in that island, Dr. M'Viccar, in his Letter of the 14th of October last, writes—"A venerable and estimable old man, who is so anxious that his only

son may have a good Christian Education, that he has sent him to live in our family, has come forward and built a School Bungalow at his own expense in a garden of his own near the former Station, and from which the villagers all petitioned that the School might not be removed, while he has also resolved to set a-going a Girls' School entirely at his own expense, on the site which I had chosen for your School. His name is Joromis de Soyza.

AMERICAN BOARD OF MISSIONS.

STATIONS AND LABOURERS—*Tilipally*: 1816: 1 Out-Station: Benj. C. Meigs: 4 *Nat. As.*—Schools, 22: Boys, 476; Girls, 469—*Batticotta*—and 5 Out-Stations: Wm. W. Howland, Cyrus T. Mills: Eastman S. Minor, *As.*—1 *Nat. Preacher*; 5 *Nat. As.*—1 Seminary—*Oodoville*: Levi Spalding: 1 *Nat. Preacher*; 3 *Nat. As.*—*Panditeripo*: 1820: John C. Smith: 3 *Nat. As.*—*Manepy*: 1821: W. W. Scudder, Eurotas P. Hastings: Samuel F. Green, M.D.; Thomas S. Burnell, *Printer*; 2 *Nat. As.*—*Varany*: inhab. 40,000: 1 *Nat. As.*—*Chavagacherry*: 1833: Joseph T. Noyes: 2 *Nat. As.*—*Oodopitty*: 1 Out-Station: 2 *Nat. As.*—Messrs. Hoisington and Fletcher, as was stated in the last Survey, have been obliged to return to America, and Mr. and Mrs. Cope have relinquished their connection with the Board, there being no prospect of their recovering sufficient strength to resume their Missionary Labours. Mrs. Apthorp died on the 3d of September. Mr. May, 1852.

and Mrs. Poor sailed for Ceylon on the 6th of November.—P. 216.

SUMMARY: Stations, 8; Out-Stations, 6—Missionaries, 12—Physician, 1—Printers, 2—2 Male and 14 Female Assistant Missionaries—2 Native Preachers—Native Assistants, 27—Communicants, 345.

The cholera is very prevalent about us. It has been within a mile, or three-fourths of a mile, for two months: now it is very near. Last Sabbath a little girl from Colombo Salapam, south of Manar, who was left by her father in my care, was removed by death. She was well and happy on Saturday morning, and was buried on Sabbath morning. Of course, all about us are frightened; and even my helpers are not willing to be on the premises. We have a native doctor, J. Everts, Senior, who remains with us night and day; and two of our church members spend all their time in visiting the sick and dying, and in burying the dead. This they have done about two months. [Mr. Spaulding.

In the printing department, Mr. Burnel says there were 53 persons connected with the press, bindery, and depository, at the date of his Letter, February 6. Of these, 22 are church members. "The usual meeting of half an hour each day at twelve o'clock is still continued, and con-

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siderable interest is manifested in the exercises."

Under date of February 7, Mr. Hastings wrote from Manepy that the cholera was quite prevalent in Oodooville, Manepy, and Panditeripo; and, in consequence, nearly all the Schools in those parishes were suspended, and the Congregations greatly diminished.

Mr. Hastings also says that "the first report of the vicariate apostolic of Northern Ceylon" has recently appeared. "Its principal object seems to be to stigmatize Protestantism. It honours the Wesleyan and American Missions with a very prominent place."

Mr. Noyes, October 8, says that the Schools at Chavagacherry are prosperous, and the evening meetings held in different villages are well attended. The general progress of the young in Christian Knowledge is reported as also "the becoming deportment" of church members. In a Letter dated November 4, Dr. Green reports the death of John Dennison, formerly a medical student under his care. He was seized by the cholera while performing the duties of his profession. The dispensary register has the names of 823 persons who have received medical aid during the last six months. The students now under Dr. Green's care are described as making "good progress."

[Board.]

Indian Archipelago.

Baptist Miss. Soc.—Mr. Gottlieb Brückner labours at *Samarang*, in Java—P. 216.

In a recent publication it is said

In Java about one thousand souls have been gained for the Christian Faith, in consequence of former distributions of Tracts and the Testament after the translation of the Missionary Brückner; a beginning, of which much is expected for the future, as those Christians distinguish themselves by a simple Christian Conduct, and a faithful yielding to their Lord.

B F Bible Soc.—The Rhenish Missionary Society's labourers in Borneo report—

Immediately after the opening of the chests, we had the pleasure to distribute more than 200 copies among our scholars, and other persons who formerly frequented our Schools. At present we have brought into circulation about 450 copies. The translation of the Dayak Testament is made with much carefulness and accuracy. The people understand it very well, because the brethren who have translated have not learned the language out of books, but by intercourse with the Natives. One of the translators, the dear Brother Becker, died, to our great grief, in September last. The dialect of Poelopetak is spoken by nearly 50,000 persons. The district of Poelopetak itself is peopled only by 10,000, but tribes, who have their own languages, speak also, and

understand, the Poelopetak Language very well. This has arisen from commercial intercourse.

Christian-Knowledge Soc.—The Society has granted 300*l.* for educational purposes in Borneo.

The Society has since been informed that this grant had been most opportune, as the Borneo-School Department had received an unexpected enlargement. In consequence of warfare in the interior, a tribe of Dyako-Chinese had taken refuge in Sarawak, in number about 5000, and had brought with them several sick and wounded, whom, from superstitious motives, they would not keep under the same roof with the rest. Mr. M'Dougall had therefore organized a temporary hospital, where he received and attended to the worst cases. As, in consequence of this kindness, the parents shewed a disposition to allow their children to be taught by him, he sent over to the Rev. Mr. Moule, at Singapore, for a Chinese Christian, qualified to act as Schoolmaster. Mr. Moule had found a fitting person, who was daily expected at Sarawak. Thus was established a Home School, where eight children were domesticated in the Mission House.

By the latest accounts the Bishop of Calcutta was on his way to Sarawak to consecrate the Church of St. Thomas there. His Lordship had taken with him one of the students of Bishop's College, who is to be employed as a Catechist of the Mission. Another will shortly fol-

low; and it may be hoped that with this accession of strength cheering accounts will be received of the progress of the Mission, and of its success in bringing the long-neglected islands of the East to the knowledge of the One Lord and Saviour.

The Schools, Mission House, and Church in Sarawak, have been completed; and both Sir James Brooke and Mr. M'Dougall recommended a collegiate establishment, and, if possible, a hospital for the instruction and employment of the native youth. [Report.

Rhenish Miss. Soc.—BORNEO—*Banjermassing*—1836—Barnstein. Newly-appointed Labourers for this Station are Ernst Hofmeister: Charles Dietrich, *Printer*. The hard ground still requires ploughing: of seed springing up there is very little to be seen yet—*Bintang* having been forsaken by its inhabitants, Mr. Denninger left the Station, and went in search of a more promising place farther in the interior, in the province of Sihong—*Palinkau*—Hardeland. In Sept. 1849 Mr. Becker died, which was felt to be a great loss to the Mission. Mr. Beyer left, to find a new Station. In his stead Mr. Fred. Rott was appointed (1851)—Scholars about 400.

Who, a little more than five years ago, would have indulged the hope that we should have hundreds of scholars here? and now we have more than 400, and could easily obtain many more. To get every Sunday several hundred hearers to the preaching of the Gospel is also now much easier, than about six years ago to obtain 60 by much persuasion. While formerly we had to go in search of slaves in order to redeem them, I have now, within a few months, been, as it were, stormed with petitions to receive them. Formerly we in vain offered money to

obtain a few children, especially girls, in order to instruct them: now we have five girls and three boys in our house. Three of the girls and one boy were given us without pay, to adopt them as our children. Finally, we had, five years ago, abandoned all hope of baptizing any; but within the five months of my stay here I have baptized 16. [Mr. Hardeland.

Bethabara—1839—Van Hofen. Scholars on the Station, 143 Boys and 16 Girls. At Sungei Palinget, 33 Boys; at Palotelo, 23 Boys: total, 215—Baptized persons, 26—Communicants, 19—P. 216.

Netherlands Miss. Soc.—AMBOINA—Roskott. The veteran Missionary, T. T. Bär, was taken to his rest last year—*Harookoo*—Luyke. TIMOR: *Koopang*—Heymering. *Babow*—Donselaar—CELEBES: *Tondano*—Riedel. *Langowang*—Schwarz, Adr. Angkoe. *Amoorang*—Hermann. The Missionary relates that in the neighbouring village, Tombassian, several children became the blessed instruments of the conversion of their parents. This had such a pleasing effect on some of the older Christians, who were dead in sin, that they became awakened to a sense of their spiritual misery, and sought for salvation. *Tomohon*—Wilken. *Menado*—Linemann. *Tanavangko*—Bossert. *Kema*—Hartig, Kendrick Willem Nooy, Nicolaas Graafland. *Koomelembooy*—Ulfers. JAVA—*Depoll*—Van Cattenburgh. *Soorabya*—Yellisma. *Samarang* Hooezoo, Wessel—Pp. 217, 218.

American Board—*Karangan*, in Borneo, 1842: This Mission, so far as we are at present informed, is still suspended—Pp. 218, 219.

Australasia.

Australia.

B F Bible Society—The *New South-Wales* Auxiliary at Sydney

has remitted 240*l.*, and ordered 8388 copies. Its issues during the year amounted to 2632 copies,

B F Bible Society—

being more than double the number of the preceding year, and producing 156*l.* 10*s.* The Auxiliary is represented as prospering, notwithstanding trying and peculiar circumstances affecting the colony. Subscriptions have not diminished, nor have the exertions of its friends grown cold. The *South-Australian* Auxiliary Society at *Adelaide* has remitted 145*l.*, and ordered 1074 Bibles and Testaments. Its issues during the year were 1062 copies, and its total issues 4970. A beginning has been made in canvassing some of the country districts, and the results are reported as gratifying. Of 108 families visited, 6 only were found destitute, the others were found pretty well supplied with the Scriptures: still, a considerable demand exists for smaller and cheaper editions. The *Australia-Felix* Auxiliary Society at *Melbourne*, Port Philip, has remitted 150*l.*, and ordered 1723 copies: its issues for the year were 1223 copies. This Society has employed an Agent to visit different parts of the Colony. During some extended tours he experienced much kindness and encouragement from the settlers, and disposed of 718 copies of the Scriptures. The *Geelong* Auxiliary has remitted 80*l.* 19*s.* 3*d.*, with orders for 732 Bibles and Testaments. The Secretary writes that the demand for the Scriptures is great, and the anxiety of the people to read the Word of God is increasing. This Society is seeking to establish Dépôts, in different parts of the Bush, among the settlers. The *Van-Diemen's-Land* Auxiliary at Hobart Town has made remittances amounting to 250*l.*, and ordered 2194 copies. The *Cornwall* Auxiliary at *Launceston* has remitted 340*l.* From a statistical return made of the several Auxiliary

Bible Societies at Sydney, Port Philip, Adelaide, and Van Diemen's Land, it appears that during the years 1847, 1848, 1849, these Societies received 28,566 copies of the Scriptures, and paid to the Parent Society 1930*l.* 10*s.*—P. 219.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Society has granted a further sum of 1000*l.* toward the Cathedral of St. Andrew, in Sydney. A Mission Board has been formed for sending Missionaries to places in the South Seas. The sum of 1000*l.* has been granted for Christ's College, Tasmania; and 20*l.* toward a Church at Hadspen and Books. For places in the Diocese of Adelaide 85*l.* has been granted for Churches and repair of Churches. The sum of 165*l.* for various objects in the Diocese of Melbourne has also been granted by the Society.

GOSPEL-PROPAGATION SOCIETY.

In the Diocese of *Sydney* 5625*l.* 19*s.* 6*d.* has been contributed during the year for local religious and charitable purposes. More means of instruction are very much required—In the Diocese of *Melbourne* there is great zeal in the erection of Churches, and 1700*l.* has been raised. In the Diocese of *Adelaide* great progress is being made, but it is difficult to keep pace with the requirements of the Colony. From *Tasmania* little has been heard during the year—P. 219.

RELIGIOUS-TRACT SOCIETY.

The Society has granted to the Australian Religious-Tract Society 24,200 Tracts, and Books, value 283*l.* 11*s.* 3*d.*, have been sent on sale: 3014 Books have been sold, and 14,840 Tracts have been distributed—To the Sydney Bethel Union 5770 Tracts for sailors have been granted: 354 vessels have been

visited, and 7258 Tracts distributed. A grant of Books, value 5*l.*, has been made for a Reading-room and Library; and 5800 Tracts have been given to persons for circulation in the colony. The Society has granted Books, value 50*l.*, for sale, and 11,600 Tracts for distribution, to the Bishop of Melbourne; and Books, value 53*l.*, have been granted: 16,921 Tracts, and 200 Hymn Books have been granted to various applicants connected with Melbourne—For the benefit of Hobart Town 23,919 Tracts have been granted, and Books value 20*l.*; and for South Australia 12,370 Tracts and Books, value 43*l.*, have been sent—P. 219.

WESLEYAN MISSIONARY SOCIETY.

Buntingdale: 90 miles W of Melbourne—1839—Wm. Butters, John Harcourt—*Geelong*: Frederic Lewis. The information received is principally in reference to the Colonists. Little or nothing is reported of the Natives—P. 219.

Perth: Swan River: 1840—John Smithies: 2 *As.*—Communicants, 60—Boys, 47; Girls, 45.

The solitary Missionary at Perth, on the Swan River, deeply feels the responsibility of his isolated position, and earnestly entreats that an additional agent may be sent out to him. It has been found requisite to remove the Native Institution from Perth to a place called Gullillilup, at about eleven miles' distance, on account of the health of the Natives. This has involved the necessity of many wearisome journeys on the part of the Missionary, and, moreover, renders it impossible that the inmates of the Institution should receive from him that regular and systematic instruction in spiritual things which might otherwise be communicated. Notwithstanding this disadvantage, "their moral and religious state is somewhat improving." [Report.

UNITED BRETHREN.

Lake Boga—185 —Br. Andrew F. C. Taeger: Br. Frederic W. Spiesoke, *As.* By the advice of the Superintendent, C. J. La Trobe,

Esq., who has been lately appointed by Her Majesty to be the first Lieutenant-Governor of the colony of Port-Philip—or Victoria, as it is to be henceforth called—the Brethren have removed from Mount Franklin to the neighbourhood of Swan-Hill, near the River Murray, a distance of 200 miles N N W of Melbourne. Here, on the shores of Lake Boga—in a district which they describe as generally favourable to cultivation, and more or less resorted to by the Natives, they are proposing to form a Missionary Station, in reliance on the direction and help of the Lord, who has thus far approved Himself their sure Guide and their gracious Protector. May He be pleased to hear and answer the intercessions of His people on their behalf!—P. 220.

GOSNER'S MISSIONARY SOCIETY.

Zion Hill, at Moreton Bay: Niquet, Rode, Hausmann, Hartenstein, Schmidt, Wagner, Aug. Richter, Albrecht, Wm. Gerike, Ch. Gerler, T. Hermann, Franz, Zillmann, Doge—P. 220.

New Zealand.

The *B F Bible Society* has received 50*l.* for Bibles from Auckland, and 50*l.* from the Wellington Auxiliary—P. 220.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Society has granted 1000*l.* in aid of the endowment of a Bishopric for Canterbury Settlement. Archdeacon Wm. Williams, who has been labouring in the Eastern District of New Zealand, when at the Board, informed the Society that the edition of the Liturgy in the New-Zealand Language, printed and issued at this Society's expense, had been exhausted, and that the demand for copies in the islands was very great. He said, "Every New-Zealander who can read wishes to

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have the work in his possession:” and he added, that the number of actual Communicants during the last year was upward of 5000.

It was agreed that steps be taken, under the direction of the Foreign-Translation Committee, for another edition of the Liturgy in the New-Zealand Language.—P. 220.

CHURCH MISSIONARY SOCIETY.

STATIONS and LABOURERS—The Stations are taken in their order from north to south. *Kaitaia* lies in the north-west of the Northern Island; the five which follow are connected with the *Bay of Islands*. At a considerable distance to the southward lie *Waikato*, at the mouth of the river of that name, on the west coast, and *Manukau*, 25 miles inland; east of *Manukau* lies *Hauraki*; and further eastward, on the coast, *Tauranga*. *Rotorua* is in the centre of the Island—*Poverty Bay*, or *Turanga*, nearly in the same latitude, on the east coast—and *Entry Island*, or *Kapiti*, off the south-west coast, and is the head-quarters of a district extending along the coast, from Port Nicholson on the south to the River Wanganui on the north. One Missionary at one time resided at Nelson, in the Middle Island.

NORTHERN DISTRICT—*Kaitaia*: 1834: Joseph Matthews: W. G. Puckey, *Cat.*—*Kerikeri*, with an Out-Station at *Wangaroa*: 1839: James Kemp, *Cat.*—*Waimate*: 1831: Robert Burrows—*Kaihoko*: Richard Davis, 2 *European Teachers*; *Nat. As.*, 49—Communicants, 560—Schools, 68: Scholars, 2689. There are 10 Churches built with boards, and between 30 and 40 native-built rush Chapels.

MIDDLE DISTRICT—*Bishop's Auckland*: George Adam Kissling: Robert Vidal, *Sec. of Mission*—*Waikato*: Robert Maunsell: *Kaitotehe*: 1843: Benj. Yate Ashwell—*Ota-*

wao: 1843: John Morgan—*Hauraki*: Thomas Lanfear—*Tauranga*: 1835: Archd. Alfred N. Brown, Christopher P. Davis—*Rotorua*: Thomas Chapman, Seymour M. Spencer—*Opitiki*: John Alex. Wilson, *Cat.*; 1 *European Teacher*—*Ahikereru*: James Preece, *Cat.*; 74 *Nat. As.*—Communicants, 1184—Last returns give Schools, 93: Scholars, 5418. There are nearly 100 native-built Chapels, and about 10,000 attendants at Public Worship.

EASTERN DISTRICT—*Hicks' Bay*: *Poverty Bay* or *Turanga*: T. S. Grace—*East Cape*: Ralph Barker—*Uawa*: Charles Baker—*Wairoa*: James Hamlin—*Heretaunga*: Wm. Colenso; 139 *Nat. As.* This District contains 5 Stations, viz. *Turanga*, in *Poverty Bay*, at which Archdeacon Williams used to reside—*Uawa*, 36 miles north of *Turanga*, where Mr. C. Baker commenced a new Station—*Heretaunga*, *East Cape*, and *Wairoa*—Communicants, 2893—Schools, 78: Pupils, 3554.

WESTERN DISTRICT—*Entry Island*: *Wanganui*: Richard Taylor—*Pipiriki*: John Telford, *Printer*: 1 *European Teacher*—*Kapiti*: Archd. Octavius Hadfield—*Otaki*: Samuel Williams—156 *Nat. As.*—Communicants, 1064—Last year's returns give Schools, 28: Scholars, 2322. The Ven. Archd. W. Williams and Mrs. Williams arrived in England on the 29th of April, accompanied by the Chief Thompson Te Rauparaha. Rev. W. C. Dudley sailed for New Zealand on the 13th of June—Pp. 220—222, 288, 327.

The Committee having learnt that the minds of several of their Missionaries in New Zealand have been painfully affected by remarks which have been publicly made, assigning the origin of the late war in New Zealand in some degree to the proceedings in which they had been concerned, feel it right to de-

clare that there was no intention whatever on the part of this Committee to give the slightest colour or countenance to the charges complained of; and further, that a careful examination of documents submitted to them connected with these transactions establishes the conclusion, in their judgment, that the disturbances in New Zealand were in no respect attributable to any acts of the Missionaries; and that the conduct of the Missionaries throughout those trying and eventful times was calculated to engender in the minds of the Natives loyalty toward the British Authority, and respect and affection toward themselves. [Committee.

GOSPEL-PROPAGATION SOCIETY.

No report has been received from Auckland since our last Survey—P. 222.

RELIGIOUS-TRACT SOCIETY.

The Society has sent Books on sale, value 50*l.*, to Auckland, and granted 17,900 Tracts. Books, principally on sale, value 56*l.*, have been sent to Wellington, and 16,984 Tracts—P. 222.

WESLEYAN MISSIONARY SOCIETY.

STATIONS AND LABOURERS—*Auckland*: Walter Lawry, *General Superintendent* of the Society's Missions in New Zealand, and Visitor of those in the Friendly Islands and Feejee; Joseph H. Fletcher, in charge of the School for the education of the children of the Missionaries in New Zealand, the Friendly Islands, and Feejee; Alexander Reid, Master of the Native Training Institution; Thomas Buddle—*Kahwhia*: John Whiteley—*Mangungu and Wangaroa*: John Hobbs—*Waima and Newark*: John Warren—*Wairoa (Kaipara)*: James Buller—*Waingaroa and Waipa*: James Wallis, George Buttle—*Aotea (Beechamdale)* and *Manuhau*: Henry H. Lawry, Gideon Smales—*Taranaki, North (New Plymouth)*: Henry H. Turton—*Taranaki, South (Waimate)*: William Woon—*Wai-*

totara: George Stannard, *As.*—*Wanganui and Tarpo*: William Kirk—*Wellington, Kapiti, and Cloudy Bay*: John Aldred, James Waikin—*Middle Island*: Nelson: Samuel Ironside—*Waikowaiti*, near Otago: Charles Creed—*Gratuitous Sunday-School Teachers*, 484; *Local Preachers*, 354—*Communicants*, 4422—*Scholars*: Boys, 4148—Girls, 3123—Pp. 222, 408, 488.

Scriptural Christianity has taken deep root in the native mind, and is generally received throughout the land. Very few remain in heathenism. Popery makes no perceptible progress among the Natives, as, by God's mercy, the Scriptures were in the hands of the people before the Romish Priests arrived. Almost all the aboriginal families throughout New Zealand read the Scriptures, and pray together both morning and evening. As a population, they have a high sense of justice, and, generally, they adhere to the Truth: this is the more remarkable, as the very opposite was their character before the Missionaries arrived among them. Colonization has had its influence on the Missions in New Zealand, secularizing the Natives in some localities; but happily the evil has not been so great as might have been feared. Among the rising generation there exists a great thirst for knowledge, especially religious knowledge, which we are endeavouring to furnish as fast as our means will permit; but the supply is not equal to the demand, although the Governor-in-Chief, Sir George Grey, is most anxious to afford us all the assistance in his power, both from his private purse and the Government Funds. Our efforts at the Institution, where there are about 150 young New Zealanders under instruction, have been, so far, most cheering in their results. [Rev. Walter Lawry.

Considerable interruption to the work has been experienced in the Waingaroa Circuit, in consequence of "many of our people having been engaged in defensive warfare during the last twelve months." "It is, however, gratifying to know," says the Missionary, "that while they have felt it to be their duty to make a firm stand against the tribes who have endeavoured to drive them away from their cultivations and their home, the influence of Christian Principle has been so far de-

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veloped as to induce them to exercise the utmost forbearance under provocations and insults, which in former days would have resulted in the sacrifice of many lives." [Report.

The Native Training School at Three Kings begins to assume a cheerful aspect. The cultivation rising around imparts to it an air of comfort, which our young folks seem to know how to appreciate; and not the less so when they regard it as the result of their own labours, which have been cheerfully rendered. We have this season about 50 acres. In addition to the usual labour of cultivating, 20 acres have been cleared, and 61 chains of fencing done by the lads. There is at present a fair prospect of all our food for the coming year being supplied from our own farm.

[Mr. Reid.

Of the above-mentioned Institution the Editor of the "New Zealander," speaking of the examination, says—

The character of the impression made on the minds of the visitors by the evidences of the acquirement of knowledge which the scholars exhibited could not be adequately conveyed in any verbal description; and if it could, we almost fear that we should expose ourselves to the charge of exaggerating the facts. It is not too much to say, however, that the highest expectations which any had entertained were greatly surpassed by the

reality; and that the gratification produced by the sight of so many Natives in such a condition of intellectual and moral training was equalled by the surprise that, within so short a period as that which has elapsed since most of them were brought from the Bush, a progress should have been made which we do not hesitate to say might put to the blush the improvement accomplished within a corresponding time in many European Seminaries of celebrity.

GOSNERS MISSIONARY SOCIETY.

NEW ZEALAND—*Chatham Island*: Franc. Schirmeister, Dav. Müller, Oskar Beyer, Hein. Bauker, T. G. Engst—P. 223.

NORTH-GERMAN MISSIONARY SOCIETY AT BREMEN, FORMERLY IN HAMBURG.

NEW ZEALAND—*Ruapuhi*: Wohlers, Abr. Honoré, M. Meier—P. 223.

By far the majority of the Natives in this neighbourhood have become Christians through Mr. Wohlers' labours. Not only young people, but old grey-headed men and mothers express a desire for baptism. But by the side of such encouraging news the Missionaries had to announce the destruction of their property and all the Mission Premises by fire. [Report.

Warea: Reimenschneider—*Waianea*: Völkner—P. 223.

Polynesia.

THE *B F Bible Society* has this year received 248*l.* 15*s.* from Natives of Tahiti, and other of the Georgian and Society Islands, in return for Bibles and Testaments sent from this country: these remittances now amount to 922*l.* 4*s.* 9*d.*, paid within the last two or three years. The last Report stated that 15,000 copies of the Samoan Testament, printed in this country, had been sent to the Navigators' Islands: a further grant has been made of 500 reams of paper. Testaments have been printed in the islands, and 10,000 copies have

been circulated among the people of this group of islands: the desire to possess the Word of God continues increasing; and 10,000 copies each of the Books of Psalms, Genesis, and Exodus, have been issued from the press; and we trust in a few months to complete the Pentateuch, and this will exhaust our stock of paper. The printing of the entire Bible in the Rarotongan Language in this country, under the charge of the Rev. A. Buzacott, is now happily brought to a close. Mr. Buzacott has enjoyed, in the prosecution of

this interesting work, much advantage from the valuable superintendence of the Rev. T. W. Meller. The whole edition is 5000 copies—Pp. 223, 224.

The *Christian-Knowledge Society* has received gratifying accounts of the reception of the grant of Books and Maps made to Pitcairn's Island. The inhabitants of this island, about 154 in number, who are chiefly descendants of the mutineers of the "Bounty," continue to enjoy the advantages of general superintendence, and instruction for the younger portion of their community, from their worthy teacher and friend, Mr. George Nobbs—P. 224.

The *Religious-Tract Society* has received from the Missionaries 29*l.* 2*s.* 7*d.*, the proceeds of sale. The Rev. William Gill, of Rarotongā, writes—"Here we print for the whole group, and during the past three years have issued 470,000 sheets." About 1580 Tracts have been sent for distribution among sailors: 24 reams of paper, and casts of cuts, value 5*l.*, have been granted to Mr. A. Buzacott: several thousand Tracts have been printed and issued in Upolu; and 1400 Tracts have been voted to Mr. D. Geddie of Anciteum—P. 224.

LONDON MISSIONARY SOCIETY.

Islands and Labourers.

Samoa, or Navigators': 1831: Charles Hardie, George Turner, *Superint. of the Mission Seminary*; Alex. Macdonald, George Pratt, George Drummond, Wm. Mills, Wm. Harbutt, Archibald W. Murray, Thomas Powell, H. Nesbit, G. Stallworthy, C. W. E. Schmidt, J. P. Sunderland: Samuel Ella, *Printer*. Communicants, 288—Pupils: Juvenile 640, Adult 200—*Hervey*: 1825: Charles Pitman, Aaron Buzacott, William Gill, Henry Royle, George Gill: 10 *Nat. As.*—*Society*: 1820: May, 1852.]

Charles Barff, George Platt, Geo. Charter, E. R. W. Krause: 2 *Nat. As.* Communicants, 553—Pupils: Juvenile 400, Adult 63—*Austral*: 5 Islands; 9 *Nat. As.*—*Georgian*: 1797: John Barff, David Darling, John Davis, Robert Thompson, Wm. Howe, A. Chisholm, Alexander Simpson: Joseph Johnston, *Normal-School Teacher*, 1 *Nat. As.* Communicants, 1600—Pupils, 1833—*Pau-motu*: 3 Out-Station; 4 *Nat. As.*—*New Hebrides*: 1840: John Geddie. We have given the number of Communicants and Pupils as far as the returns enabled us, but they include only a part of the Islands—Pp. 224, 225; and see, at pp. 488, 524, Notice of the Persecution of Mr. Howe by the French.

In April of last year the island of Upolu was visited with one of those fearful storms not uncommon in tropical countries, which, in its resistless career, inflicted serious ravages, levelling with the ground the dwellings of the inhabitants, and several of their Places of Worship. Some of the Missionaries, in common with the Natives, were severe sufferers by this visitation; but we are happy to add that, through the Divine Mercies, no lives were sacrificed to the fury of the elements. We have great pleasure in announcing that the war, which has during the last four years inflicted many dire calamities upon some of the Islands of the Samoan group, and materially checked the progress of the Gospel, has at length, by the good providence of God, been brought to a termination. The deadly strife originated in the ambition of Malietoa and the subordinate chiefs of Manono. This island, though one of the smallest, had formerly exercised a political pre-eminence in the group; but in the course of events this superiority was lost, and Malietoa and his followers, with a view to recover their ascendancy, made a most violent aggression upon Aana, an important district of the Island of Upolu. The people of this district, and their allies, throughout the long contest that followed, acted, for the most part, with the greatest forbearance and

London Missionary Society—

magnanimity. While seeking to defend themselves, their wives, and their children against an inveterate foe, they used every conciliatory measure to put an end to the strife; but finding these unavailing, they determined to bring matters to an issue, by first conquering their pertinacious adversaries, and then making peace with them. No stronger proof can be given of the influence of the Gospel in controlling the passions of men, than the fact that the close of a war, which in its effects had proved most disastrous to the injured party, was not marred by a single act of revenge perpetrated on the humbled and prostrate foe. May God of His mercy grant that the reconciled factions may henceforth strive only how they can best promote each other's welfare!

Though the restrictions of the French Government at Tahiti remain in full force, they appear to have operated with less injurious effect during the past year on the labours of the Mission than at some preceding periods. A relaxation, however, of the prohibitory laws affecting the sale of spirituous liquors has proved the occasion of much evil among the more degraded of the native population, and some few even of those who had made a profession of religion have been drawn into the snare; but we are happy to learn that the great majority of the members of the Churches have maintained their Christian integrity.

In consequence of the extent of the field of labour, and its growing claims, the Missionaries, at present reduced in numbers by the absence of some of their body, have been compelled to undertake long and frequent journeys, in order to maintain the Services in the several remote districts.

The revival of spiritual religion announced in the last Report to have taken place at one or two of the Stations has since extended to other parts of the island: the Churches have received a considerable accession of new members, and the Mission generally presents a more cheering aspect than it has done for several preceding years. [Report.]

1. *WESLEYAN MISSIONARY SOCIETY.*

FRIENDLY ISLANDS.

Tongatabu, 1822: W. Webb, jun., Thomas West, George Daniel—*Habai*: Matthew Wilson, G. R. H.

Miller—*Vavou*, 1831: Peter Turner, Thomas Adams, Walter J. Davis—*Nina-Tobutabu* and *Nina-Fo-ou*: 1 *Nat. As. Miss.*; and 2 other Islands under the care of Native Teachers—Teachers: Gratuitous, 641; Paid, 9: Local Preachers, 489—Communicants, 6978—Scholars, 5907—P. 225.

The Annual District Meeting was held at Vavou on the 16th of May. The subject of education came under special consideration, and the gratitude of the brethren was excited by the increased success which had evidently attended this department of our work, and by the fact that the efforts which had been made during the year in connection with this important branch of our Missionary Labour had tended greatly to arrest the progress of Popery in this group of islands. It was found, also, that eight new Chapels had been built free of expense, and that various other causes of encouragement existed to incite the hope and to stimulate the future effort of the Missionaries. "I am thankful," writes the Rev. Walter Lawry, the General Visitor, addressing the assembled brethren, "to see that you are not only cordially working together, but that each one appears to be in his proper place, from Vavou to Mua, and from the venerable Chairman to the youngest member of the Meeting." [Report.]

FEEJEE ISLANDS.

Lakemba, 1835: with 18 other Islands under the care of Native Teachers: Richard B. Lyth, John Malvern—*Bau*, 1839, and *Vewa*: James Calvert: Joseph Waterhouse, *As.*—*Bua*: Thomas Williams, jun.—*Nandy*: David Hazlewood: Wm. Moore, *As.* There are 5 Stations under the care of Native Assistants. Teachers: Gratuitous, 271; Paid, 58: Local Preachers, 53—Communicants, 1993—Scholars, 2922—P. 225.

The state of this Mission is on the whole highly encouraging. The latest accounts announce an event which has long been desired and prayed for. Tui-nayan, the king of Lakemba, and of several adjacent islands, has at length publicly renounced heathenism and embraced Christianity—an example which has already

been followed by several influential Chiefs. This has tended greatly to encourage the brethren in this district, who have been labouring amid many difficulties, arising chiefly from an inadequate supply of Missionaries. Notwithstanding all discouragements, and in the face of much opposition from the surrounding Heathen, involving in some instances great personal peril to the Missionaries and their families, these faithful men have been enabled, not merely to "hold the ground already attained," but also "to enter upon new ground." There is a net increase of nearly 300 Church Members. "Perhaps the most marked feature of our people's state," says the official Report, "is their general advancement in personal piety."

[Report.

Letters recently come to hand contain painful information of war and violence, which have greatly tried and distressed the Mission. The Papists, also, are the occasion of considerable evil.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS Islands, Stations, and Labourers.

HAWAII: 1820: renewed, 1824
—*Kailua*: Asa Thurston—*Kealahakua*: John F. Pogue, Mark Ives—*Kau*: Henry Kinney—*Hilo*: David B. Lyman, Titus Coan, Charles H. Wetmore, M.D., Physician—*Kohala*: Elias Bond—*Waimea*: Lorenzo Lyons.
OAHU: 1820—*Honolulu*: Lowell Smith: Samuel N. Castle, Amos

S. Cook, *Secular Superintendants*; Mrs. Chamberlain, Teacher; Edm. H. Rogers, *Printer*—*Punahou*: Daniel Dole, *Prin. of Sem*: Wm. H. Rice, *As.*; Maria M. Smith, Teacher—*Ewa*: Atemas Bishop: 1 *Nat. Preacher*—*Waiulua*: John S. Emerson, Peter J. Gulick: 2 *Nat. Preachers*—*Kaneohe*: Benjamin W. Parker. MAUI: 1820—*Waimea*: George B. Rowell, Mrs. Whitney—*Koloa*: J. W. Smith, M.D., Physician—*Waioli*: Edward Johnson: Abner Wilcox, Teacher. MAUI: 1823—*Lahaina*: Dwight Baldwin, M.D.: 1 *Nat. Preacher*—*Lahainaluna*: Wm. P. Alexander—*Wailuku*: Daniel T. Conde: Edward Bailey, *As.*: Maria C. Ogden, Teacher: 1 *Nat. Preacher*—*Hana*: Eliphalet Whittlesey. MOLOKAI: 1832—*Kaluaaha*: Harvey R. Hitchcock, Samuel G. Dwight: Lydia Brown, Teacher: 1 *Nat. Preacher*. Communicants, 21,738—Common Schools, 543: Scholars 15,308, of which 2359 are Papists: Select Schools, 12: Scholars 600, of which 2 Schools are supported by the Board.

More than one-third of the members of this Mission sustain to it the relation of "Corresponding Members," being partially released from their connection with the Board. The whole expenditure in the Islands for Schools for the year was 8988*l*.

[Report.

Spanish and Portuguese-American States.

THE Wesleyan Miss. Society has at *Belize* and *Carib-town*, Honduras Bay, 2 Missionaries, 6 Paid, and 7 Unpaid Teachers—Communicants, 495: Schools, 6: Boys, 267; Girls, 168—P. 226.

The Report from Honduras Bay is, on the whole, very gratifying. There has been an increase in the number of Church

Members. The Missionary Receipts are considerably in advance of last year. "The Day Schools" at *Belize* "have greatly improved." A neat little Chapel has been erected at Mullin's River during the year, the labour of which has been gratuitously performed by the Settlers. "On a review of the past," concludes the Missionary, "we thank God and take courage"

[Report.

Guiana and the West Indies.

Baptist Miss. Soc.—In the *Bahamas* the Society has 5 Missionaries; 23 Native Preachers; 171 *As.* Communicants, 2762: Schools: Day, 10: Scholars, 459: Sunday Schools, 29: Scholars, 1825. In *Trinidad* there is 1 Missionary and 14 Teachers. Communicants, 66: Schools: Day, 6; Scholars, 200: Sunday: Schools, 5: Scholars, 190. In *Hayti* there are 6 Stations, 1 Missionary, 4 Teachers. Communicants, 19: 1 Day School, 88 Scholars—Pp. 226, 227.

The *B F Bible Society* has received 100*l.* from the *Barbadoes* Auxiliary, and has forwarded 1200 Bibles and Testaments—The *Trinidad* Auxiliary has remitted 40*l.*, and ordered 659 copies—To a new Society at *Tobago* 858 copies of the Scriptures have been sent—The *Antigua* Auxiliary has remitted 18*l.*, and ordered 512 Bibles and Testaments—The *St. Thomas's* Auxiliary has sent 33*l.* 2*s.* 6*d.*, and ordered 225 copies—A grant of 386 Bibles and Testaments has been made to Mr. Archdeacon Trew—and the *Bermuda* Auxiliary has sent 30*l.*, and has received a supply of Portuguese Scriptures for the labourers lately imported into the island—P. 227.

The *B F School Society* has made a grant of School Materials to *Jamaica* and *Dominica*—P. 227.

Church Miss. Soc.—The Report for the last year gives the following returns of the Missions in *British Guiana* and *Jamaica*—Stations, 2: Missionaries, 3; 1 Male, and 1 Female European Teacher; and 4 Country-born Assistant Teachers. Communicants, 436: Schools, 4: Scholars, 353—P. 227.

Christian-Knowledge Soc.—The Society has granted 200*l.* in addition to a former grant of 300*l.* toward the repair of the Cathedral

Church in Spanish Town, *Jamaica*, and an additional grant of 30*l.* for a Church at Nassau, *Bahamas*—To the Diocese of *Barbadoes* Books, value 100*l.*, a grant of 50*l.* for an Infant School, 100*l.* for a Church, and School Books for George Town—To the Diocese of *Antigua* 125*l.* has been granted toward Churches, and some Books for Divine Service—P. 227.

Gospel-Prop.-Soc.—At p. 500 of our last Volume we gave a summary view of the operations of the Society in the West Indies—P. 227.

London Miss Soc.—In *Demerara* there are 6 Chapels, 5 Missionaries, 3 Schoolmasters, 8 Native Teachers: Communicants, 1187: Day Scholars 629; Sabbath Scholars 1240—In *Berbice* there are 10 Chapels or Stations, 5 Missionaries: Communicants, 723: Scholars: Day 618, Sabbath 1660—In *Jamaica* there are 12 Chapels or Stations, 7 Missionaries, 2 Assistant Teachers: Communicants, 600: Scholars: Day 637, Sabbath 730. None of the returns of the Missions are complete—P. 227.

Religious Tract Soc.—More than 170,000 Tracts, beside Books and 12 reams of paper, have been sent by the Society to the West Indies—P. 227.

United Brethren—In the Danish West Indies there are 8 Stations, 26 Labourers, 9499 Converts, of whom 2902 are Communicants. In Surinam there are 7 Stations, 52 Labourers, 17,361 Converts, of whom 2021 are Communicants. On the Mosquito Coast there is 1 Station and 4 Labourers. In the British West Indies there are 30 Stations, 31,159 Converts, of whom 12,102 are Communicants—P. 227.

United Scotch Presbyterian —P. 227.

Miss.—This Society has taken charge of the Stations till lately maintained by the Scottish Missionary Society, and which are at the following places in Jamaica—*Hampden, Lucea, Port Maria, Cornwall, Carron Hall, Green Island, Brownsville and Rose Hill*

Wesleyan Miss. Soc.—The Missionaries and Assistant Missionaries labour at 190 Chapels, and 164 other places: they are 75 in number, and are assisted by 138 Paid and 1473 Gratuitous Teachers. There are 46,809 Communicants, and 18,562 Scholars—P. 228.

North-American Indians.

American Board of Missions—At 25 Stations there are 26 Missionaries, 1 Physician, 13 Assistants, 4 Native Preachers, 5 Native Assistants, 60 Female Assistants, chiefly wives of Missionaries; making a total of 109 Labourers. The Stations are among the *Oregon, Pawnee, Choctaw, Cherokee, Sioux, Ojibwa, Stockbridge, New York, and Abenaki* Indians—P. 228.

American Presbyterian Board—At 8 Stations there are 10 Missionaries, 9 Assistants, and 14 Female Assistants, chiefly wives of the Labourers; making a total of 33 Labourers. There are 368 Scholars in the Schools, who are of the *Choctaw, Creek, Seminole, Iowa, Sac, Omahaw, Otoe, Chippewa, and Ottawa* Indians—P. 228.

American Episcopal Board—In the *Texas*, among the *Oneida* and *Ottawa* Indians the Board has 4 Stations, at which 4 Missionaries and 2 Assistants labour—P. 228.

American Baptist Board—At 11 Stations and 8 Out-Stations there are 9 Missionaries, 8 Native Preachers, 2 Native Assistants, 10 Female Assistants, chiefly wives of Missionaries. There are 1882 Members or Communicants; 6 Schools, and 195 Scholars—These are among *Ojibwa, Ottawa, Tuscarora, Tonawanda Shawanoe, and Cherokee* Indians—P. 228.

Church Miss. Soc.—At 6 Stations connected with the Red-River

Settlement there are 5 Missionaries, James Hunter, Robert Hunt, Abraham Cowley; and Robert James and John Smithurst, who are now in England for health: they are assisted by 1 Native Missionary, 3 Male and 1 Female Country-born, and 3 Native Assistants. Attendants at Public Worship 1202: Communicants 474: Schools, 13: Scholars: Boys, 95; Girls, 287; Sexes not mentioned, 42; Youths and Adults, 286: Total, 710—P. 228. Rev. Charles Hillyer and Mr. and Mrs. Horden sailed for this Mission on the 7th of June. Mr. Smithurst reached England on the 3d of September, and Mr. and Mrs. James on the 9th. On the 22d of December, at St. Andrew's Church, Red-River Settlement, Mr. Henry Budd, a Native Catechist, was admitted to Deacons' Orders by the Bishop of Rupert's Land. Mr. Budd left the Settlement on the 6th of January for the Cumberland Station. The Rev. C. Hillyer landed at York Factory on the 16th of August, and Mr. and Mrs. Horden at Moose Factory on the 25th of August—Pp. 208, 228, 327, 447, 488; see, at pp. 239—247, a Report of Lac-la-Ronge, and Trials, Encouragements and Proceedings at the Manitoba Station; at pp. 61, 63, 158—160, 204—207 of our present Volume, a General View of the Work, Mr. Budd's

Church Missionary Society—

leaving his Station, Baptisms, and Visits to the Sick; and, at pp. 194, 195, an Obituary Notice of a School-boy.

United Brethren — At *New Fairfield*, among the Delaware Indians, Br. Jesse Vogler and Br. Regenss are labouring: there are 205 under instruction — At *Westfield*, Br. Oehler labours: there are 133 under instruction—Among the *Cherokees*, at *New Spring Place*, Br. Bischof; Wohlfahrt, As. At *Canaan*, Br. Schmidt,

Br. Mack. There are 113 under instruction — In *Florida*, Br. Siewers—At these Stations there are 98 Communicants—P. 228.

Wesleyan Miss. Soc. — In the territories of the Hudson's-Bay Company the Society has, at 4 principal Stations and 5 Sub-Stations, 2 Missionaries, 4 Paid and 5 Gratuitous Teachers, 119 Communicants, and 77 Scholars. These returns, however, only include some of the Stations. The labours among Colonists do not come within the design of our Survey—P. 228.

Labrador.

UNITED BRETHREN.

Nain: 1771: J. Lundberg, Fr. Erdman, C. Aug. Ribbach, A. F. Elsner: Communicants, 86: Baptized: Adults, 74; Children, 115; under instruction, 314 — *Ohkäh*: 1776: G. F. Knauss, A. Freytag, Beck, Bubser: Communicants, 178: Baptized: Adults, 70; Children, 150: under instruction, 408 — *Hopedale*: 1782: C. G. Albrecht, F. Kruth, J. T. Vollprecht, J. C. F. Andrea: Communicants, 53: Baptized: Adults, 65; Children, 96: under instruction, 229 — *Hebron*: 1830: Jonathan Mentzel, Chr. Barsoe, Casper Schött: Communicants, 78: Baptized: Adults, 72; Children, 94: under instruction, 346 — Absent, Miertsching: Stations not as yet known of Weiz, Kern, Sr. Knothe—P. 229.

Hopedale—The year which we are invited to review has been distinguished by many tokens of God's favour, and by manifold experiences of His gracious help and support; so that we may well exclaim, in the language of the Psalmist, *Bless the Lord, O my soul! and forget not all His benefits!* Concerning the spiritual progress of our Esquimaux Flock, we have, indeed, nothing very remarkable to communicate. We have been often permitted to observe that the

Word of Faith which we preached was not proclaimed in vain. Nor were we without pleasing proofs that, among the less-advanced and established members of the flock, there was a growing desire to know more of the Saviour and His ways, and to live to His honour and glory. The Schools were diligently attended during the winter; and we were often gratified and encouraged by the eager diligence displayed, especially by some of the younger, in learning to read, to write, and to cipher.

The temporal provision vouchsafed to our Esquimaux during the past autumn and winter was rather scanty than otherwise. Though but few suffered actual want, many were but indifferently supplied with daily food for their families. In the spring of the present year the case was very different: nearly all could obtain a sufficiency of food, and some appeared to have a superfluity. To the Committee of the British and Foreign Bible Society we return our best thanks for the English Bibles which they have kindly sent us for distribution among the European Settlers in our neighbourhood. We will gladly invite these scattered and spiritually-neglected sheep to return to the fold of the Good Shepherd.

Nain—The Esquimaux Hymn Books sent last year were received with much joy and gratitude by those of our Esquimaux who were in want of them; and we join our thanks to theirs for the acceptable gift, as also for the portions of the Bible

printed for us by the British and Foreign Bible Society. They have since been diligently and profitably used by the recipients.

With reference to the progress of this Mission, we may briefly remark that the past year has been a season of mingled blessings and afflictions. But even the latter were intended to be a means in the Lord's hand of drawing souls nearer to Himself, in order to make them happy for ever. This was evident in the case of some of our young men, who, by long-continued illness, were driven to the Physician of souls, and departed in faith on His merits and death. There is still prevalent among our people a disorder which has proved fatal to most of those affected by it, generally terminating in consumption. Thanks be to the Lord! He has graciously owned the preaching of His Word, and sick and whole have found life and nourishment therein.

Hebron—New life has been imparted

to many of our members; and not one of them, we are happy to say, has had to be excluded from the Congregation on account of any immorality. The Holy Spirit has been undeniably active in awakening many dead and sluggish souls, and drawing them nearer to Christ. [*Missionaries.*]

BRITISH AND FOREIGN BIBLE SOCIETY.

A grant of 164 copies of the Scriptures in Esquimaux, English, French, and German, has been made to the Rev. H. P. Disney, a Missionary stationed at Dumlplin Island, off the coast of Labrador.

RELIGIOUS-TRACT SOCIETY.

A grant of English Tracts has been made to the Missionaries for distribution among Southlanders visiting these Settlements.

Greenland.

UNITED BRETHREN.

New Herrnhut: 1733: C. A. Ullbricht, Kleinschmidt, Val. Richter: Communicants, 200: Baptized: Adults, 67; Children, 135: under instruction, 421—*Lichtenfels*: 1758: Brn. J. F. D. Tietzen, C. Kögel, Hasting: Communicants, 156: Baptized: Adults, 120; Children, 106: under instruction, 382—*Lichtenau*: 1774: Brn. Valentine Müller, J. Kögel, Warnow: Communicants, 268: Baptized: Adults, 127: Children, 251: under instruction, 703—*Fredericksthal*: 1824: Brn. J. G. M. Ihrer, Asboe, C. Uellner: Communicants, 211: Baptized: Adults, 80; Children, 165: under instruction, 493. The Station is not known of Br. Herbrich. On a visit to Europe, Paulsen Lund—Pp. 229, 230.

Lichtenau—I am thankful to say that, notwithstanding many faults and imperfections, the saving and renewing in-

fluence of the Gospel continues to be perceptible among this poor people. Of this I had an encouraging instance when visiting our northern Greenlanders in the course of the past autumn. As to the temporal support of our Greenlanders, the past autumn and winter furnished them with an indifferent supply of seals; but as they were enabled to provide themselves with a good stock of reindeer flesh, and of herrings, during the summer, and with some fish and fowl during the winter, they were not exposed to absolute want. Their health was very good, and only eight persons died in the course of the past year. [*Missionary.*]

BRITISH AND FOREIGN BIBLE SOCIETY.

The second edition of the Testament in the language of Greenland, as revised by the Missionaries of the United Brethren in that country, has been completed at the expense of the Society, and 1000 copies placed at the disposal of the Mission.

THOUGH IT TARRY, WAIT FOR IT; BECAUSE IT WILL SURELY COME, IT WILL NOT TARRY.—*Habb.* ii. 3.

Biography.

BRIEF MEMOIR OF THE REV. J. J. WEITBRECHT,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT BURDWAN.

THE Church Missionary Society has been deprived of the service of another of its Labourers by the death of the Rev. J. J. Weitbrecht, who departed this life on the 1st of March 1852. The Committee in announcing this loss say—

It is with mingled feelings—of thankfulness to God that another of His faithful servants has been called to *rest from his labours*, and of regret at the heavy loss which the Society has sustained—that we record the death of the Rev. John James Weitbrecht, of Burdwan, a man in whom there existed a rare combination of excellent graces and gifts, matured by experience, and consecrated in simplicity of spirit to His Master's service; one who in his inmost soul had experienced the blessedness and saving power of *the Gospel of the grace of God*, whose readiness in the Bengalee enabled him, without an interpreter, to preach its truths to the Hindoo with peculiar acceptance. This able and devoted Missionary has been removed. He died at Calcutta, of cholera, on the first of March last; another striking illustration of the Scripture truth, *My thoughts are not your thoughts, neither are your ways my ways, saith the Lord*. The labourer whose presence seems to us most necessary for the furtherance of the work is the one whom He selects for removal, and that, moreover, at a moment of increasing usefulness. What a variety of lessons in such a dispensation are urged upon the Church! How true, that although the Lord makes use of instruments, yet the work is His! He can therefore dispense with the strong instrument, and, taking up that which is weak and unpractised in its stead, still cause His work to prosper. How true, that devoted men like

Weitbrecht are His, more than ours! He lends them to us for a season, but when the Lord has need of them they are summoned to His presence.

Mr. Weitbrecht was born on the 29th of April 1802, at Schorndorf, a small town in the kingdom of Würtemberg, about 18 miles from Stuttgart. He received his first serious impressions under the most faithful preaching of the Rev. M. L. Hofacker, at Stuttgart. He entered the Missionary Institution at Bâsle in the spring of 1825, and left that place for London about Christmas 1828. In the year 1830 he left England for India, as the sphere of his future labours, where he has been privileged to labour for twenty-two years, with the interval of one visit to England. During that period he had been permitted to observe the character of Missionary work in that country, and the gradual opening of the native mind to Christian Instruction; and, latterly, the subject of itinerant preaching, in order to improve the opportunities which presented themselves, and bring the truth of the Gospel within the reach of a larger circle of the native population, had occupied very much of his thoughts, and prayers, and time. When Mrs. Weitbrecht rejoined him from England, on the first day of the present year, he had just returned from a preaching tour, and seemed well and cheerful. In a short time he left home again, to carry out this great object, to which he desired for the rest of his time of labour

specially to give himself, but returned home sooner than he had intended, in consequence of indisposition.

On February the 23d he left Burdwan, with Mrs. Weitbrecht, to attend the Missionary Conference at Calcutta. The letter from which the following extracts are taken was found, after his decease, in his writing-desk, addressed to a friend in England, and bearing the date of February 21. It exhibits clearly the prepared and heavenly state of his mind at this period.

When a voice said to the Prophet, "Cry," he asked, "*What shall I cry?*" and the Lord gave him a text—"*All flesh is grass . . . the grass withereth . . . but the Word of our God shall stand for ever.*" In like manner I have been asking myself, What shall I write? just because, when it is late at night, and one has a cold in the head, the mental powers are not exactly in a fit state for lively exercise. But I recollect that a simple tale of what we are doing, and how the presence of Jesus is cheering our hearts, and His grace helping us on in our labours of love, is all that dear friends at home desire to hear from the labourers in a heathen land. This is an easy task, and a personal enjoyment rather than a task: so it has often proved to me. While I am thus communing with those whom I love and esteem, I feel myself in spirit transported to dear England, or my own fatherland, Germany; and I can, in a measure, realize the happiness of the aged Apostle St. John, when he wrote to his brethren, *Truly our fellowship is with the Father, and with His Son Jesus Christ.*

You may imagine, my dear friends, the joy and gratitude I felt when I welcomed my dear wife once more on the Indian soil, with the sweet little boy, who, by his happy and winning manner, is daily cheering the heart of his papa. I hope we shall be permitted to labour some years more in the Lord's vineyard. It is a great honour to do so. I often pray that a sense of it may ever remain fresh and lively on my mind. Poor, sinful, frail creatures as we are, we have not always the same feelings and clear perception of it; particularly when the body is weak, or in a measure affected by a

May, 1852.

trying climate, which every one is more or less subject to.

I have spent the greater part of this cold season in itinerating, and the blessed Gospel has been preached in many a town and village. I purpose spending my time principally in this most important branch of Missionary labours; and in many instances I have met with much encouragement. I met lately with a Hindoo in a village, who had received a Tract from us some months ago near Burdwan, and he repeated to me the substance of it from memory. He heard me preach in the afternoon on Isaiah lv. 1—6. The following morning he came to my tent before sunrise, and said he could not sleep all night: the words I had read were always in his thoughts; and he expressed a wish to become a believer in the true God. I gave him a copy of the prophecies of Isaiah, and taught him a prayer. He promised to read it carefully, and then come to Burdwan to learn more of our religion. Such cases are frequent, and though conversions are not numerous, the Lord, doubtless, is preparing for Himself a people in Bengal. The progress is slow and sure.

One of our truly pious Christians, who has many a time been preaching the blessed Gospel to his heathen brethren, is very ill; and a dear friend, well known by many of God's people at Clifton—Dr. Madden, who spent the day with us yesterday, on his way from Lahore—saw the patient, and told us he was in a dangerous state. I spoke with him three days ago on his spiritual state, and I felt cheered to listen to his calm, deliberate expressions of a firm trust in Christ. He said, "I feel I am very ill, and I may soon be called hence. I cast myself on Him: I feel confident that He is an all-sufficient Saviour." It is a sweet encouragement to me to see thus, here and there, a precious fruit ripening for the eternal garner: it reminds me of the verse in Heber's beautiful Missionary Hymn,

"Let the Indian, let the Negro,
Let the rude barbarian see
That Divine and glorious conquest
Once obtained on Calvary."

What we want above all things in an Indian climate, exposed as we are to so many depressing influences, is the grace of perseverance. We are going to have a Conference shortly at Calcutta with our Missionary brethren in Bengal;

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and in thinking on a suitable subject for an address which I am to deliver, the text came to my mind, *Be thou faithful unto death, and I will give thee a crown of life!* As I am advancing in years, I feel that this must be kept in view: the prospect cheers one up to labour on without weariness. Well, my dear brother, we go to the same fountain, we all drink the same spiritual drink, which flows from the rock, and that rock is Christ.

At the Missionary Conference all the brethren were assembled, Messrs. Bomwetsch and Meyer excepted, the latter of whom had been dangerously ill, and was still low and weak. The Conference lasted four days—a truly blessed and most profitable season, during which not one word was spoken otherwise than Christian love would have desired, and to the usefulness of which the striking remarks which Mr. Weitbrecht was continually making much contributed. He has himself told us what his text was when preaching on Wednesday evening before the assembled brethren. On Sunday evening he preached in Mr. Boswell's church; his text, again remarkable in its selection—*He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.*

On returning home, he complained of indisposition, and symptoms of cholera appeared. Suitable medicine was immediately administered, a physician called in, and every thing that medical skill, and assiduous friendship, and tender

love could suggest, was perseveringly and prayerfully used on his behalf throughout the night, the physicians relieving each other, and Mrs. Weitbrecht and three of the Missionary brethren remaining with him. During the whole of this trying period his mind was kept in *perfect peace*. When asked, "Is Jesus near you?" his uniform reply was, "Yes; very near, and very precious." The symptoms ceased about 2 A.M. Stimulants were then administered, and good hopes were entertained of his recovery. The Lord, however, ordered it otherwise. Prayer was proposed on his behalf in another room. During this time he sank, and very shortly his spirit left the body to be *present with the Lord*.

Weitbrecht is no more with us. It is his unspeakable gain, but our great loss. Who is there to succeed him, to take up his work, and carry it on in the strength of that Lord, who is *the same yesterday, and to day, and for ever*, and who has not left us? It may be that the tidings of the sudden removal of this devoted Missionary may be used of God as a call to some devoted heart at home to come forward to fill the broken ranks. May that same Lord who has removed this faithful Missionary to his rest, constrain many from among us to offer themselves willingly for the same blessed service!

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.
SIERRA LEONE.
WELLINGTON.

THE Sunday-morning congregation at this village numbers 600, and that in the afternoon 450, with 238 Communicants.

A Native Catechist's view of his Work.

In a letter dated March 8, 1851, Mr. John Attarra, the Native Catechist, thus expresses his views and feelings in connection with the work in which he is engaged—

I take a great delight in this happy

work among my country-people, which it has pleased our gracious and merciful God to make me one of the poor weak instruments to carry on among them, and I thank Him that He has so mercifully inclined the hearts of many to attend to the Word. In all seasons I have had every reason to bless the Lord for having enabled me from time to time to tell them of a crucified Saviour, who came into the world to seek and to save that which was lost.

We now refer to his Journals.

Contributions of the people.

In another letter, dated June 18, 1851, Mr. Attarra states—

I have been waiting to give you a full account of the contributions which my people have raised, to help in the good cause of our Mission, in accordance with the words of the Apostle Paul, *And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.* Thus the people at this Station have endeavoured, at various times, to do good, as far as it lies in their power. For instance, in this very year they have raised the following contributions—A sum of 12*l.* 0*s.* 5½*d.*, a special contribution to the Church Missionary Society, as a thanksgiving offering for the many spiritual benefits and privileges which the Society has conferred on them. They have, moreover, given 2*l.* 16*s.* 3*d.* to the Abbeokuta Mission toward the buying of a church-bell for that locality. They have also raised 3*l.* 6*s.* for the Rev. J. W. Weeks†, as a token of their sympathy with him in the sad state in which his countrymen are at present. May the blessing of God rest on the little offerings which they have made toward the erection of a church for the worship of Jehovah in that distant land! Thus you will plainly perceive the liberality of the people at Wellington.

Adult Baptisms.

On Easter-Sunday last no fewer than 21 females belonging to this Station, and 3 from Allenstown, were baptized by the Rev. E. Jones, in the presence of a very large congregation. It was a very solemn season, to observe so large a number of persons come forth this day, and openly declare to all that they have from

to-day given themselves up to the Lord. It was indeed a day of great joy to the newly-baptized, as well as to all who love the prosperity of Zion.

Cruslies of the Slave-trade.

I have had a conversation with an individual to-day, on his condition when he was in his own country—how he was seized by the men of war who invaded his country, and, when he tried to make his escape, found his attempt to be of no avail: he was, after all, caught by the men. Whilst they were carrying him, they overtook a poor distressed woman, who was also endeavouring to escape from them. She had five children with her, among whom were two who were capable of fleeing away, but they would not leave their mother. The poor woman was trying to carry the three little ones, but her labour was more than she could bear. My informant told me that she was carrying them in this manner—one on her right arm, another on her left, and the very youngest on her back; but she was caught, and dealt with in a most shocking manner. These unfeeling men took her three children, whom she was carrying, and killed two, throwing the youngest into the bush. They then took the mother, her two eldest children, and my informant, into slavery. He expressed to me his grateful and hearty thanks to the Lord, for having been brought to this land of liberty.

We make one more extract from Mr. Attarra's Journal.

Resignation under Bereavement.

Aug. 30, 1851—Very sad news were brought to a family, both the heads of which are members of the Church, that their two sons were drowned. When the letter was brought, the people found it difficult to reveal the sad tidings to the parents, so they applied to me to go and do it for them; but it was a hard task, even for me, to make it known to them. However, I first asked for a Bible, and read the first chapter of Job, and made a few remarks on the most striking parts. I also quoted a few passages of Scripture, and read to them, and endeavoured more particularly to impress upon their minds the conduct of David (2 Sam. xii. 16—23). I also assured them that nothing can happen or be done to us without the Lord's permission (Lam. iii. 37). Afterward, I took the letter, and, with very painful feelings read it to them, and openly declared to them that both their

* He died a fortnight afterwards.

† Toward Mr. Weeks' Church in Lambeth.

sons were dead. I was very thankful to observe such a great quietness as I never witnessed before among my country-people, on such an occasion as the present. Although the mother could not altogether forbear weeping aloud, yet by my still offering a few more words of comfort to her, she soon became quiet. Their friends also, who otherwise would have been sympathizing with them by weeping and crying, were all quite silent.

HASTINGS.

This village lies at the foot of mountains which bound it on the south, having an extent of several miles of good level land stretching to the northward and eastward, where it is bounded by the Bunce river. It continues under the charge of the Rev. J. U. Graf, who presents to us, at the close of the half-year ending March 31, 1851, the following

General View of the Station.

Amongst my people a nice and practised eye will discover innumerable failings and shortcomings, which only Christ, in mercy, can make up. Still I trust there is progress in the individual hearts, and in the general tone of godliness in the whole. That it is not more so, alas! to me must be shame and confusion of face; but to God be all the glory, and all the praise, for whatever is good!

Attendance on the Lord's Supper.

Nov. 17, 1850—We celebrated the Supper of the Lord, which was a refreshing and solemn season. Some were absent through sickness, a few through carelessness, and some who were present seemed but little impressed with the importance of the season, to judge from their vacant and gazing looks. But some came, notwithstanding their bodily infirmities, the blind and the lame finding their way to the spiritual banquet with sticks and crutches, and the great majority attended with reverence and gratitude. O that these dispositions were more general and more deeply rooted, so as to testify of a steady and genuine growth in grace of all who name the name of the Lord!

Simple acknowledgment of unworthiness.

Dec. 10, 1850—I called for a young unmarried woman, who had on several occasions absented herself from the Lord's Sup-

per: in fact, she had never yet attended since she had been received into the number of Communicants. I was surprised at her conduct, being at the same time at a loss whether to attribute it to modesty, or, what is more often the case, to extreme apathy and carelessness. After various evasive answers, she gave me at last the following as the real reason for her conduct—that she had been under the impression that her soul was not yet “big enough” to become a partaker of the Supper of the Lord. This simple, modest statement of what she thought of her own spiritual state affected me much. It shewed, at least, that she had examined her inward condition, and was strictly conscientious in the matter. It gave me, of course, an opportunity to explain to her the nature of the qualifications required in a partaker of the Lord's Supper, and to urge her to look for them to Him whose *grace is sufficient for us*, and by which alone we are made *meet partakers of those holy mysteries*.

Destruction of Bassa-town by fire—its re-building.

March 28, 1851—This afternoon tidings reached me of the destruction by fire of the greater part of the hamlet of Bassa-town. The origin of the fire still remains a mystery. A man had, a few hours before, kindled a fire to the windward, but at a considerable distance off the place, so that it is highly improbable that any sparks of his fire could have been wafted so far over high trees and brushwood; beside which, he had put out his fire, and had returned home for at least two hours when he was awoke by the fire-bell. The immediate origin of the fire was at the burial-ground, about a hundred yards from the houses. When once the fire had begun to burn it spread with the greatest rapidity and violence, the thick, well-dried grass thatch kindling into a tremendous blaze at once. For a while most hands were engaged in the rescue of our school-house, until their own houses were in a blaze. One of them was busily engaged in our schoolmaster's house, endeavouring to rescue some books and furniture, even whilst his own house, with its contents, was exposed to the ravages of the unmanageable element. I hastened to the spot, and the sight was certainly most heart-rending. The village was built in a single long street, each house surrounded by a yard, a garden, and a kitchen, and each

lot fenced in. But now it was one single black plain on each side of the road : there was not a prestige of a house or fence left, and one solitary half-burnt post alone was left of the School-house, to point out the spot on which it formerly stood. Our Schoolmaster's house on the other side of the street was as perfectly levelled to the ground as all the rest, one large mango tree at the back of his yard being all the shelter he could find for his furniture. Most of the inhabitants were engaged, at the time the fire began, at their farms and in the forest, so that but a limited number of individuals were left to rescue aught from the flame. Fortunately for the inhabitants, most of them had already sold their last year's produce; but most of them now lost the seed which they had preserved, and which is becoming daily more expensive. One poor woman, whose husband was at a distant farm, hurried to take a few choice articles out of her house, which she placed at a few yards' distance, and, whilst returning to the house, they were stolen; so that when the man returned from the farm he found neither house, kitchen, furniture, nor any thing whatever except a cheerless, barren, smoking piece of land. The Government Overseer's house, with the market-house, shared no better fate. The fire, like a whirlwind, rolled along in fury, and burst forth in torrents of flame, now out of one roof, then out of another, forward and backward, reducing the whole place to utter desolation and ruin. A few houses only, at some distance from the main hamlet, are now left. I have opened a subscription on behalf of the sufferers, which, with a collection at my church, I hope will afford them material help. May God only grant that this visitation may be ultimately blessed to the souls of these people! They were in great need of a spiritual revival, or rather of a thorough rousing from their lethargy. The old and first inhabitants of Bassa-town are in a state of the greatest spiritual apathy. Oh that they would know the day of their visitation! Among my poor little flock, it is pleasing to see humble resignation to the Lord's dispensation. I have seen the tear-drop of subdued grief sparkling in their eye; but 'they have opened not their mouths, for it was the Lord's doing. I trust and pray that this sad event may ultimately redound to the glory of God, and their own spiritual good.

At the end of the September

quarter Mr. Graf reports—

The Governor has given the people a better locality to build the new village upon, and, from a collection which amounted to about 30*l.*, I am enabled to assist the people in re-building their new houses, of which there are at present about twenty. The new hamlet is also much nearer to Hastings, so as to render the superintendence from hence more easy. Whilst the population is as yet in so unsettled a state, it has not been thought necessary to station a Schoolmaster at the place. The children are near enough to attend our School at Hastings, and the people attend my Church here; but the classes are kept near their own dwelling. The people have not contributed any money to the Society during the last half-year, nor can it be expected that they should do so until their hamlet is completed.

Adult Baptisms.

March 30, 1851—This day I had the pleasure to admit thirteen individuals into the visible Church of Christ by baptism: amongst them were two colony-born adults. Most of them had been for a considerable number of years under religious instruction.

Solemn Dispensation.

May 8—A poor woman, as old in sin as she was in age, died to-day. She was a woman of some note, and therefore her funeral attracted a great number of people from various parts of the colony, who, according to usage, stayed at the house for a whole week following her death, spending the nights in noisy pretended lamentations, drumming, shouting, and calling upon their gods; the main attraction being, of course, the enjoyment of rum, and feasting in happy idleness. Night after night, as I was informed, Hastings resounded from one end to the other with the wild yells and shouts, and the dull, monotonous beating of the tomtoms—a scene seldom witnessed of late years. The daughter, one of my Bassa-town Communicants, removed to a neighbour's house, to shew her disapprobation of these proceedings; but her father was too weak and irresolute to stop his friends' doings, whilst her own brother, a grown-up man, was encouraging proceedings in which he has ever delighted since a boy.

May 12—Having sundry Meetings to attend to at Freetown, I left home to-day, accompanied by Mrs. Graf, who, beside coming to attend the Auxiliary

Meeting, hoped to benefit in her health from a little change of air and society, not having been in the capital of the colony for two years.

May 16, 1851.—In the evening I visited Hastings, having left Mrs. Graf for a few days longer at Fourah Bay. It was late in the night, and every thing was quiet in the place, the last wake for the woman who died on the 8th having been kept, and carried to the highest pitch, the night previous, since which the visitors had gradually dispersed and the noise subsided. I had not been at home long, and was just retiring for the night, when some of my people came to inform me that the daughter of the woman had also expired this afternoon. She had just returned from the neighbour's house whither she had retired during the noisy heathen wake at her father's, was apparently in good spirits, and laid herself down, conversing with her father, and comforting him on the loss they had both sustained. She went off into a doze, from which she never awoke. The friends had scarcely reached their respective homes, when they were recalled to pay a second homage to the angel of death. Fortunately the mother's friends, who had made such a bold display of pagan folly under pretence of sorrow, did not venture to pollute the Christian daughter's funeral with their presence. The whole town felt this stroke as a judgment from God to the house, to the family who had allowed the nuisance, and to the town, in not having been roused, by common consent, to put a stop to such an outrage to their Christian Feelings. It was no doubt owing to such a general feeling, that a most numerous assemblage of people followed the departed to her grave. The Funeral Service at the grave was more than usually solemn and impressive. Overpowered by my feelings, the scene around me, and the solemn warning God had given this town, I got on the wall by the grave's side, and preached to the multitude a short and solemn sermon, which the providential dispensation, as well as the general feeling, seemed to call forth. Many who never come to Church had thus the Church brought to them; and, if I am to judge from the flowing tears and the sad countenances, many a heart was pricked, and many a conscience struck. It was a discourse not prepared for, and *out of season*, yet a *word in season*.

Various Contributions of the people.

At the end of September Mr. Graf writes—

This being the close of a financial year, it may not be out of place to mention the several moneys which my people have contributed during the past year.

To the Society in donations, £18	4	3
In School payments	30	5 11
Toward repairing the Church, 12	0	0
Toward building a School-house	25	0 0
Marriage and Baptism Fees, 4	7	0
For the distress of Bassa-town, 2	1	8
Toward relieving the poor	31	6 10

Total . . £123 5 8

collected by 134 Communicants and fifty Candidates, the 30l. 5s. 11d. having been paid by 150 children in the school. Amongst the donations there is 21s. as a "Thankoffering" from a woman for deliverance from trouble.

We refer to these contributions, and similar liberality at Wellington, as indicating the growth amongst our liberated Africans of a due sense of responsibility in this respect.

New Zealand.

CHURCH MISSIONARY SOCIETY.

Amount of Native Population.

A CENSUS of the native population has been taken in some districts with great accuracy, but not in all. The extreme amount may be about 80,000. Of these, 65,000 may be considered Protestants, in the proportion of from 16,000 to 18,000 in connection with the Wesleyans, and the rest under instruction by Missionaries of the Church of England. Not more than 5000 are supposed to be Romanists, and the remaining 10,000 make no profession.

Present state of the Native Population.

On this subject Archdeacon W. Williams has communicated to us the following statement—

In the character of the people a great moral change has taken place, under the influence of Christianity, to which has been superadded the intercourse with English settlements.

The first effect of Christianity was to lead the people to give up that system of warfare which for generations had made every tribe the enemy of its neighbours. In any part of the country where danger was apprehended, the population was not scattered over the district; but, for mutual protection, they lived in fortified villages, and their cultivations were carried on so near at hand, that, upon a sudden alarm, they could speedily rush into a place of safety. Now, the people are scattered in small parties, and every man can reap the fruit of his own labour without molestation. One natural consequence has been, a great increase of agriculture, which has been promoted by the demand for wheat and potatoes in the English towns. In their purely native state every family had within itself its own resources. Their food, their clothing, their habitations, were all provided by the different members of the family, and the only interchange in the way of barter was in the purchase of canoes and the finest kind of mats, which are made in perfection by a few only of the tribes. But now, in proportion to the facility of obtaining the necessary articles of clothing and agricultural implements, the New Zealander is stimulated to raise twice as much produce as he requires for his own consumption, and by traffic he supplies his wants at a much easier rate. This alteration had its beginning, therefore, in Christianity, which has introduced a state of peace before unknown, and the opportunity of giving the attention to quiet pursuits. It was then promoted by intercourse with civilized man. The mind of the New Zealander, by nature active, is continually pushing forward to some object in the distance; and the sight of something new generally fosters a desire to obtain it, if it be within reach; and the effect, to a certain extent, has been salutary, inasmuch as it has urged the people to habits of greater industry. A very few years have seen a vast change in their general appearance and pursuits. English clothing has superseded the native garment, and, next to the immediate necessities of life, the proceeds of labour are expended in the erection of water-mills to grind their wheat: then small vessels are purchased for the conveyance of their produce to the towns, they being quite alive to the advantages of going to market for themselves.

To produce a radical change in the customs of a people is hardly to be expected.

Our own experience will tell us that a new generation must spring up, before the habits which have become a part of the man from childhood to the state of manhood can be shaken off from their hold; but in New Zealand these changes have been effected to a great extent, and in many cases there is shewn an aptitude to adopt even the refinements of civilized life. There is a disposition, not merely to imitate that which is superior, but happily, under the influence of Christianity, they are ready to bestow much labour and expense upon the erection of Places of Worship and the establishment of Schools.

The progress of Christianity, however, cannot be satisfactory if it produces only an improvement in manners, or if there be reason to suppose that it amounts only to a general profession, and a conformity to certain external observances. We have reason to believe that there ever will be, under the present dispensation, a large number of tares among the wheat—much profession, and only a moderate proportion of sincerity. The Natives professing Christianity in connection with the Church Mission may be about 45,000: the average number of Communicants is between 5000 and 6000. But let it be remembered that the Communicants are not, as in England, admitted to the Lord's Table simply because they express a wish to come. Every time the Lord's Supper is administered they undergo an examination, in company with their Native Teachers and neighbours, when there is but little opportunity for inconsistency of conduct to pass unnoticed. There is, therefore, the best reason to believe that the amount of real Christianity is great, and that the outward change may be viewed as the fruit of a sound principle within.

NORTHERN DISTRICT.

KERIKERI.

Report for the half-year ending June 1850.

The following Report has been received from Mr. J. Kemp, long the resident Catechist at this Station—

I have continued my visits to the Natives at the villages of Takou, Waiana, and the Ti, and have also made one visit to the natives at the Ngaere and Matauri, being out sixteen days. I generally spend about four days out on each visit. The Natives are always glad to see me. To

the sick I have administered medicine, and many have received benefit.

I am thankful to say that a more regular attention is paid to the Service on the Lord's Day, and the Natives are generally better disposed to receive instruction. There is, I trust, a growing desire for reading and conversing on the Holy Scriptures. When spending the night at the native village, many have come for instruction on different portions; and I trust some of those who have been wandering far from the fold have been brought back to the great Shepherd and Bishop of souls.

The Church Service is read by the Native Teacher at the above places, and those who can read meet in class to read the Scriptures, while others are instructed in their Catechisms.

Service has also been regularly read to Natives and my family in the Kerikeri Church: at times a number of Natives have been present. I have eight Natives living with me, who are daily instructed in the Scriptures and prayer. With the blessing of God on our labours, we trust our feeble endeavours to do good to the bodies and souls of the poor Natives have not been in vain.

The Native Chief Shortland, at the Ti, whom I mentioned in my last Report, was removed to his eternal rest on the 1st of February last. He had been baptized by the Rev. R. Taylor some years before. His conduct and conversation had always been consistent; and during his long illness of two years his patience and resignation to the will of the Lord was truly wonderful: the Natives have frequently mentioned it with astonishment. From my frequent visits and conversations with him, I have great cause to believe that he died trusting alone in the merits of Christ for salvation, and is another poor New Zealander added to the Church triumphant. The Natives who attended him observed that "he was a man who truly believed in Jesus Christ."

WAIMATE.

Report for the Year ending Dec. 1850.

The Report of this Station, received from the Rev. R. Burrows, is of more recent date than Mr. Kemp's, extending to the end of 1850.

Whilst the chequered scenes of the past year have served to remind us of the instability of all things here below, and have been such as should humble us before

God, the improved state of our Natives, at least in the outward observances of Christianity, has been a cause for thankfulness. Many of those who, from the date of the last war—1845—had cast off all restraint, have, during the year, joined in worship with our stated Congregations; others, who were careless, have manifested an earnestness which we have not before witnessed; a considerable party, who formerly professed their adherence to the Romish Church, now assemble with us on the Lord's Day; and not a few of the heretofore Heathen are Candidates for Baptism.

The duties of this station and district, during the first six months of the year, were attended to by myself; but since June last, in consequence of the vacation of Pahiā, I have, in accordance with the wish of the Northern District Committee, and with the sanction of the Bishop, taken temporary charge of that district in connection with the Waimate, Mr. Davis supplying the latter place in my absence as often as the duties of his own district would allow. Mr. Matthews has also spent six weeks in the Waimate District since June. In the absence of a Clergyman, Mr. E. M. Williams has taken the Services. Pahiā and Kororarika have been visited by me every alternate week, when I have not been absent at some one of the more distant localities.

One visit has been made to the Rawiti, two to Waikare, one to the Karetui, and one to Wangai. At all these places the people received me with marked kindness, and urged me to visit them frequently. At each of the villages I found Candidates for Baptism. At Waikare there are about twenty Natives, formerly Romanists, now offering themselves as Candidates for Baptism. The party at the Rawiti, who were formerly Papists by profession, I found at work on the Sunday. Upon inquiry, I discovered that they had thrown off all pretence to worship, and were living as heathen. Since my visit several of them have joined our people in their Sabbath Worship, and also at their morning and evening prayers.

Three visits have been made to Wangaroa, and the Lord's Supper administered twice. The people of this district have for a long time been very lukewarm; but on my last visit I was cheered by witnessing marks of improvement. Unfortunately a quarrel took place between two tribes, the greater part of whom are Hea-

then. After several unfruitful efforts made by neutral tribes to make peace, a native of one of the parties, with a view to bring on war, deliberately shot one of the enemy in the sight of his own pa and people. The murderer was quickly pursued, but made his escape in a canoe. The relatives of the murdered man immediately avenged themselves by shooting three of the opposite party, who are now clamorous for war. I returned from Kaitaia two days after the catastrophe, and saw them. They were very civil, but urged the necessity of war, upon the plea that they had lost three men, and the others only one. It was, apparently, in vain I argued with them on the fact that they were the aggressors.

Two visits have been made to Kaitaia, for the purpose of administering the communion. The condition of the natives of this district is encouraging. There is an apparent earnestness in their devotions.

The Wāimate Girls' Boarding-school continues to give hopes of future benefit to our districts. The improvement of the girls in reading, writing, ciphering, sewing, and domestic work, is very apparent.

In July last we commenced, in accordance with a resolution of the Central Committee, a Boarding-school for boys, the building formerly occupied by Mr. Davis having been shingled and fitted up for the purpose. It quickly numbered thirty scholars. Their progress in reading, writing, ciphering, and singing, under the teaching of Mr. E. Clarke, has been very satisfactory. The elder boys are employed out of school hours at some industrial work in connection with the farm.

North-West America.

CHURCH MISSIONARY SOCIETY.
GRAND-RAPIDS AND MIDDLE-CHURCH
DISTRICT.

WE now make some extracts from the Journal of the Rev. R. James.

Church Bells.

Nov. 30, 1851—The three bells which came from England for our new Church were put up yesterday, and to-day their tones were heard, for the first time, far over the plains; but, alas! to our exceeding grief and disappointment, we discovered that one of them was cracked. It is no wonder, with such a route from York.

Dec. 1: *Lord's-day*—The bells rang at eight o'clock this morning. Both myself
May, 1852.

and Mrs. James forgot that we were in a wilderness of snow, and for a time were realizing again a Sabbath morning in England. I hope it was a slight of faith, and not of fancy, to look forward from this Advent-day to the time when this wilderness will echo with the music of "the church-going bell." O that God would shorten the night of heathen darkness, and cause the day of Gospel light to shine!

Power of Indian Medicines.

Feb. 4.—This evening two men called to give me an account of a wonderful and distressing event which has lately befallen two boys belonging to my district. They were in service together, at a respectable settler's house. There was an Indian, still a heathen, working at the same place. He had been detected stealing a shirt, and something else, from one of the lads, which led them to expostulate with him, and to threaten to punish him. The Indian appeared to take all quietly, and retired to rest in the same room with the two lads. Feeling something about their faces, the lads awoke. On opening their eyes, they observed the Indian standing over them. When seen, he went and lay down again on his bed until daybreak, when he secretly fled, and was not heard of for some time. The day following, both the lads exhibited symptoms of derangement, and, in spite of medical and all other efforts, got quite furious, requiring two or three men to hold them. In this dreadful state they went on a fortnight. When all other means failed, their friends had recourse to Indian medicine. An antidote was administered by a medicine-man, in the form of snuff. This was intended to counteract the poison which the missing Indian was supposed to have given to them in their sleep. They almost immediately recovered; but after some days relapsed. There is something wonderful in the power of the Indian medicines. It is not strange that they are so mixed up with their superstitions. But in this case the Indians assert that the boys were deranged without any medicine being administered, and in the following way. The Indian, say they, took some hair from their heads, and dipped it in Indian medicine, and this brought on the delirium. The hair taken is tied in small bundles, and suspended in the air, and whenever it waves in the wind the madness ensues. Of course I disbelieved the supernatural part of the tale; but many of the circumstances were so undeniable,

and at the same time unaccountable, that many sensible persons believed the whole; and it was confirmed by some Christian Indians belonging to the Indian settlement. I trembled to think of the close connection existing between these hardened Indians and the great spirit of evil. He is indeed *the spirit which now worketh in them*. Doubtless by his influence they may be able to afflict one another in mysterious ways, but God having promised to *preserve His people from all evil, surely there is no enchantment against Jacob, neither is there any divination against Israel*.

Visit to White Dog.

The following brief account from Mr. James of his visit to White Dog, for the purpose of meeting the Indians of that neighbourhood, and placing amongst them a Christian Indian, Philip Kennedy, as a Schoolmaster, will be read with interest. It is contained in a Letter dated June 30, 1851.

I have just returned from a place called Wappisama, or White Dog, about 300 miles south-east of Red River, whither I was deputed by my brethren to attempt the commencement of a Missionary Settlement among the Indians of that fine country. God has been pleased to prosper the undertaking in a wonderful manner. Instead of a few lines, I could write a volume, but must beg of you to await my Journal and Report. I took a boat containing about 75 bushels of seed potatoes, Indian corn, flour, farming and building implements, also a good man as Schoolmaster and Interpreter, and a Mission Servant, whose chief work will be fishing.

We were a fortnight in reaching the place, during which time we crossed the Lake Winnipeg, and, in traversing the splendid river with the same name, we surmounted twenty-six falls, and witnessed the grandest scenery in this wild country. Twenty-eight heads of families, including two Chiefs, gratefully accepted the seed, which they immediately placed in the ground. They promised that they would settle and build, and, after further instruction, be baptized into the religion of Christ. The serious, deliberate way in which they expressed their determination, convinced me of their sincerity. The anxiety they manifested about their souls, the solemn

earnestness with which they listened to me each evening, and especially the private interviews which they sought on religious subjects, have strongly impressed my mind with the fact, that God has begun a good work, and opened a wide door at this place. I was among them for eight days; by day toiling with them at the hoe, in the evening *preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ*. Thirty-one children were given up to me for Christian Education. Oh, I felt for the first time that thrilling joy of making known a Saviour to persons who had never heard His dear name! I was away just a month, and conversed with about 200 Indians at one place or other.

INDIAN SETTLEMENT.

We have received from Mr. Cockran an interesting review of Missionary Work amongst the Indians, the difficulties arising from the indolence and improvidence of the native character, and the necessity for patient and prayerful perseverance. From this Letter, dated July 28, 1851, we give the following extracts.

The Indian unreclaimed.

The Indian, in his natural state, is very indolent. His time, for want of useful and profitable employment, is of no value. As soon as he rises in the morning, he goes and attempts to take as many fish as will serve his mess: if he be successful, he returns and squats in his tent for the day. He whiles away his time in turning from side to side, till he is wearied with a life of indolence. He smokes his pipe, whittles a stick, leans back, and supports the weight of his body upon his elbow: tired of this position, he lowers his body a few degrees, plants his elbow on the ground, and reclines his head on the palm of his hand. After he has eased his body by trying all the different positions which the space of his tent will admit, he will walk out and stretch himself, and take a look around to see what is going on. In the cool of the evening the fishing speculation is again tried. If the fish are taken in a greater abundance than is required for immediate use they spoil, for the Indian has neither salt nor vessel to preserve them in. The means of preserving food for future use is, in a

great many instances, beyond the reach of the Indian. On this account he becomes extravagant in the use of it. When food is abundant, he eats more than is necessary for the preservation of his health; when scarce, he takes of the little, and shares it with the rest of his family to the last mouthful.

Effects of Civilization and Christianity.

Notwithstanding the confirmed habits of indolence and thoughtless extravagance natural to an Indian, and his delicate and sickly frame, so great has been the desire of many individuals of this settlement to profit by civilization, and conform to Christianity, that they have been enabled, by the grace of God, in a certain measure to throw off their old habits, and adapt themselves to this new mode of existence. Several individuals have three acres of land under cultivation, a comfortable cottage, a cow to give them milk, and an ox to haul their fuel. Being anxious to know their skill and perseverance in agriculture, I proposed that the fallow ground on the Mission Farm should be ploughed, at a certain rate per acre, by the Indians who had ploughs and oxen. I told them that a certain Englishman up the settlement often ploughed by the acre, and they should have the same price. They were afraid to undertake it at first, but after a little persuasion they set about the job, and accomplished it as well as could be expected. Eight individuals furnished four ploughs and eight oxen: their ploughs were not in a good state, nor was their harness, but their oxen were good. There is no blacksmith amongst the Indians, and they cannot find cash to pay those above; and this obliges them to plough with such shares and coulter as a civilized man would think it impossible to use: two of their ploughs were of a very inferior quality, yet they had cost their owners 5*l.* sterling.

Their need of extraneous help.

When you reflect on the natural character of the Indians, their want of skill in agriculture, and ignorance of all the arts of civilized life, the difficulty of obtaining proper implements to cultivate the ground, and the high price of those inferior implements—a wooden plough, 5*l.* sterling; a hoe, 7*s.*; an axe, about four pounds weight, 10*s.*; a pound of iron, 6*d.*; a grindstone, about twenty inches in diameter, 1*l.* 4*s.*; a scythe, 9*s.* 1*d.*; all clothing 100 per cent. above the English price—

you will perceive that it is impossible for the Indians to emerge from a state of barbarism into civilization unless the philanthropist come generously forward, and furnish such articles as are specified above free of cost.

We cannot wonder that he develops a degree of closeness when he is so scantily furnished with the common necessities of life: we can scarcely expect gratitude from those whose sensibilities are deadened by privation and suffering. When an Indian has made up his mind to reform, and comes to the Missionary with the docility of a child, and says, "I will do whatever you teach me, but you see I have nothing. I cannot take up the trees out of the ground with my hands; I cannot pluck them up as if they were reeds; I cannot break them over my knees, and prepare them for house building. I can gather some of the smallest of them, and set them one against another, to form a tent; but if ever I dwell in a house, or cultivate a piece of land, it must be through your assistance; you must furnish the axe, the saw, the hammer, the nails, the hoe, the spade, the provisions, and one to teach me how to act!"—when he says this, the Missionary cannot say, "Put your hand on the right side of your canoe, and you will find abundance of fish:" no, both the Teacher and the Indian must go patiently to work, and practise much self-denial, that they may raise the provisions, and purchase the tools, which are necessary to enable the Indian to begin life. And both the Indian and the Missionary will have many things to try both their patience and temper before they have accomplished what they have set their hearts upon.

Results of Missionary Work.

Though Missionary labours in Rupert's Land are beset with natural difficulties, yet we do not labour in vain. We occasionally witness the fruits of our labours.

Ten days ago I was sent for to visit an aged Indian Woman, who expected that she was about to die. I had for a long time known her as a very consistent Christian. The following conversation took place. "You have long been serving the Lord: I hope that you now find Him gracious to you, and can look forward to death with comfort and joy." "I have the fullest confidence in the Lord, that He will take me to heaven."—"It is many years since you began to serve the Lord: what made you first think of becoming a Christian?"

"As soon as I heard the Word," pointing to her New Testament, "I believed it, and began to try to do it. The more I learned of it, the more I liked it, and endeavoured to do as it told me, and felt happy when I heard it."—"You have suffered a great deal of affliction: you have followed your husband and six children to the grave: what did you think of God when you were suffering the loss of all these? Did you think Him a hard Master?" "When I had my husband with me, and was surrounded by my children, I felt myself strong: when God removed them, one after another, I felt myself weaker by every stroke; and it made me cling closer to God." After a long conversation of the like nature, she desired me to let her son know that she looked forward to death with hope and joy; believing that, through the blood of Christ, all her sins were pardoned, and that for His sake she would be admitted into the kingdom of God. She then requested me to forward her New Testament to her son, "as being the best present she could send him;" hoping that he might find the same comfort from it which she had done in her affliction.

Here is an example of Christian fortitude and resignation. This woman was born under the cloud of heathenism, and grew to maturity in the worship of false gods. When she heard the Word, she believed it to be the Word of God, and obeyed; and the blessing of peace and joy became her portion. She followed on to know the Lord; and, in passing through tribulation, she became more and more confident that she was a child of God and an heir of glory. She now welcomes death as a messenger of peace, sent by the Prince of Peace to carry her home to her Father's house, where there are many mansions. Is this not a liberal compensation to the patrons of Missions? Is this not worth all that has been given and done to accomplish it?

General View of the Settlement.

The Christian Indians here were in a very depressed state of mind on my arrival. The School was thinly attended, and in a languishing state. It is recovering, and the attendants are a little more numerous. There is still in the Christian Indian apparently a steady desire for instruction in Divine Truth, and a respect and reverence for the ordinances of religion. Both the Sunday Services here are well at-

tended: at the Morning Service the Church is full to overflowing: in the afternoon I see several absent, for which I cannot very well account. They are never overcome by drowsiness, from having indulged in a heavy dinner, nor are there any resorts of pleasure to which the young might be drawn off. Their absence, no doubt, arises from a wish to indulge the flesh, and a desire to give themselves no more trouble about religion than is necessary to preserve a decent external appearance. However this may be, I have always felt more disposed to form a favourable opinion of those who attend Church twice on the Sabbath than those who are content with one Service; and think better still, of those who are willing to lay aside the cares of the world for an hour or two on a week day, in order to offer prayer, praise, and thanksgiving to Almighty God for His mercies, as all men are dependent upon Him for every mercy. It is obvious to me that the providence of God is not so propitious to the Red as to the White Man. Some invisible hand seems to be extended over his dwelling, withering all his comforts and blighting his best prospects. It is astonishing that the Indian race do not increase. The births and deaths are nearly equal.

We need a large measure of the illuminating and sanctifying grace of the Holy Spirit to be poured out upon us, to make us reach on to that which is before.

Visit to Portage la Prairie.

The following is the narrative—dated June 21, 1851—of a journey made by Mr. Cockran to a place called Portage la Prairie, for the purpose of taking preparatory steps for the eventual formation of a new Settlement. Portage la Prairie is nine miles south of Manitoba, on the Assiniboine River, and about seventy-five miles west of Upper Fort Garry, on the route to Swan River.

We set out early on Monday morning, between four and five o'clock, proceeding in a westerly direction, as near as swamps and other impediments would permit. At twelve we halted for an hour, and boiled our kettle and had dinner. We again proceeded from point to point, keeping the straggling poplar bluffs on our right hand. At six p.m. we came upon the usual track in which the hunters return

from the plains. We rode on till half-past seven, when we encamped for the night with Charles Dumarais, who is one of our new adventurers for Portage la Prairie. Here we had prayers, talked over our future prospects, and spent a comfortable night.

Rising at day-break next morning, we boiled our kettle, had prayers, and breakfasted. We set out on our journey just as the upper limb of the sun appeared in the horizon. We travelled on until 10 A.M., when we arrived at the Portage, where we unyoked our horses, and turned them to graze. We then walked about for two hours, seeking out the best place for planting a Mission. After having fully made up my mind upon a central, beautiful, and advantageous spot, I measured off 550 steps in breadth in a westerly direction, a space somewhat larger than the two lots of the Upper Church and School. The east and west boundary lines are directly north and south. Along the west boundary runs a point of woods, stretching about three-quarters of a mile into the plains, and surrounded by an ancient channel of the Assiniboia, still filled with water in many places, giving it the appearance of a lake. In other parts the reeds are making their appearance above the water. This channel, in its present state, is a defence against fire and cattle. The land, 550 steps in width, is plain, and requires very little clearing to prepare it for the plough. The point of woods on the west side are intended for building purposes and fuel. On the lower side of this land I measured off 88 steps for a lot for a Schoolmaster, and at the lower side of this east lot I fixed upon the site for a schoolroom, 40 feet by 20, and 11 feet of post. It is to be 9 feet between the floors, that it may serve for a Church till the settlement has taken such root as to be strong enough to do something towards building a suitable place to worship God in. The space above the upper floor is to be used as a granary to hold corn. Here I stopped, judging it advisable to leave the site for an establishment and a Church to be selected by the person who may be ultimately appointed to the Station. The banks of the Assiniboia are very precipitous, and composed of sand, that may be cut away in large masses by the ice and spring floods; and I therefore felt that a Church and establishment would be safer near the old channel, where the flood lies at rest except when tossed by the wind. On the eastern side

of this land John Anderson measured off five four-chain lots for himself and his dependents, and next to him comes Charles Dumarais.

At two P.M. we set out, and rode round the point of woods towards the west. Here the banks of the Assiniboia touch the plain, and there is no impediment in the way of the plough. This I appointed as a site for an Indian village for those families who may wish to leave their erratic habits, and fix themselves in settled habitations, to learn the peaceful art of agriculture—which God appointed to man as the best mode of preserving his mortal existence—and acquire the knowledge of God as a God of love, who sent His Son, not to condemn the world, but to save it; and of the Son of God, *who bare our sins in His own body upon the tree*; and of the Holy Ghost, who reveals to man the Father and the Son, and, by opening his understanding, brings him out of a state of darkness into marvellous light. After we had made a survey of the advantages of this position, we retraced our steps to our own location, where we encamped for the night. At sunset we were joined by Charles Dumarais: we then read a portion of Scripture, and prayed for a blessing upon this new enterprise of benevolence, which was projected purely for God's glory and the good of man; asking that He would command such a measure of His blessing to descend upon their efforts, that all engaged in it might be of one mind, and co-operate harmoniously for the general good; that as they have *one Lord, one faith, one baptism*, and one hope, they might *keep the unity of the Spirit in the bond of peace*, and *bear one another's burdens, and so fulfil the law of Christ*. We spent the evening in expatiating on the advantages of their new position. On the banks of the river they have timber for building, and fuel. They tread on rich virgin soil, ready for the plough, covered with luxuriant herbage, on which their cattle might graze. To the north, in the horizon, appear the woods of Lake Manitoba, in which lie abundance of fish, to make up for small crops and deficient industry.

The work is to be carried on silently, till we have ascertained whether a settlement is likely to take root there: then a formal application is to be made to the Bishop for a Missionary, to strengthen the cause of Christianity and civilization in that quarter.

Testimony from the Bishop—Desire for Instruction.

We conclude our review of the Red-River Stations with the following extract from a Letter of the Bishop's, dated Aug. 6, 1851—

The good work is spreading, and gradually leavening this part of the land; but it is only a corner of it. Yesterday—to give an example—I had a proof of it. I was talking in my own house to four Indians of the White Dog, 200 miles to the east of us. Luke Caldwell happened to be near, and I placed my hand on his head, and told him to mention to the others that I had baptized him: old Robert—Robert Cockran—was behind, and I did the same with him, asking Luke to tell them that I had baptized old Robert also. The four Indians gazed with interest, and seemed quite pleased to meet two from an entirely different quarter, who had been admitted to baptism. It led them to put a great many questions, and made them, we may hope, the more anxious for their souls. While I stood there two women came in, and James Brooks, who was near, said, "These are my sisters. They came from Pigeon's River, Lake Winnipeg. I have not seen them for two years." They immediately opened their case, which was to plead for a Teacher for their children, saying that the Indians at Pigeon's River were more numerous than those at Fairford. Here the example of Fairford was quoted by Indians as a reason why similar advantages in the way of instruction should be extended to them also.

CUMBERLAND STATION.

This Station is among the Crees, the largest tribe of Indians in Rupert's Land. They are divided into two branches—the Crees on the Saskatchewan, where this Station is placed, and the Swampy Crees, around the borders of Hudson's Bay. They were among the first of the Indians to obtain fire-arms, and pursued their victories as far as the Arctic Circle, and beyond the rocky mountains. The first ordained Indian has been from this tribe, and our Cree converts at Cumberland and Lac-la-Ronge Stations are numerous. May they

be among the first to receive the Gospel of Christ, and, recommending it to others by their example, extend far and wide the victories of the Cross!

Report for the Year ending Aug. 1, 1851.

The following Report has been received from the Rev. J. Hunter, the Missionary in charge of this Station—

The past year's experience has been similar to that reported in former years. We have had much to encourage us to persevere in the important work in which we are engaged, and also sufficient discouragement to keep us humble, and to lead us to cultivate a spirit of dependence upon the Divine Aid of Almighty God, who alone can make any efforts for the promotion of His kingdom and glory successful and prosperous. The Indians are making progress in Divine Knowledge, and also, I hope, in corresponding Christian Practice and Holiness. Our evening meetings for prayer and exposition of the Word of God, as well as our Services on the Lord's Day, have been well attended during the past year. As our Services are in the native language, all our Indians join in the responses and singing; and I have every reason to believe that very many of them are worshipping God, not only with the lips, but, in some poor measure, with the spirit also.

We have prayers every evening at half-past six o'clock, when a portion of Scripture is read and expounded, a hymn sung, and the Confession, and several prayers selected from the Evening Service, are offered up to God.

On Lord's Days we have prayers at seven o'clock A.M., when a portion of Scripture is read, a hymn sung, and prayers, selected from the Morning Service, are offered, beginning with the Confession, which they all know by heart, and always join in repeating. Then we have Sunday School until eleven o'clock A.M., when regular Morning Service commences in the Church, and at three o'clock P.M. the Afternoon Service commences.

All these Services are conducted in Cree, with the exception of an occasional hymn, the Psalms, and the first lesson in English: for the second lesson I have lately read a chapter from the Acts of the Apostles, which we have translated into Cree.

That a Congregation of Indians are thus assembled every evening, and on each returning Lord's Day, in the midst of this vast wilderness, to worship God in His House of Prayer, is a subject for devout praise and thankfulness. To the great Head of the Church let us ascribe, as we are in duty bound, all the praise. Paul may plant, and Apollos water, but He, and He alone, can give the increase: and if the Society saw no other fruits of their labours in this country than this one Congregation of Indians, assembled in the House of God, and addressed in their own tongue by their native deacon, the Rev. H. Budd, I feel assured they would regard themselves as amply rewarded for all their labour, exertions, and self-denial, in their efforts to spread the knowledge of the great Redeemer's kingdom in this far-off and secluded land.

Our Indians also take a lively interest in communicating what they know of Christianity to their heathen friends and relatives when they meet; and I have instances constantly coming to my notice where they have done much good in this way. I believe they embrace every opportunity to recommend, and place in a favourable point of view before the minds of the Heathen, both myself and my work. In this way God is using them as instruments for disseminating the knowledge of Himself and His Word all around. I trust our Church and Congregation will prove like a city set upon a hill, which cannot be hid; and that, by the assistance of Divine Grace, they will be enabled, in some measure at least, to *let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven.*

The Lord's Supper has been administered four times during the year, and the number of Communicants is 69.

Five adults and 31 children have been baptized; making the total number on the baptismal register 535.

Peter Erasmus is now the Schoolmaster, under the superintendence of his uncle, Mr. Budd: he has furnished me with the following statistics of the School. In the Sunday School there are 40 boys and 41 girls: total 81. In the Day School there are 32 boys and 27 girls: total 59. The School is going on very satisfactorily, and the parents are very desirous to have their children instructed.

Mrs. Hunter has translated into Cree Watts's First Catechism, the First Epistle

of St. John, some sermons, collects, &c. We have also translated the Acts of the Apostles, nineteen Psalms, Faith and Duty, sermons, collects, &c. Mr. Budd will now devote all his spare time to making translations, as we are much in want of books in the native language at all our Missions.

In temporal things the Indians are making decided progress. The frames of seven new houses have been put up this summer, and they have very considerably enlarged their potato plots, and several Indians have commenced planting for the first time. They now manifest an earnest desire to make a home for themselves and their families near the Church, in order that they may regularly attend the Means of Grace, and send their children to the School.

A permanent work of grace has commenced at this Station; and, with the Divine Blessing, it will grow until the surrounding Indians shall be also brought within the fold of Christ.

We now introduce extracts from Mr. Hunter's Journals for the year terminating with August 1851.

Visit from Moose-Lake Indians.

Aug. 3, 1850—Two heathen Indians from Moose Lake called on me to-day. I read to them the Belief, Ten Commandments, and the Lord's Prayer, in Cree. They said they were very good and true, and then requested me to show them the Church: they were much struck with the height of the tower and spire, and also with the interior, it being the first Church they had ever seen. They compared the Church to a "wutchee," a hill.

Some of our Indian Christians who have just arrived from York Factory came to prayers this evening. The Indians here are now becoming industrious, and by working in the Company's boats are getting well clothed. A great change has taken place in their temporal condition: formerly they were dirty and ragged, but they are now more cleanly in their habits, and well clothed.

Preparations for approaching Winter.

Sept. 28—We commenced taking up potatoes.

Oct. 1—We finished taking up the potatoes—in all 220 bushels—which will be a great help toward providing for my workpeople, &c., during the long and dreary winter. The Indians have good

crops of potatoes, both here and at the potato island.

Oct. 3, 1850.—We had workpeople shingling the roof of the new School-house, making a cupola for a bell, putting up a stove and pipes in the Church, and making necessary arrangements for the approach of winter.

Advantages of the Vernacular in Missionary Work.

Oct. 6: *Lord's Day*—I had School and Services, as usual, in Cree. Since I commenced preaching in Cree, I have observed a marked attention by the Indians to my discourses, and all disposition to drowsiness has wholly disappeared. I think I have noticed, on a former occasion, that it is their practice, on returning home, to talk over the sermon to each other, and endeavour to recall its leading topics—a very laudable exercise, and the more necessary among my people, who are unable to read, and have no portion of the Holy Scriptures printed in their native tongue.

Early instruction bearing fruit.

To-day I heard a pleasing account of one of my late School-girls who is now married. During a recent illness she requested her School Bible to be handed to her, and with much attention and devoutness she read portions from it—her daily practice, I was informed, during her illness. May she continue to do so through life! I hope there are many among my Bible-class girls who do the same.

A dying Wife's request.

Oct. 13: *Lord's Day*—I baptized the

son of "Big Buck," the medicine-man at this place. The young man lost his wife last winter, and she desired him, on her death-bed, to become a Christian, and to be baptized, together with his children. This poor woman was prevented from becoming a Christian by her parents, and at her death she exhorted them, as well as her husband, no longer to resist the Gospel, but to join the praying people; for that all their heathen rites, &c., were false, and Christianity alone true. Although she died far away in the wilderness—in the midst of our ice-bound winter—unbaptized, although a Christian in heart—without the Means of Grace, and where the sound of the "Church-going bell" has never been heard—her exhortations have not been in vain; for to-day her husband and child have been baptized by the names of Louis and Patrick Buck; and her father and mother are hopeful Candidates for the same rite.

Several of the heathen here and at Moose Lake are, like this poor woman, Christians in heart; but are kept back from making an open profession of Christianity by the influence of their parents and friends. I find the young people far more susceptible of Christianity than the old, who have grown grey in their heathen rites and superstitions. But our confidence is, that He who has all power both in heaven and earth can make even these dry bones to live. Let us then earnestly pray that He would pour out His Holy Spirit upon this wilderness of sin and suffering, and make it to rejoice and blossom as the rose.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

London Miss. Soc.—The Rev. John Chalmers and Mrs. Chalmers embarked for Hong Kong on the 20th of February.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mr. W. Wilkinson safely arrived at Calcutta on the 1st of February last—it will have been seen, from the preceding pages, that the Society has been deprived by death of the valuable services of the Rev. J. J. Weitbrecht, Burdwan.

London Miss. Soc.—The Rev. Charles C. Leitch reached Madras on the 17th of December, and the Rev. Richard Sargent arrived at Bangalore on the 27th of December.

AUSTRALASIA.

London Miss. Soc.—The "John Williams"

reached Hobart Town on the 1st of November, and Sydney on the 23d.

NEW ZEALAND.

Church Miss. Soc.—The Rev. W. C. Dudley safely arrived at Auckland in October last—The Rev. R. Maunsell has been visited with an afflictive dispensation in the loss of Mrs. Maunsell, his wife; who, with her infant, died, during her confinement, on the 24th of October last.

WEST INDIES.

London Miss. Soc.—The Rev. John Dalgleish embarked on the 17th of December and arrived at Demerara on his way to Berbice on the 17th of January.

Missionary Register.

JUNE, 1852.

Biography.

OBITUARY NOTICE OF TIMOTHY KATOA,

A NATIVE IN CONNECTION WITH THE WESLEYAN MISSIONARY SOCIETY'S MISSIONS
IN THE FRIENDLY ISLANDS.

THE Missionaries of the Wesleyan Missionary Society have supplied the following account of a Native Convert, who has been called from the heathenism of the Friendly Islands to a knowledge of salvation through Jesus Christ, and died in the faith on the 13th December 1849—

Whatever other advantages the introduction of Christianity into the Friendly Islands may have conferred upon the inhabitants, it is certain that multitudes of precious souls have been thereby reared to a beauteous and never-fading immortality. When Christ shall be glorified in His saints, and be admired in all them that believe, clusters of gems from these isles will deck the diadem of our great Redeemer; and multitudes of Tonguese, as the voice of many waters, will swell the anthem of His endless praise. Of one Friendly Islander who has lately passed in triumph to the skies we have collected the following notices.

Timothy Katoa was born of respectable parents in the fortress of Feletoa, Vavan, during the war between Finau and his aunt Toe-umu. At that time these lands were the abodes of cruelty; and his father Feke, with his mother Fuji, like their neighbours, dwelt in the midst of wars and rumours of wars, while thick darkness enveloped them, and the deadly shade of heathenism added to the gloom.

Soon, however, did the day-spring from on high visit them, and the subject of this brief notice was among the first to come to the brightness of its rising. While yet a boy, he embraced the outward form of the "lotu" in Nakualofa before the Wesleyan Missionaries arrived, having been instructed in the way of salvation by the Tahitian Teachers belonging to the London Missionary Society.

He was an intelligent youth, and eagerly sought information; so that it was not long before he learned to read his native tongue, being taught by the Rev. Nathaniel Turner. The late Rev. Wil-

June 1850.

liam Cross admitted him into the Christian Church by the rite of baptism. Having obtained the pardon of sin, and a new heart, he tasted and felt that the Lord was gracious; which led him to seek to be useful in winning the souls of his fellow countrymen to the "lotu." He was made a class-leader, and always succeeded in getting a large number of members. The Rev. James Watkin received him on trial as a local preacher; and, by superior talent, he soon rose to the head of that class of labourers in this circuit. His intimate knowledge of the peculiar idiom of the Tonga Language induced the Missionaries to select him as their instructor.

He became a scholar in Mrs. Tucker's School; and afterward gave evidence of the great benefit he had derived from that lady's valuable instructions. He always spoke of Mrs. Tucker in terms of the highest commendation, and was ever grateful for the trouble she took with him.

But during the war in 1839 his love to God grew cold: the war-spirit entered into his heart, and the Spirit of Christ departed. He did not fall into gross sin; but he lost his sense of forgiveness, and became worldly. So far did he back-slide in heart, that he removed to the heathen fortress of Bea to get tattooed, which is considered a mark of manliness.

One Sabbath, as a local preacher was returning from his appointment in the country, he turned into the fort of Bea to seek his erring brother. When he saw his former fellow-labourer coming toward him he burst into tears in the presence of the heathen Chiefs, by whom he was greatly caressed. The Christian Conversation of this good man was the means of his re-

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covery. He returned to his "lotu" friends; and, under a sermon preached by the Rev. John Thomas on the evils of war, he was convinced of his error, and sought with deep contrition the return of the Holy Spirit to his heart. It pleased the Lover of souls to pardon his delinquency, and restore unto him the joy of His salvation. His deportment was subsequently consistent and praiseworthy. He was for several years the principal local preacher in Nukualofa. He was employed as an assistant in translating the Scripture, and became endeared by piety, fidelity, and kindness. He was greatly respected by King George, who regularly corresponded with him; and when the King resided here he was his constant companion. This was not surprising, as Timothy had acquired a good stock of general information, and was highly respectful and dignified in his manners.

Upon the arrival of the "John Wesley" in 1847 he made a favourable impression upon the newly-arrived Missionaries by the gentlemanliness of his appearance, and he readily won their affections by various acts of kindness in a time of great need.

In 1848 he offered to go as a Teacher to the heathen parts of the island, and was accordingly appointed to Makanga. He was a great help to the Rev. Matthew Wilson, being a bold antagonist of Popery; and he met with great success.

He was a man of slender frame and weakly constitution, so that the long walks and incessant preaching were too much for him. The Chief of Makanga was unkind: he had to live in a house worse than a cook-house, and was often hungry; but although he left a good house and a large farm at home, his bereaved widow says he never complained of these painful circumstances. He spent nearly the whole of his time in his closet, and in the heathen villages around. His only cry was for the *maonioni haohaoa*, "perfect holiness;" and God, who is faithful, sanctified him wholly.

In 1849 he was proposed to go as an Assistant Missionary to Wallis Island; but the District Meeting appointed that he should spend a year or two in the Training Institution, with special reference to Wallis Island. But how little do

we know of the future! God intended him for himself. He took deep interest in the establishment of the Institution at Nukualofa, and was useful in negotiating with the Chiefs concerning the land. He was present at the commencement of our course of instruction; but having an affection in his throat, and shewing indications of consumption—a disease of which immense numbers of the Natives die—he made a voyage to Habai to consult Dr. Miller, who prescribed for him, but with little effect. He attended the Institution as long as he could walk, and devoured knowledge until his strength failed. He greatly desired to see the model-farm completed; and when he was on the brink of the grave he came wrapped up with large folds of native cloth, and stood by his brother, whom he had begged to plant his plot of land with yams, bananas, &c. That was the last time poor Timothy was out.

When confined to his bed, his fellow-students regularly visited him, and many were the seasons of consolation they enjoyed together. He regretted that he could not remove his house to the School-premises; but he soon removed to the mansions of eternal blessedness. My Superintendent, the Rev. William Webb, visited him frequently, and our late brother was greatly comforted on those occasions. The night before he died I visited him, and was glad to find all right for eternity. He said, "I rejoice that I can speak to you before I remove hence. My sins are forgiven. Christ sits in my heart. I fear not to die, yet I wish to live to be useful. This is the year in which the "lotu" begins to grow in Tonga; and I wish to live that I may see it spread. But this is my appointed time, for God has chosen me to die. I am very happy. God has made my love to be perfect. I am dying fast." Such was his dying testimony. I saw him no more. The next day, December 13th, 1849, he gently passed into the unseen world. The Teachers of the Institution carried him to his burial, and made great lamentation over him. We shall meet again when the Lord shall come in the clouds of heaven; and so shall we be ever with the Lord.

BRIEF OBITUARY NOTICE OF NATIVES

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN NEW ZEALAND.

THE Journals of the Missionaries supply some brief notices of some who have died, as they hope, in the faith of Jesus, and who are an encouragement to them in their persevering endeavours to win souls to the Saviour.

Jacob.

March 25—Yesterday I was sent for to visit a sick native, Jacob, who had just been brought 25 miles out of the forest. I found him very ill, apparently near death; but, although ignorant, he seemed to possess in his soul that *peace of God which passeth all understanding*. His eyes brightened at the name of Jesus; and when Romans v. was read, he appeared to repeat after me the first verse with all the emphasis he possessed. Surely this is a brand plucked from the burning! As I know he had been sadly deluded during the war, so far as to become a native priest, and a dealer with familiar spirits, I feared that he was deceiving himself, and examined him accordingly; but I trust all is right with him.

March 30—This morning I buried poor Jacob. On my way I met Heke, and several other Chiefs, who had been to take a last look at one who had been their great priest. Heke again looks very ill. Jacob died on the 26th, doubtless from a wound he received at the Ruapekapeka. The ball struck him in the breast, and could not be extracted. He was baptized by us many years ago but was led away, with many others, to join in the late wars. About a year ago his out-of-the-way place was visited by the Mangakahia Teachers: he was then poorly. On the second visit they found him longing to possess his former faith, and struggling to get free from the bondage of Satan. He then told them that he was first deluded by dreams of a singular nature connected with the wars, and which came literally to pass. This caused him to be much looked up to by the Natives engaged in the wars, and his advice was earnestly sought after. In a short time, he told them, he was visited by familiar spirits, which he had tried to rid himself of, but in vain. He now saw, however, that he had been deceived, and was anxious to return to his Saviour. When I saw him the other day I questioned him seriously on this subject, but

he assured me the familiar spirits had long left him. The Natives also bore testimony to the peace of mind he had for some time enjoyed, and remarked that this had been the means of his living so long as he had.

Jean.

July 15—On my return from Waimate, whither I had been to attend a Committee, on the 4th, I found two of my people very ill. One of them, an excellent woman of our family, was delirious. Every means was tried without effect, and on the 7th she died. The illness only lasted three days. Both she and her husband came to us, when very young, at Waimate. There they received the Gospel; there they were soon married; and, up to the death of this excellent woman, they had never diverged from their first principles. God gave them seven children, two of whom were removed in infancy, and five remain. The youngest of these the poor mother brought into the world during her illness; but such was her state that she appeared unconscious of its birth. Poor Jean is a loss to her husband, to her family, and to the Church. To her husband she was true and affectionate, to her children a good mother, and to the children of others a true friend. As they were living near to us, for their children to have the benefit of the School, she also allowed the children of her friends to stay with hers, that they might have the benefit of the School also. It was a source of great grief to us that we could not lead her mind to Christ during her severe, though short illness; that we could not accompany her down the dark valley. After I saw her she had not a lucid interval. Much prayer was made for her by the members of the Church; and we trust she was accompanied by Him who died to redeem her from death and hell. Much proper Christian Sympathy has been shewn to the bereaved husband and fatherless children. These fruits of the Spirit cheer our minds.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

LONDON COLONIAL TRAINING INSTITUTION AND RAGGED DORMITORY.

ANNIVERSARY.

Meeting.

Monday, April 9, at vii ; at Freemasons' Hall ; Earl of Shaftesbury in the Chair : Col. 147*l*.

Movers and Seconders.

Rev. C. Hume ; and Joseph Payne, Esq. : supported by George Hitchcock, Esq.—Rev. Foster Rogers ; and Rev. J. Davis—Capt. D. O'Brien ; and Rev. Richard Harvey—Rev. Samuel Martin ; and Ernest Bunsen, Esq.

Resolutions.

—That this Meeting would unite with the Committee in thanking God for the success of the Institution.

—That this Meeting, convinced that the criminal is reclaimable, would express its full sympathy and co-operation with the London Colonial Training Institution and Ragged Dormitory.

—That the crowded state of our prisons, and the number of convictions in the various courts of justice, shew the necessity for extending such efforts as those of the London Colonial Training Institution and Ragged Dormitory.

State of the Funds.

Receipts, 1938*l*. 10*s*.—Payments, 1603*l*.

Statement.

There have been 156 young men, of the worst description, reclaimed and provided for in England and the Colonies, all of whom are conducting themselves with the strictest propriety.

The present number of inmates is 61, and upward of 70 per week refused admission for want of funds.

CHURCH-OF-ENGLAND SCRIPTURE READERS ASSOCIATION.

EIGHTH ANNIVERSARY.

Meeting.

Tuesday, April 27, at ii p.m. ; in the Hanover-Square Rooms ; Bishop of St. Asaph in the Chair : Col. 31*l*. 3*s*. 4*d*.

Movers and Seconders.

Wm. Cotton, Esq. ; and Rev. Daniel

More—Rev. James Ralph ; and Rev. Robert Bickersteth—Earl of Effingham ; and Rev. Charlton Lane.

Resolution.

—That this Meeting entirely concurs in the sentiment and language of the Report—that if the masses of the poor of this great metropolis and its suburbs are to be rescued from the dangers by which they are surrounded, and especially if they are to be prepared by any adequate measure of instruction to resist, by the power of revealed truth, the assaults of the infidel, the Mormonite, and the Romanist, the efforts of Christian Men must be enlarged to an extent far beyond what has been yet accomplished or contemplated. And this Meeting pledges itself, by renewed and increased exertions, to make known and carry out the principles and operations of an Association so peculiarly adapted to accomplish the desired end.

State of the Funds.

Receipts, 7624*l*. 16*s*. 4*d*.—Payments, 8148*l*. 12*s*. 6*d*.

Statement.

The Scriptures have been read to 263,845 persons, and 278,402 calls have been made by the Scripture Readers, and 154,300 hours have been spent by them in this work. There are 100 Readers now employed by the instrumentality of the Society.

CHURCH-OF-ENGLAND METROPOLITAN TRAINING INSTITUTION.

THIRD ANNIVERSARY.

Meeting.

Wednesday, April 28, at ii½ ; at the Institution, Highbury ; Earl of Shaftesbury in the Chair : Col. 9*l*. 4*s*.

Movers and Seconders.

Rev. Henry Venn ; and Rev. W. R. Fremantle—Rev. J. C. Ryle ; and John Labouchere, Esq. : supported by P. F. O'Malley, Esq.—Earl Waldegrave ; and Rev. T. R. Birks.

Resolutions.

—That this Meeting, in expressing their thankfulness for the gratifying Report which

the Committee have presented of the proceedings of the past year, respond to the appeal with which that Report closes, and call upon themselves and all the friends of the Institution to pray to Almighty God for the continuance of His favour, and that a special blessing may rest on the labours of every Master who is trained in this College.

State of the Funds.

Receipts, 2663*l.* 7*s.* 6*d.*—Payments, 2727*l.* 3*s.* 10*d.*

Statement.

In April 1851 there were 21 Students in the Institution. Immediately after the Midsummer Vacation the number was increased to 37. In addition to nine Queen's Scholars, five young men have subsequently entered the College, which makes the total number admitted since the opening 51. Seven of the Students have been appointed to Schools since Christmas, one of which is a very important Missionary School at Singapore.

One Student has obtained permission to withdraw; consequently the number of Students now in residence is 43.

**BAPTIST MISSIONARY SOCIETY.
SIXTEENTH ANNIVERSARY.**

Sermons.

Thursday, April 22, at vi½ P.M.; at Surrey Chapel; by the Rev. G. H. Davis; from Mark ix. 24: Col. 20*l.* 18*s.* 9*d.*—*Wednesday, April 28*, at xi; at Bloomsbury Chapel; by the Rev. John Leechman; from Ps. lxxii. 19: Col. 25*l.* 13*s.* 11*d.*—*Thursday, April 29*, at viii P.M.; at the Poultry Chapel; by the Rev. C. M. Birrell; from Heb. vi. 10: Col. 13*l.*

Meeting.

Thursday, April 29, at xi; in Exeter Hall; S. M. Peto, Esq., M.P., in the Chair: Col. 81*l.* 7*s.* 9*d.*

Movers and Seconders.

Rev. C. Stanford; and Rev. Dr. Tidman—supported by Rev. John Leechman—Rev. G. Gould; and Rev. H. Duncleby—Rev. J. Rattenbury; and G. W. Alexander, Esq.: supported by Rev. C. Larom.

Resolutions.

—That this Meeting has heard the encouraging Report now read with feelings of lively satisfaction, and desires to express its devout thanksgivings to Almighty God for sustaining the Baptist Mission through another year. It would especially record its sense of the Divine Goodness in continuing the services

of the Officers and Committee, and the active co-operation of the Pastors and Churches throughout the land; in prospering their beloved brethren Russell and Leechman in their voyage and journey to India; in bringing them back in safety and in peace; and in preserving the lives of all the Missionaries labouring in the field; and trusts that these and manifold other tokens of the Divine Mercy and Blessing may stimulate every member of the Society to increased activity and zeal, and to more believing and importunate prayer for the enlarged diffusion of the Holy Spirit on this and all other Evangelical Missions, that they may prosper yet more and more, until the whole earth shall be filled with the knowledge of the Lord.

—That this Meeting rejoices to learn that some of the breaches in the ranks of the Mission Band, occasioned by the decease of Missionaries, both in the East and West, and which the Society had to lament at its last Anniversary, have been repaired; and that the Committee have been directed to suitable brethren prepared to go and preach the Gospel to the Heathen, and take the places of those removed to their final reward; and would most affectionately commend these brethren, and those who have so long and efficiently laboured in the field, to the Divine Benediction and Care.

—That this Meeting has heard with great pleasure the views expressed by the Committee in their Report on the necessity of increasing the number of the Society's Missionaries in India, and cordially approves the proposal made in it for the increase of the Society's income, and hopes it will be cheerfully responded to by the Subscribers; inasmuch as this important object can only be attained, without an increase of the debt, by a permanent addition to the Society's income. At the same time the Meeting expresses its satisfaction, that, during the year, the income, though but little above that of the past three years, has permitted a reduction of the debt due to the Treasurers, which has so long and so seriously impeded the Society's operations, to the extent of one thousand pounds; and hopes that its supporters will cheerfully unite in extending its agency, rendered the more incumbent on them by the opening prospects in the Eastern World, and not only on them, but on the friends of all Missionary Institutions; since there is no other agency provided for the conversion of the world, and the results of labours have proved the practicability of the work, and its acceptableness to God.

State of the Funds.

Receipts, 19,116*l.* 11*s.* 9*d.*—Payments, 18,088*l.* 6*s.* 1*d.* The debt is now reduced to the sum of 4723*l.* 5*s.* 8*d.* Re-

ceived for the West-Indies' Fund, 771. 10s.; and out of the balance in hand, 11771. 19s. 6d. has been paid.

Statement.

There are 290 Agents, and in India and Ceylon there are 41 Stations and 17,356 Converts. There are in the West Indies 27 Missionaries, 8 Native Pastors, and 74 Native Teachers and Preachers.

PRAYER-BOOK AND HOMILY SOCIETY. FORTIETH ANNIVERSARY.

Sermon.

Sunday, April 25, at vi½ P.M.; at Christ Church, Newgate Street; by the Rev. Edward Auriol, from Rom. viii. 26: Col. 71. 1s. 1d.

Meeting.

Thursday, April 29, at ii P.M.; at the Hanover-Square Rooms; Marquis of Cholmondeley, in the Chair: Col. 61. 18s. 8d.

Movers and Seconders.

Right Rev. Dr. Carr; and Rev. Dr. Marsh—Bishop of Cashel; and Rev. Dr. Armstrong: supported by Rev. Mr. Moriarty—Rev. W. T. Marsh; and Rev. T. Tate—Rev. Edwin Sidney; and Capt. Lean.

Resolutions.

—That, in the deliberate opinion of this Meeting, the various formularies and authorised works of the United Church are eminently calculated, under the blessing of Almighty God, to prove still, as they have done in times past, an effectual barrier against both Popery and Rationalism, and also to help forward the growth of true spiritual religion; and that it is therefore an especial duty to support a Society which seeks to diffuse these books as widely as possible, both in their original form, and through the medium of faithful translations.

—That this Meeting, while it desires to record its thankfulness to Almighty God for the mercies of the past year, recognises the necessity for exertion, that funds may be supplied for the vigorous prosecution of the various operations to which the Society is already pledged, and that the Committee may be enabled to continue their useful grants to destitute places at home and abroad, as well as to undertake such additional works as may be required for the assistance of Missionaries labouring in different parts of the world.

—That this Meeting, regarding the continually-increasing numbers of emigrants now leaving the port of London, in connection with the evidence that God's blessing has hitherto

rested on the Society's labours for their spiritual improvement, consider it the plain duty of the Committee to persevere in this labour of love, and recognises the obligation which rests on all British Christians to help forward this good work with their money and by their prayers.

State of the Funds.

Receipts, 21751. 8s. 8d.—Payments, 24601. 18s. 8d.

Statement.

There have been 17,496 copies of the Book of Common Prayer; of Services and other Books, 20,457; and of Tracts, 73,381 distributed. The number of ships visited is 1877: 120 of them were Emigrant and Convict Ships; and 12,000 Emigrants have been specially addressed.

IRISH CHURCH MISSIONS TO ROMAN CATHOLICS.

THIRD ANNIVERSARY.

Sermon.

Thursday, May 13, at vii P.M.; at Trinity Chapel, Conduit Street; by the Rev. Robert Bickersteth: Col. 241.

Meeting.

Friday, April 30, at xii; at Exeter Hall; the Duke of Manchester in the Chair.

Movers and Seconders.

Sir Digby Mackworth; and the Rev. R. Bickersteth—J. C. Colquhoun, Esq.; and Serjeant Warren—Rev. J. N. Griffin; and Rev. R. J. L. M'Ghee.

Resolutions.

—That the diffusion of scriptural truth in Ireland, and the advancement of social improvement among the Converts, call for earnest thankfulness to Almighty God, through whose continued blessing alone it is that the labours of this Society have proved so successful.

—That the enlarged spirit of inquiry among the Romanists generally, no less than the special evidences of the progress of convenience in particular localities, affords ground of much encouragement for a continuance in the course hitherto pursued by the Society; and that an earnest appeal be made to the friends of Protestant Christianity for increased help, to meet the requirements of increased and increasing success; and for persevering prayer for the Divine Blessing on the Society's labours.

State of the Funds.

Receipts of the year, 12,6881. 13s. 1d.
—Payments 11,7691. 6s. 3d.

Statement.

The Bishop of Tuam held a Confirmation of the converts during the month of October 1849, when 401 converts availed themselves of this rite. In September 1851 the Bishop again visited the various Missionary Stations, and confirmed 712 converts, all brought to the knowledge of the Truth through the instrumentality of the Society for Irish Church Missions. In the district of West Galway there are now between 5000 and 6000 converts in connection with this Society, where, in the year 1840, not 500 Protestants were to be found. The Bishop of Tuam has lately issued an appeal for the building of eight new Churches, and the enlargement of two others. Upward of 3000 children of converts or Romanists daily attend the Scriptural Schools of the Society. The Society has in 11 Missions, 13 Lay Agents, and 118 Scripture Readers; 39 Schoolmasters and 32 Schoolmistresses: making, together, 202 inferior Agents. This number, added to the 24 Ordained Missionaries, makes the Agency amount to 226 persons.

**BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.**

NINTH ANNIVERSARY.*Sermon.*

By the Rev. Ralph Wardlaw, D.D., from St. John iv. 22. *Salvation is of the Jews*: Col. 20l. 2s. 10d.

Meeting.

Friday, April 30, at vi P.M.; at Freemasons' Hall; Sir John Dean Paul, Bart., in the Chair: Col. 18l. 1s. 10d.

Movers and Seconders.

Rev. W. H. Rule; and Rev. B. W. Dibdin—Rev. W. Walters; and Rev. R. H. Herschell: supported by Rev. W. Campbell—Rev. W. Leask; and Rev. H. Joseph: supported by Rev. Nathan Davis—Rev. Josiah Viney; and Rev. Wm. Kirkus.

Resolutions.

—That, in receiving the Report now read, the Meeting desires to express humble and devout thanksgiving to God, who, remembering His truth and His mercy to the House of Israel, graciously renews from year to year the tokens of his approval of Christian Effort for the spiritual good of His ancient people.

—That the officers in this Society be sustained during the current year by those whose names will be read. May they be endued

with grace and wisdom from on high, so as, in their labour of love, to serve the Lord Christ, to conciliate and win the Jews to Him, and to encourage the hearts of those who long for the in-gathering of Israel and the salvation of the world.

—That this Meeting, collectively and individually, renew the avowed heartfelt interest in the cause of Israel's salvation; resolving, in prayerful dependence on the Holy Spirit, to sustain and extend the Society's usefulness; to use every holy influence for and with our Jewish Brethren; and, above all, to seek the out-pouring of that spirit of prayer and Christian Love that shall best secure and improve the promised blessing.

—That in closing this Meeting by an accustomed but cordial and affectionate tribute of gratitude to our esteemed President, we desire to rejoice with him in anticipation of a world, the glories of which are inseparably connected with the results of Christian service on earth, of an assembly never to separate, and of the song, for ever new, of Moses and the Lamb.

State of the Funds.

Receipts, 4620l. 4s. 2d.—Payments, 4474l. 1s. 2d.

**CHURCH-OF-ENGLANDSUNDAY-SCHOOL
INSTITUTE.**

ANNIVERSARY.*Sermon.*

Wednesday, April 28, at vii P.M.; at St. Dunstan's, Fleet Street; by the Rev. D. Moore: Col. 10l. 1s. 7d.

Meeting.

Friday, April 30, at vi P.M.; in St. Martin's Hall; Rear Adm. Harcourt in the Chair: Col. 6l. 2s. 6d.

Movers and Seconders.

Rev. H. Hughes; and Rev. G. Fisk—Rev. W. Owen; and Rev. V. W. Ryan—Rev. E. Auriol; and Rev. F. Rogers.

WESLEYAN MISSIONARY SOCIETY.**ANNIVERSARY.***Sermons.*

Tuesday, April 27, at vii P.M.; at Spitalfields Chapel; by the Rev. John Farrar; from Isaiah lxii. 6, 7: Col. 17l. 0s. 4d.—*Wednesday, April 28, at vii P.M.*; at the City-Road Chapel; by the Rev. John H. James; from Mark xvi. 20: Col. 21l. — *Thursday, April 29, at xi*; at the Centenary Hall,

Bishopsgate Street; by the Rev. Jabez Bunting, D.D.; from Rom. xv. 15—21: Col. 104*l*. 11*s*. 10*d*.—*Friday, April 30*, at xi; at Great Queen-Street Chapel; by the Rev. Dr. Hannah; from Ps. cx. 3: Col. 27*l*. 5*s*.

Meeting.

Monday, May 3, at xi; in Exeter Hall; John Henderson, Esq., in the Chair: Col. 136*l*. 18*s*. 11*d*.

Movers and Seconders.

Rev. Dr. Hannah; and Charles Cowan, Esq., M.P.—Rev. Dr. Spencer; and Rev. Peter Percival—Rev. John Farrar; and C. F. Fillan, Esq.—Rev. John H. James; and Rev. Dr. Hamilton—Rev. D. Waddy; and Rev. Dr. Newton: supported by Rev. Joseph McRay—Rev. John Horsford; and Rev. G. Smith—Rev. John Scott; and Thomas Wade, Esq.—Rev. Dr. Bunting; and Thomas Farmer, Esq.

Resolutions.

—That the success which continues to attend the endeavours of the several Evangelical and Protestant Missionary Societies calls for grateful acknowledgment; and that this Meeting especially offers its devout thanksgivings to Almighty God for the gracious visitations which have been vouchsafed to the Society's Missions in Western Africa, Jamaica, and other parts of the world, during the past year.

—That, recognising the scriptural obligation resting on Churches formed by Missionary Instrumentality in distant lands to provide as early as possible the means for their own support, and then to contribute their assistance in sending the Gospel to other people who still sit in darkness, this Meeting regards with great satisfaction the arrangements which the Committee are contemplating, for making the resources of the Australian District, and others of the older Missions of the Society, more available for the maintenance and extension of the work in the Countries where they are respectively placed.

—That this Meeting, affected by the consideration of the dangers and difficulties in the midst of which Christian Missionaries in many countries have to prosecute their labours, and especially, sympathizing with the Society's faithful Missionaries and people in South-Eastern Africa, who have been exposed to the calamities of war, recommends more earnest and importunate prayer that Almighty God will be pleased still to protect His faithful servants from all harm; to overrule events, apparently the most unfavourable, to the advancement of His cause; to defeat the machinations by which the emissaries of Popery are seeking, in various parts, to counteract the endeavours of Evangelical Missionaries; and

to pour out His Spirit more copiously on the Church and the world at large.

State of the Funds.

Receipts of the year from all sources, 111,730*l*. 19*s*. 9*d*.—Payments, 111,555*l*. 14*s*. 4*d*.

Summary.

Central or Principal Stations, 356; Chapels and Preaching Places, about 3092; Missionaries and Assistant Missionaries, 476; other Paid Agents, 782; Communicants, 108,078; Scholars, 79,841; Printing Establishments, 8.

HOME AND COLONIAL SCHOOL SOCIETY.

SIXTEENTH ANNIVERSARY.

Meeting.

Monday, May 3, at xi; at the Society's Schools, Gray's-Inn Road; Earl of Chichester in the Chair: Col. 5*l*. 6*s*. 10*d*.

Movers and Seconders.

Rev. T. Nolan; and Rev. W. Norman—Rev. T. R. Birks; and J. J. Cummins, Esq.—Rev. B. Philpot; and Rev. M. M. Preston

Resolutions.

—That this Meeting desire to renew the expression of their thanks to Almighty God, for the increasing prosperity with which it has pleased Him to bless the Institution.

—That at a time when the great question of National Education is before Parliament, it appears to this Meeting a solemn duty to deprecate in the strongest manner the enactment of any special rate for Educational Purposes, and to express its firm conviction that a liberal and energetic working-out of the admirable plan now for some years adopted by Her Majesty's Government for giving pecuniary and other aid to Schools is far more likely to promote the Christian Education of the People than any which has yet been devised.

—That, from the examination of the children to-day, this Meeting is satisfied the Schools of the Society must be in a very efficient state, and that its system of education is working well. They concur with the Committee that it is most desirable and necessary a Model Mixed School for children of all ages, and both sexes should without delay be added to the Establishment, as recommended by Her Majesty's Inspectors of Female Training Establishments. While they warmly thank those old and tried friends of the Society who have so liberally promised 500*l*. for the purpose, they trust the 150*l*. still required will be speedily contributed.

State of the Funds.

Receipts 4093*l.* 10*s.* 1*d.*—Payments 4088*l.* 9*s.*

Summary.

During the year 206 Teachers have been trained, and 73 have returned for further improvement. There are now 156 Teachers under training.

*NAVAL AND MILITARY BIBLE SOCIETY.**SEVENTY-SECOND ANNIVERSARY.**Meeting.*

Monday, May 3, at xii; at Willis's Rooms; Marquis of Cholmondeley in the Chair.

Movers and Seconders.

Capt. Hon. F. Maude, R.N.; and Rev. J. Hussey: supported by the Rev. W. Blood—Col. Alexander; and Rev. R. W. Dibdin—Rev. W. M. Wright; and Col. Tomkyns—Admiral Ferguson; and Rev. W. Holderness.

State of the Funds.

Receipts, 2278*l.* 5*s.* 7*d.*—Payments, 2274*l.* 16*s.* 3*d.*

Summary.

There have been 20,238 Bibles and Testaments distributed during the year; of which 243 were for the Army; 4966 for Bargemen; and 13,317 for Merchant Seamen: making a total of 555,446 since the first commencement of the Society.

CHURCH-OF-SCOTLAND MISSIONS.
ANNIVERSARY.

Monday, May 3, at vii; in Exeter Hall; the Very Rev. the Moderator of the General Assembly of the Church of Scotland in the Chair: Col. 60*l.*

Movers and Seconders.

Rev. Mr. Wilkinson; and Rev. Dr. Cumming.

State of the Funds.

The Receipts this year exceed the preceding by 7000*l.*

*CHURCH MISSIONARY SOCIETY.**FIFTY-THIRD ANNIVERSARY.**Sermon.*

Monday, May 3, at vi½ P.M.; at St. Bride, Fleet Street; by the Hon. and Rev. J. T. Pelham; from 2 Cor. x. 15, 16: Col. 108*l.* 0*s.* 10*d.*

June, 1852.

Morning Meeting.

Tuesday, May 4, at x; in Exeter Hall; Earl of Chichester in the Chair: Col. 146*l.* 8*s.* 11*d.*

Movers and Seconders.

The Bishop of Winchester; and J. C. Colquhoun, Esq.: supported by His Excellency the Chevalier Bunsen—Rev. W. Keane; and Rev. Dr. Dyer, of Philadelphia—Rev. J. C. Ryle; and Rev. R. H. Cobbold, Missionary of the Society from China—Rev. O. E. Vidal, Bishop Designate of Sierra Leone; and Rev. R. Bickersteth.

Resolutions.

—That the fact of the Society having received a large increase of income concurrent with openings of unexampled encouragement in Western Africa, Palestine, and the Punjab, is to be regarded by this Meeting as a call from the Lord upon the Church Missionary Society to enter boldly on the cultivation of those promising fields, and to persevere in the principles which He has hitherto so signally owned and blessed.

—That while this Meeting desires to thank God for the large number of Clergymen and Graduates who have offered themselves as Missionaries during the past year, they are compelled by new and multiplied openings to make a fresh appeal for men fully prepared to enter on the work; and at the same time to urge upon all the supporters of their cause the paramount duty of enlarged faith and hope in prayer to Him who alone can make that appeal successful.

—That the success of the Yoruba Mission, and the late events at Lagos, are to be regarded as a special call for a large supply of European and Native Labourers to occupy, without delay, the wide and important field which Divine Providence has there opened to Missionary Operations.

Evening Meeting.

Same day, at vi P.M.; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 19*l.* 12*s.* 4*d.*

Movers and Seconders.

Rev. J. Ridgeway; and Major Rowlandson—Rev. Vincent W. Ryan; and Rev. D. Hinderer, Missionary of the Society from Abbekuta—P. F. O'Malley, Esq., a.c.; and Rev. T. G. P. Hough.

Resolutions.

—That this Meeting receives with lively gratitude to God the intelligence of the steady progress of His light and truth in the minds and hearts of the people of India, by means of

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the spiritual and earnest agents of this and other evangelical Societies, in their itinerating, pastoral, and educational labours; and of the fresh openings, and encouraging calls for help from different parts of that wide field; and recognises in these circumstances, and in the increasing favourable disposition of the civil and military authorities, powerful obligations to persevering and extended efforts, and earnest prayer for yet more abundant blessings on the work.

—That in the discoveries made by travellers and Missionaries in Africa, from the North, East, West, and South, viewed in connection with the present state and prospects of Christian Missions, this Meeting recognises with thankfulness the providence of God in preparing the way for the spread of His Gospel through that vast continent, and the duty of the Church of Christ to be ready to avail itself of every fresh opportunity of making known to its benighted inhabitants the *unsearchable riches of Christ*.

—That this Meeting cannot separate without an ascription of praise to the great Lord of the harvest, who has so richly crowned the past year with His goodness; together with an earnest supplication that His grace may drop abundantly on the pastures in the heaven wilderness, and that the Church at home may largely consecrate her best energies to this blessed cause—her substance, her prayers, and her sons.

State of the Funds.

GENERAL FUND.

Receipts of the Year.	£	s.	d.
Contributions through Associations, as per List printed in Report 1851-52.....	79173	15	8
Ditto on account of Lists to be printed in the Report 1852-53,	1921	11	3
	81,095	6	11
Paid direct to the Parent Society—			
Benefactions.....	8589	13	11
Annual Subscriptions.....	2125	19	3
Individual Collections.....	376	17	6
Congregational Collections...	474	0	1
Foreign Contributions.....	314	13	4
Legacies.....	10478	12	9
Interest on Capital Fund, &c.	1403	8	8
	104,858	12	5
Contributions raised and expended in the Missions.....	10975	4	4
	£115,833	16	9

SPECIAL FUNDS.

Dia. Missionaries, &c.	1910	14	11
China-Mission...	929	18	6
		2840	13 5
		£118,674	10 2

Payments of the Year.

GENERAL FUND.

Missions—	£	s.	d.	£	s.	d.
West Africa,	693	16	4	7919	4	9
Yoruba.....	26	0	0	1990	1	6
Greece.....	8	9	8	504	0	0
Asia-Minor..	1	1	0	733	18	5
Syria.....	....	....	....	496	14	10
Egypt.....	....	....	....	753	0	0
East-Africa.	....	....	....	550	5	6
Bombay...	700	0	0	4371	1	6
Calcutta....	1581	8	0	18398	4	10
Madras....	7476	13	0	16515	11	6
Ceylon.....	310	2	2	5392	9	3
New-Zealand....	....	....	....	8535	16	9
British-Guiana,	92	14	2	1591	9	10
Jamaica.....	....	....	....	100	0	0
N.-W.-America,	85	0	0	2877	5	6
	£10,975	4	4*			

Students—

Institution:

Salaries, Maintenance, and all Educational Expenses (average number of Students, Nineteen)	2583	9	7
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General Expenses:

Travelling, Board and Lodging, &c.	559	10	2
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Publications—

C. M. Juvenile Instructor: loss on the 724,464 sold during the year,	154	2	7
C. M. Gleaner: loss on the 90,162 sold during the year.....	62	1	1
Annual Report ..	1251	18	1
Abstract and Sermon.....	154	17	0
C. M. Record...	708	5	10
C. M. Quarterly Paper.....	292	3	8
Miscellaneous: including M. Register & Tracts,	558	3	9
Editorial Secretary's Salary, one year	300	0	0
	3481	12	0

Associations: Salaries of Association Secretaries, Travelling of Deputations, &c.	4334	18	10
Salaries of Secretaries, Accountant, Book-keeper, Clerks, and Collector's Poundage.....	2114	16	1
House, Office, and Warehouse: Rent; Taxes; Repairs and Furniture; Warehouseman and Porter; Stationery, &c.	934	9	1

1852.]

UNITED KINGDOM.

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Postage.....	221	15	4
Rev. W. Jowett's Retiring Allowance, three-quarters of a year.....	150	0	0
Incidental Expenses.....	262	13	8
	85,372	8	11

*Contributions raised and expended in the Missions, as above.....	10,975	4	4
	96,347	13	3

SPECIAL FUNDS.

Disabled Missionaries, &c.: Allowances, &c., for Adults, and Maintenance and Education of Children, 6024 7 10	7871	16	5
China-Mission, 1847 8 7	£104,219	9	8

CHRISTIAN-KNOWLEDGE SOCIETY.

MAY MEETING.

Tuesday, May 4—The Secretaries laid before the Meeting the Statement of accounts—Receipts, 95,964*l.* 15*s.* 1*d.*
—Payments, 93,884*l.* 3*s.* 3*d.*

BRITISH AND FOREIGN BIBLE SOCIETY.

FORTY-EIGHTH ANNIVERSARY.

Meeting.

Wednesday, May 5, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair.

Movers and Seconders.

Bishop of Winchester; and Chevalier Bunsen: supported by Earl Roden—Bishop of Cashel; and Rev. Dr. Dyer: supported by Rev. O. E. Vidal, Bishop Designate of Sierra Leone—Rev. James Kennedy; and Rev. Peter Percival—Rev. W. Wilkinson; and Rev. W. Keane—Rt. Hon. Lord Teignmouth; and Rev. George Brown.

Resolution.

—That the increased amount, during the past year, both of the Receipts and Issues of the Society, demands grateful acknowledgments to Almighty God, whose continued blessing this Meeting would earnestly implore, to sustain the Society in its work, to clear a pathway for its progress where it meets with obstruction, and to crown its labours with success.

State of the Funds.

Receipts of the Year.			
	£	s.	d.
Annual Subscriptions.....	1825	5	5
Donations.....	6794	17	10
Legacies.....	12837	10	7
Collections.....	183	10	7
Dividend, Interest on Exchequer Bills.....	903	16	2
Charity Fund.....	37	8	6
Free Contributions from Auxiliary Societies.....	34100	19	0
Total for General Purposes.....	56,683	8	1
Bibles, Testaments, Reports, &c.	51,028	9	4
Drawback on Paper.....	737	3	5
Total.....	£108,449	0	10

Payments of the Year.

Printing Scriptures in London.....	52146	7	8
Ditto on the Continent.....	33775	2	1
Grants in Aid of Printing.....	8178	19	10
Freight, Carriage, Insurance, Shipping Charges, &c.....	727	17	1
Printing Reports, Extracts, &c..	2338	3	8
Agents and Travelling Expenses, 2995 0 5	1472	16	5
Expenses of Depository.....	1472	16	5
Salaries of Secretaries, Accountant, and Assistants.....	1678	5	8
Postage, Stamps, Stationery, &c.	617	17	0
Total.....	£103,930	9	10

LONDON CITY MISSION.

SEVENTEENTH ANNIVERSARY.

Meeting.

Thursday, May 6, at xi; in Exeter Hall; Sir E. N. Buxton, Bart., M.P., in the Chair; Col. 107*l.* 7*s.* 7*d.*

Movers and Seconders.

Rev. W. W. Champneys; and Chevalier Bunsen—Rev. J. C. Harrison; and Rev. W. Arthur—Hon. and Rev. B. W. Noel; and Rev. J. M. M'Connell Hussey—Rev. W. Blood; and James Foster, Esq.

State of the Funds.

Receipts, 23,216*l.* 17*s.* 4*d.*—Payments nearly the same. Disabled Missionaries' Fund, Receipts, 312*l.* 18*s.* 4*d.*

IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)

Sermon.

Wednesday, May 5, by the Rev. T. Moriarty; from Isaiah lvi. 7: Col. 7*l.* 2*s.*

Meeting.

Thursday, May 6, at xii; at the Hano-

ver-Square Rooms; Marquis of Blandford, M.P., in the Chair: Col. 57l.

Movers and Seconders.

Earl of Galloway; and Bishop of Cashel—Viscount Bernard, M.P.; and Earl of Roden—Rev. Thomas Moriarty; and W. Peters, Esq.—Rev. H. H. Beamish; and Rev. Mr. Tate.

Resolutions.

—That this Meeting desires to return humble and hearty thanks to Almighty God for the increased measure of success vouchsafed to the labours of the Society during the past year, and would consider the sound and vigorous growth of its Missionary Operations as a special call on the Lord's people to redouble their exertions and prayers on behalf of the Society.

—That this Meeting, regarding the Gospel as the great remedy for the many social, political, and religious evils of Ireland, desires that the means of proclaiming it may be fully extended, until not only the darkness of Popish Superstition and error, but every other form of evil, shall be expelled by its glorious light.

State of the Funds.

Receipts, 10,273l. 14s. 11d.—Payments, 10,067l. 0s. 3d.

Statement.

There are 27 Clergymen speaking the Irish Language in connection with the Society, and 50 Congregations have been raised up and ministered to by it. Also 6 Lay Agents, 16 Schoolmasters, and 3 Schoolmistresses for the children of converts, are employed by the Society; and 192 Scripture Readers are also employed, who read the Irish Bible in the cabins, or to groups of the peasantry at work in their fields, or by the road-side.

SUNDAY-SCHOOL UNION.

Sermon.

Tuesday, May 4, at vii P.M.; at Surrey Chapel; by the Rev James Sherman; from Deut. iv. 5—9.

Meeting.

Thursday, May 6, at vi P.M.; in Exeter Hall; Alfred Rooker, Esq., in the Chair: Col. 56l. 15s.

Movers and Seconders.

Rev. Daniel Katterns; and Rev. Luke Wiseman: supported by the Rev. Dr. Dyer—Rev George Rose; and Rev. Wm. Brock: supported by Thomas Thompson, Esq.—Mr W. H. Watson; and Mr. Peter Jackson.

Resolutions.

—That this Meeting desires to acknowledge, with gratitude to Almighty God, the evidences afforded by the Report just read of the extension of the Sunday-School System, and its beneficial results; and rejoices that the labours of the Union have been instrumental in the attainment of these objects.

—That this Meeting cannot look back through the forty-nine years of the existence of the Union without thankful acknowledgment to the God of all grace, who has enabled the Committees who have from time to time conducted its affairs to maintain the *unity of the Spirit in the bond of peace*, and has made them the means of greatly extending and improving the Sunday-School System. That this Meeting cheerfully concurs in the proposal to erect a building which shall be a fitting Jubilee Memorial, while it will afford the means for continued and extended labours on the part of the Union for the benefit of Sunday Schools and their Teachers; and that this Meeting earnestly recommends the Teachers and friends of Sunday Schools to aid in every possible way in providing the means for such erection.

State of the Funds.

Receipts, 1751l. 12s. 8d.—Payments, 1808l. 16s. 1½d.

Statement.

During the past year eight building grants have been made, amounting to 92l., making the total number of grants 306, amounting to 6819l.

Two hundred and nine Lending Libraries have been granted during the year, making a total of 2507. The Schools thus assisted contain 41,456 scholars, of whom 25,464 are Scripture Readers. The value of the Libraries is 1298l. 6s. 8d. The sales of the year amount 10,080l. 7s. 1d. Scholars reported as in connection with the Union, and within ten miles of the General Post Office, are 99,936 in number, 69,968 of them are said to be in attendance.

UNITED BRETHREN.

(London Association).

ANNIVERSARY.

Sermon.

Thursday, May 6, at vii P.M.; at St. John's Chapel, Bedford Row, by the Rev. R. Bickersteth, from 2 Cor. v. 14, 15: Col. 19l. 11s. 9d.

State of the Funds.

Receipts, 4487l. 1s. 7d., of which 3654l. 19s. 2d. has been paid to the United Bre-

thren's Society for the Futherance of the Gospel among the Heathen.

JEW'S SOCIETY.

FORTY-FOURTH ANNIVERSARY.

Sermon.

Thursday, May 6, at vi½ P.M.; at the Episcopal Jews' Chapel, Bethnal Green; by the Rev. T. R. Birks; from Rom. i. 16: Col. 18l. 13s.

Meeting.

Friday, May 7, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 107l. 17s. 2d., and 5l. 15s. 6d. for the Relief Fund.

Movers and Seconders.

Lord Claude Hamilton, M.P.; and Rev. Alex. M'Caul, D.D.: supported by Rev. Dr M'Neile—Benjamin Shaw, Esq.; and Rev. Daniel Moore—Rev. F. C. Ewald; and Rev. W. W. Pym—Rev. W. R. Fremantle; and Rev. J. Haldane Stewart.

Resolutions.

Beside some Resolutions altering the Rules by which the Committee is chosen and cheques signed, there were the following—

—Resolved, That while the number of individual conversions which have occurred in our various Stations, and in other places, is such as to lead to devout thanksgiving to the Almighty for the manifestations of His grace, this Meeting regards with the deepest feeling and sympathy the proofs presented in the Report of the growing changes in the habits and opinions of the Jews, and views these changes as a token of God's returning mercy to His ancient people.

—Resolved, That this Meeting thankfully recognises in the appointment of so many of the House of Israel to the office of the Ministry, both in our Church at home and in the Missionary and ministerial work abroad, an evidence of the Divine Blessing on the efforts which have been made to promote Christianity among the Jews; and prays that these Hebrew Ministers of the New Testament may be able abundantly to glorify God in the service to which they have been called.

State of the Funds.

Receipts of the Year.

General Fund—	£	s	d.
Annual Subscriptions	1040	5	6
Donations	1312	12	10
Auxiliaries	21,496	9	7
Legacies	4857	18	1

Special Funds—	Dividends on Miss Cook's Endowments.	
Jewish Converts		64 6 1
Hospital at Jerusalem	60 0 0	184 12 10
Widows' and Dis-		
Missionaries .		132 2 8
House of Industry at Jerusalem	304 7 6	28 5 6
Do. do., Benefit Fund	6 1 9	
Church at Jerusalem, Minister's Stipend and Repairs, &c. ...	285 0 0	20 9 6
Jerusalem Miss. Fund for Relief of inquiring Jews, &c.	121 15 0	80 18 11
Reserve Fund..		100 0 0
Foreign Missions		6 1 0
Hebrew Schools		191 18 5
Hebrew Testaments	60 0 0	135 10 6
Hebrew College,		7 0 0
	1837 4 3	837 4 3
		£30,495 15 8

The Expenditure has amounted to 29,951l. 15s. 9d.

Temporal-Relief Fund.

Receipts, 473l. 4s. 8d.—Payments, 562l. 17s. 6d.

RELIGIOUS-TRACT SOCIETY.

FIFTY-THIRD ANNIVERSARY.

Meeting.

Friday, May 7, at vi P.M.; in Exeter Hall; Earl of Chichester in the Chair: Col. 36l. 11s.

Movers and Seconders.

Rev. T. R. Birks; and Rev. George Smith—Hon. and Rev. B. W. Noel; and Rev. W. W. Champneys—Rev. D. Johns; and Mons. de Watteville—Rev. J. Weir; and Rev. C. Prest.

Resolutions.

—That this Meeting has heard with much satisfaction that liberal grants have been made to France, Germany, and other countries on the continent of Europe, to promote, in these eventful times, the circulation of pure scriptural Truth; and the Meeting trusts that future Committees will zealously promote this important branch of the Society's foreign operations.

—That the growing importance of the British Possessions in India and our Colonies, and the encouraging and uninterrupted facilities now enjoyed for the circulation of religious publications among the millions of our fellow-subjects, are loud calls on the Society zealously to co-operate with the friends of its affiliated Institutions in their endeavours to make known, through the press, the only way of salvation through our Lord Jesus Christ.

—That the wide dissemination of impure and un-Christian publications in our country and its colonies supplies a powerful incentive to increased and prayerful efforts for the circulation of the Society's works, and renders peculiarly seasonable and important the addition which has been made to its periodical literature, in the "*Leisure Hour*," a weekly magazine designed for the working and other classes of the community.

State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at 52d Ann. Meeting,	32	5	9
Contributions from Auxiliaries..	1827	3	0
Donations and Life Subscriptions,	1295	3	7
Annual Subscriptions	3286	5	4
Congregational Collections	129	4	2
Christmas Cards	92	13	10
Ground Rents.....	50	0	5
Special Fund for Great Exhibition,	957	0	5
for China	117	1	8
for India	364	4	0
Jubilee Fund	162	13	3
Legacies	753	8	10
Donation for Stereotyping.....	200	11	0
In lieu of an intended Legacy...	1000	0	0
Don. for Prize Essay on Popery,	21	0	0
Sale of Publications.....	46797	5	4
Total.....	£56,886	0	7

Payments of the Year.

Money Grants.....	955	10	7
Special Fund for China.....	235	0	0
for India	370	0	0
Jubilee Fund	1309	17	0
Cost of Publications.....	47881	7	0
Prize Essays on Popery	121	0	0
Sundry Disbursements	8722	19	3
Total.....	£59,595	13	10

CHURCH-OF-ENGLAND YOUNG MEN'S SOCIETY.

ANNIVERSARY.

Sermon.

Thursday, April 29, at vii P.M.; at St. Bride, Fleet Street; by the Rev. J. C. Ryle; from Col. i. 18.: Col. 13l. 6s. 6d.

Meeting.

Friday, May 7, at vii P.M.; in Freema-

sons' Hall; Earl Harrowby in the Chair: Col. 9l. 1s. 10½d.

Movers and Seconders.

Hon. W. Cowper, M.P.; and Rev. George Fiak—Lord Charles Russell; and Rev. J. C. Ryle—Rev. E. Garbett; and Rev. Charlton Lane.

Resolutions.

—That it is a great advantage in the constitution of this Society, that, while it directs its members' attention to the cause of Missions, it enables them both to promote their own self-improvement, and also, by personal exertions, to aid the Clergy of our Church in relieving the spiritual destitution prevailing around us.

—That at a time when Protestant Truth is so actively assailed, the young men of the Church should earnestly cultivate deep personal religion, and a firm attachment to scriptural truth.

Statement.

The Society has made considerable progress during the past year, especially in the Metropolis, where its members, in addition to the direct pecuniary aid which they have afforded to Missions at home and abroad, have been actively engaged in organizing plans of Missionary usefulness among the unenlightened masses of the capital; by themselves becoming either Teachers in Sunday or Ragged Schools, or District Visitors, or readers of Scripture among the sick and aged, or in any other way in which, under the advice of the Parochial Minister, the most pressing requirements of his parish may best be met. In contemplation of these objects, a fund of 500*l.* has been raised, as well to put a more extensive library at the disposal of the young men so engaged, as to provide and furnish premises adequate to the increase in the number of members.

BRITISH AND FOREIGN SCHOOL SOCIETY.

FORTY-SEVENTH ANNIVERSARY.

Monday, May 10, at xii; at the Borough-Road School; Rt. Hon. Lord John Russell, M.P., in the Chair.

Movers and Seconders.

Earl of Carlisle; and Viscount Ebrington, M.P.—Rev. Henry Hughes; and Rev. Luke Wiseman—Rev. S. Martin; and Sir John Boileau, Bart.—Rev. Joshua Russell; and Sir Walter Stirling, Bart.

Resolution.

— That this Meeting, highly valuing the

great principles on which the Society is based, and regarding their general adoption in the education of the people as essential to the promotion of scriptural truth and the preservation of liberty of conscience, hails with satisfaction the growing prosperity of the Institution, and anticipates for it extended influence and enlarged usefulness.

The average number of children in daily attendance in the Model Schools has been 1030; 29 Pupil Teachers are serving their apprenticeship; 60 Candidates are preparing for Certificates; 123 Teachers have obtained Certificates of Merit from the Committee of Council; 181 Students have been during the year in the Normal School for Young Men, and 143 in that for Young Women; there have been appointed 85 to Boys' Schools, and 78 to Girls' Schools; and 6 Inspectors have been engaged by the Society in visiting and reporting on Schools.

State of the Funds.

The Receipts of the year (excluding a loan of 1000*l.* subsequently repaid) have been 13,966*l.* 13*s.*; and the Payments, 13,012*l.* 10*s.* 7*d.*

COLONIAL CHURCH AND SCHOOL SOCIETY.

ANNIVERSARY.

Sermon.

Wednesday, May 5, at vii p.m., at St. Dunstan's, Fleet Street; by the Rev. J. C. Ryle; from Gal. iv. 18: Col. 26*l.* 14*s.* 8*d.*

Meeting.

Monday, May 10, at vi p.m.; at Freemasons' Hall; Marquis of Cholmondeley in the Chair: Col. 20*l.* 1*s.* 7*d.*

Movers and Seconders.

Right Rev. Dr. Carr; and Earl Waldegrave: supported by Earl of Harrowby—Rev. D. Wilson; and Rev. J. C. Ryle—Rev. W. B. Mackenzie; and Rev. G. Fisk.

Resolutions.

—That this Meeting desires to recognise, in the growing prosperity of the Society, motives for devout thankfulness, increased diligence, and continued adherence to the Protestant and Evangelical Principles of the Society.

—That the unexampled flow of emigration from the sister island, and the extraordinary impetus likely to be given to the progress of the Australian Colonies by the recent discoveries of gold, furnish additional motives for the active prosecution of the Missionary Work, and augment the claims of the Society on the

sympathy and support of the Christian Public of this country.

Home Receipts, Associations, £ s. d.	
Subscriptions, Donations, &c..	5213 10 6
Remittances from the Colonies..	275 7 3
Colonial Funds, raised and expended in the Colonies.....	2671 6 8

Total.....£8160 4 5

Expenditure£8041 14 7

Statement.

The Society employs 7 additional Clergymen, and 30 additional Catechists, Schoolmasters, and Female Teachers, involving an extra outlay of the Society's home funds to the extent of at least 1500*l.*

The total agency of the Society, as thus augmented, will be as follows:—Clergymen, 22; Catechists and Schoolmasters, 81; Female Teachers, 26: total, 129.

The labours of the Society are carried on in twelve Colonies; viz. Canada, Nova Scotia, Prince Edward's Island, Newfoundland, New Brunswick, The Bahamas, Madras, the Cape of Good Hope, Western Australia, Van Diemen's Land, Port Philip, and Hong Kong. Its direct Continental Operations are at present restricted to Paris.

RAGGED-SCHOOL UNION.

EIGHTH ANNIVERSARY.

Meeting.

Monday, May 10, at vi p.m.; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 78*l.*

Movers and Seconders.

Earl of Harrowby; and A. Rooker, Esq.—D. Power, Esq.; and Rev. Dr. Beaumont—Joseph Payne, Esq.; and Capt. Stanley Carr—Rev. W. Curling; and James Foster, Esq.

Resolutions.

—That it is the duty of all those who profess and call themselves Christians to join heart and hand in supporting the efforts made by this Society to prevent crime before it calls for punishment, to lessen the fearful amount of juvenile delinquency, to reduce the expense of prisons and similar establishments by a timely outlay in early training, and to labour to bring the truths of God's Holy Word home to the heart of every poor, neglected, ignorant child in the land.

—That the establishment of more Industrial Classes, Mothers' Meetings, Refuges for Destitute Children, Emigration, and similar auxiliary efforts, be encouraged; and that this Meet-

ing pledges itself to support the Committee with the necessary funds to carry forward these most beneficial and praiseworthy operations.

State of the Funds.

Receipts, 3575*l.*—Payments, 3198*l.*

**CHURCH PASTORAL-AID SOCIETY.
SEVENTEENTH ANNIVERSARY.**

Sermon.

*Monday, May 10, at vi½; at St. Dunstan's, Fleet Street; by the Rev. Edward Hoare; from Ephes. iv. 11, 12: Col. 17*l.* 15*s.* 10*d.**

Meeting.

*Tuesday, May 11, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 64*l.* 19*s.* 5*d.*, and 3 Donations amounting to 250*l.**

Movers and Secondors.

Rev. E. Hoare; and Rev. J. C. Ryle: supported by Sir John Kennaway, Bart.—Rev. W. Pollock; and P. F. O'Malley, Esq.—Rev. W. Bruce; and Rev. Daniel Wilson—Rev. C. Kemble; and Rev. W. Cadman.

Resolutions.

—That this Meeting, deeply impressed with the conviction that the Church of England is a main instrument ordained by God for opposing every form of error, and furthering the spiritual interests of the people in this land, greatly rejoices in the abundant success graciously vouchsafed during the past year to the Church Pastoral-Aid Society, whose object it is to carry the Gospel, by means of the Church, to every man's door, and bring it to every man's heart and conscience.

—That this Meeting, while thankfully acknowledging the increase in the Society's funds during the past year, is at the same time fully conscious that the present amount of its income is wholly inadequate to meet the spiritual exigencies of the country, and would therefore urge on all who love the *Truth as it is in Jesus* the duty of renewed exertion, so to increase the means of the Society as to enable it to respond to the numerous applications for aid now before the Committee.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	1889	17	6
Donations and Collections	5019	6	10
Collections after Sermons and Meetings	813	10	6
Legacies	2788	8	10
Railway Chaplains' Fund	48	1	6
Annual Subscriptions, Donations, and Collections, &c., through Auxiliaries	22370	18	3

	£	s.	d.
Interest on Exchequer Bills, &c..	56	7	5
Long Annuities—Half-year.....	1108	9	4
Total.....	£34095	0	2

Payments of the Year.

On account of Grants—			
For Curates	22867	16	8
Lay Assistants	5637	11	9
Fittings of a Room to be used for Divine Service	42	0	0
On account of—			
Publications, Printing, &c....	840	16	2
Salaries and Wages	2347	1	6
Expenses of Sermons and Meetings, and Travelling Charges of Deputations	625	18	3
Advertisements	150	16	2
Office Rent, Coals, Candles, Stationery, and Sundries	293	12	11
Postage, Carriage of Parcels, and Office Furniture	198	15	3
Collector's Poundage	42	12	0
Total.....	£33047	0	8

Summary.

The Society now aids 343 Incumbents, in charge of a population of more than 2,594,692, or each with an average charge of about 7564 souls. The average income of these Incumbents is only 210*l.*, and 176 of them are without Parsonage-houses. The Grants provide stipends for 317 Clergymen and 115 Lay-Assistants, at a charge to the Society of 38,383*l.* per annum, when all the Grants are occupied. At the present time 280 Clergymen and 109 Lay-Assistants are supported at their important labours, in the populous districts of the country, causing the estimated charges of the Society now to amount to 34,438*l.* per annum.

**PROTESTANT ASSOCIATION.
SEVENTEENTH ANNIVERSARY.**

Sermon.

*Tuesday, May 11, at vii P.M.; at St. John's, Bedford Row; by the Rev. Hugh M'Neile, D.D.; from St. Luke x. 55: Col. 40*l.* 4*s.* 7*d.**

Meeting.

*Wednesday, May 12, at xii; in Exeter Hall; Earl of Roden in the Chair: Col. 47*l.* 11*s.* 8*d.**

Movers and Secondors.

Sir John Dean Paul, Bart.; and Rev. T. Nolan—James Bateman, Esq.; and Rev. Charles Preat—Rev. Hugh M'Neile, D.D.; and Rev. R. W. Dibdin—Rev. Dr. Cumming; and W. H. Peters, Esq.

Resolutions.

—That in the immediate prospect of a General Election, it is the bounden duty of British Protestants to unite in the diligent use of constitutional means for securing the return to Parliament of men who will make the cause of Protestantism paramount to mere party considerations, and who will zealously and perseveringly endeavour to protect and deliver their country and its institutions from the influence and aggressions of the Papacy, and of Popish principles, which are hostile alike to its liberties and its religion.

—That, as it is manifestly a departure from all sound principle and consistency that Protestants should propagate Popery, by paying for the education or support of a priesthood whose object is to disseminate that religion, against which we protest as anti-social, anti-national, anti-Christian, and idolatrous, this Meeting desires that all grants of public money for the support of Popery in any shape may be withdrawn, more especially that to Maynooth College; and that in order to this desirable end it is highly important that the nature of the education there given should be thoroughly investigated, and that a Petition be adopted.

State of the Funds.

Receipts, 1013*l.* 6*s.* 8*d.*—Payments, 963*l.* 1*s.* 11*d.*

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LONDON MISSIONARY SOCIETY.
FIFTY-EIGHTH ANNIVERSARY.

Sermons.

Monday, May 10, at vii P.M.; at the Weigh-House Chapel; by the Rev. Henry Allon; from Ps. cxlv. 4: Col. 10*l.* 18*s.* 2*d.*—*Wednesday, May 12*, at x; at Surrey Chapel; by the Rev. John Stoughton; from Phil. i. 21: Col. 84*l.* 19*s.* 6*d.*—*Same day*, at vi P.M.; at the Tabernacle; by the Rev. Dr. Beaumont; from Isaiah xlii. 6, 7: Col. 534*l.* 12*s.* 4*d.*

Morning Meeting.

Thursday, May 13, at x; in Exeter Hall; the Rt. Hon. the Lord Mayor in the Chair: Col. 128*l.* 10*s.* 9*d.*, and a Donation of 500*l.*

Movers and Seconders.

Rev. Dr. Halley; and Rev. Dr. Cox: supported by the Rev. J. A. James—Rev. James Stratten; and Rev. Dr. Beaumont: supported by Alfred Rooker, Esq.—Rev. John Sugden; and Rev. Mr. Gawthorne—Rev. J. C. Harrison; and Rev. Henry Bevis.

June 1852.

Resolutions.

—That in reviewing the circumstances and proceedings of the Society throughout the year, this Meeting humbly bows to the Divine Will in those solemn and painful events by which the Society has been visited; more especially in the removal of faithful friends and devoted Missionaries, in the continued oppression of Tahiti, and the persecution of the Church in Madagascar, and also in the prolonged war in South Africa, by which the social happiness and religious improvement of the native population have been so grievously obstructed. But the Meeting, contemplating also the invaluable labours of the Society's devoted agents, and the large amount of success which has attended their exertions in every section of the Mission-field, would present its adoring praise to Him, whose grace it acknowledges as the only source of wisdom, power, and success.

—That this Meeting regrets to learn, from the financial statement this day delivered, that the income of the Society is still unequal to its expenditure; and it respectfully urges on all classes of its friends, and particularly on Congregational Associations, the duty and necessity of more liberal and systematic exertions to sustain and increase its funds, so as to prevent the painful necessity of reducing the number of its agents, and contracting the sphere of its exertions.

Evening Meeting.

Same Day, at vi P.M.; at Finsbury Chapel; George Hitchcock, Esq., in the Chair: Col. 23*l.* 8*s.* 9*d.*

Movers and Seconders.

Rev. J. K. Holland; and Rev. J. Sugden—Rev. George Rose; and Rev. W. Bevan: supported by Rev. W. Harbutt—Rev. W. Roberts; and Eusebius Smith, Esq.

—That this Meeting attaches the highest importance to the translation and revision of the Sacred Scriptures, the preparation of a Native Ministry, and the religious education of the young, as the most effective means, in dependence on the Divine Blessing, of extending the kingdom of Christ in heathen lands; and the Meeting rejoices that the Missionaries of the Society are labouring in these several departments with great assiduity and steadfastness.

—That this Meeting regards the self-denying liberality of individuals and Churches gathered to the Saviour from among the Heathen with peculiar interest and delight, and trusts that the friends of the Society in Britain will sustain the cause of Missions in the same generous spirit, and after the impressive example of these Christian Converts.

2 M

State of the Funds.

Receipts, 69,048*l.* 12*s.* 3*d.*, including 3731*l.* 16*s.* 7*d.* for the special purposes of relieving the sufferers in South Africa, and Widows and Orphans of Missionaries. —The Payments have been 72,830*l.* 11*s.* 6*d.*

BRITISH REFORMATION SOCIETY.

TWENTY-FIFTH ANNIVERSARY.

Sermon.

Wednesday, May 12, at vii; at St. Bride, Fleet Street; by the Rev. Robert Bickersteth; from 2 Thess. ii. 11.: Col. 6*l.* 7*s.* 9*d.*

Meeting.

Thursday, May 13, at xii; in Hanover-Square Rooms; George Finch, Esq., in the Chair: Col. 21*l.* 17*s.* 11*d.*

Movers and Seconders.

Rev. E. B. Elliott; and Rev. H. H. Beamish—Rev. Thomas Nolan; and Rev. T. R. Blakeney—Rev. Dr. Cumming; and Adm. Vernon Harcourt.

Resolutions.

—This Meeting rejoices that, while Romanism in its worst type is putting forth its energies to obstruct the circulation of the Scriptures, liberty of conscience, and the preaching of the glorious Gospel, Protestants seem awakening to a sense alike of their privileges, responsibilities, and duties as Missionaries of the Lord Jesus, and inheritors by grace of rights and privileges asserted and bequeathed to them at a great sacrifice.

—That this Meeting does most heartily approve of the successful and increasing efforts of the Committee to spread over the Popish Districts of England a staff of Missionaries and Readers well versed in the controversy; and earnestly prays that on those especially labouring in Westminster much of the blessings of God the Spirit may descend.

State of the Funds.

Receipts, 2719*l.* 9*s.* 3*d.* — Payments, 2524*l.* 11*s.* 6*d.*

SAILORS' HOME AND ASYLUM.

Meeting.

Thursday, May 13, at i P. M.; at the Institution, Well Street, London Docks; Adm. Wm. Bowles, C.B., M.P., in the Chair.

Movers and Seconders.

Admiral Earl Waldegrave; and Capt. Beechey, R.N.—Admiral Falcon; and Hon.

and Rev. A. Percival—Capt. Chapman; and James Niabet, Esq.—Capt. Scott; and Rev. C. B. Gribble.

Resolutions.

—That this Meeting desires to express its gratitude to Almighty God for any measure of success which may have been granted to these Institutions during the past year, and earnestly prays that Divine Favour and protection may be extended to all the efforts now making for the spiritual and moral improvement of Seamen.

—That this Meeting thankfully acknowledges the kind and continued assistance afforded to the Sailors' Home and Destitute Sailors' Asylum; and more particularly would they present their thanks to those Ladies who have so kindly testified their sympathy to our Seamen, by their liberal supply of clothing to relieve the wants of the inmates of the Destitute Sailors' Asylum.

State of the Funds.

Receipts, 5344*l.* — Payments, 5252*l.*

Statement.

Sailors' Home—Since the opening of the Institution in May 1835, to the 31st of December 1851, 54,016 Sailors have been received into the Home, of which number 15,055 have been old or returned Boarders.

Sailors' Asylum—The average number of inmates is about 60 in winter, and 30 in summer.

OPERATIVE JEWISH-CONVERTS' INSTITUTION.

SEVENTEENTH ANNIVERSARY.

Sermon.

Thursday, May 13, at vi½ P. M.; at the Episcopal Jews' Chapel, Bethnal Green; by the Rev. V. W. Ryan; from Isaiah lxii. 1.

Meeting.

Friday, May 14, at vi½ P. M.; at the London Tavern; Lord Haddo in the Chair.

Movers and Seconders.

Rev. J. B. Cartwright; and Rev. L. M. Humbert—Rev. George Fisk; and Rev. F. C. Ewald—Rev. Alexander M'Caul, D.D.; and Rev. H. S. Josephs—Rev. John Scott; and Joseph Payne, Esq.—Rev. Wm. Ayerst; and Rev. A. S. Canney.

Resolutions.

—That this Meeting desires to record its thankfulness to the God of Israel, for His con-

tinued mercies toward this Institution, and to express its humble acknowledgment of its entire dependence on His blessing for the success of its future operations.

—That the following words be added to the Third Rule: "Except in special cases, of the consideration of which notice shall be given in Committee by some member then present, and be inserted in the summons for the following Meeting." That the following words be added to the Seventh Rule: "And that the Treasurer shall be empowered to give a discharge for allegacies bequeathed and paid to the Institution." And that the following be substituted for the Tenth Rule: "The Committee shall be chosen at the Annual Meeting, and shall consist of not less than fourteen or more than twenty members of the United Church of England and Ireland. If twenty shall not be chosen at the Annual Meeting, the Committee shall have the power, if they think fit, to fill up that number, and from time to time to supply all vacancies occasioned by death or resignation. And that the Committee shall have the control and management of the business and concerns of the Institution."

State of the Funds.

Receipts, 933*l.* 12*s.* 10*d.*—Payments, 918*l.* 0*s.* 2*d.* Of the receipts, 433*l.* 12*s.* 10*d.* was received as subscriptions, and 500*l.* was profit of trade, which has been transferred to the General Fund. The amount received in trade is not stated, but according to these accounts it must have been about 900*l.*

CHURCH MISSIONARY SOCIETY.

WE lay before our Readers some extracts from the Report.

Income.

It has pleased God to grant to the Church Missionary Society a larger income, during the year which has just closed, than in any preceding year of its history. To the Lord Jehovah, whose is the silver and the gold, be all the honour, and praise, and glory! This unexampled prosperity has come upon the Committee by surprise; the remittances during the last month of the year, when many of the Associations send up their annual accounts, having been larger than there was any reason to expect.

I. <i>General Fund</i> — Associations, Benefactions, Legacies, &c.....	£	s.	d.
II. <i>Special Funds</i> — Disabled Missionaries, &c., and Miss. Children's Home ..	104,858	12	5
	1910	14	11

FOREIGN-AID SOCIETY.

ANNIVERSARY.

Friday, May 21, at 1 P.M.; at the Hanover-Square Rooms; Marquis Cholmondeley in the Chair: Col. 39*l.* 11*s.*

Movers and Seconders.

Sir Walter R. Farquhar, Bart.; and Adm. V. Harcourt—Rev. J. W. Cunningham; and Rev. R. Burgess.

Resolution.

—That notwithstanding the increase of political power and influence which the Romish Hierarchy has for a time acquired in France and other nations of the Continent of Europe, this Meeting rejoices at the intelligence that an unusual spirit of inquiry has been awakened by the dissemination of the Word of God and the labours of the Evangelical Societies, and that, in the present conflict between the powers of darkness and the light of God's truth, it is the duty of every good Protestant in this country to aid the brethren of foreign Churches in the warfare in which they are engaged for *Christ and His Gospel*.

The Meeting was also addressed by M. Watteville, deputed to represent the Société Evangélique of Geneva; M. Le Pasteur Pilatte, that of France; and M. Le Pasteur Froissard, the Société Centrale of France.

State of the Funds.

Receipts, 2547*l.* 11*s.* 2*d.*—Payments, 2584*l.* 4*s.* 6*d.*

China-Mission.....	920	18	6
Total of direct Contributions to the Parent Committee	107,690	5	10
III. <i>Local Funds</i> , raised and expended in the Missions,	10,975	4	4
Grand Total.....	£118,674	10	2

which is an increase of 6421*l.* 11*s.* 7*d.* upon the income of last year.

There has been an increase in every principal branch of income, chiefly in Benefactions and Legacies, and a decrease only in sundries.

Expenditure.

The expenditure of the last year has fallen below the estimate made at its commencement. There has been paid from home 93,244*l.* 5*s.* 4*d.*, which, together with the 10,975*l.* 4*s.* 4*d.* raised and expended in the Missions, leaves an *apparent* balance of 14,455*l.* 0*s.* 6*d.* But from this balance there must be deducted at least 2000*l.* to meet the bills of exchange

from the Missions which have not yet been presented.

After all prudential deductions, however, there still remains an available balance of at least 12,000*l.*; which the Committee, upon careful and serious reflection, regard as a special provision from the Lord to enable and encourage the Society to enter boldly upon some of those new fields of labour, which, concurrently with this increase, have been providentially opened to Missionary Enterprise; more especially by an additional supply of men, whether European or Native, who will preach *the unsearchable riches of Christ*. This will indeed, imply a permanent enlargement of expenditure; but they confidently hope that the same grace which has supplied the large income of this year will abound even yet more and more in succeeding years.

General Summary of the Missions.

Stations.....	110
European Missionaries	139
East-Indian Missionaries	2
Native Missionaries.....	21
European Catechists and other Laymen,	27
European Female Teachers.....	15
East-Indian and Country-born Teachers,	16
Native Teachers.....	1612
Communicants	15,306
Baptisms during the year, adults and	
children	4807
Attendants on Christian Worship, esti-	
mated at	107,000
Scholars under Christian Instruction,	
estimated at.....	40,000

Conclusion.

The Committee have thus discharged their annual duty of setting forth a brief and succinct sketch of the operations of the Society during the last year. As those operations enlarge, it becomes impossible to compress the solid matter which they afford into the space allowed at this Meeting. They have been compelled to leave out many names, both of men and places, which have nevertheless been identified with the progress of the work of God.

In their concluding remarks, the Committee will confine themselves to an earnest appeal to our Church and Universities to supply men for the full occupation of the great openings set before the Society.

The Committee believe that the foregoing Report will carry conviction to the minds of all who have listened to it, that the calls for help from the Mission-field were never more urgent or more inviting—that the Lord in His Providence has *done great things for us*—and that if

we would render again unto Him according to His mercies, we must consecrate to His service the best talents and qualifications which He has bestowed upon us.

The Lord has given to the Society a large increase of Income at a time when no special efforts were made to procure it, when even the Committee had not dared to anticipate it. This surplus has been given to us concurrently with certain special openings in the Mission-field.

In Western Africa, the events at Lagos, Abbeokuta, and Ibādan, speak with a thrilling voice in the communications just read. The same call has also been lately heard from the lips of our African Brother in Christ, Samuel Crowther. In addressing a party of members of the University of Cambridge, he said—“St. Paul saw in a vision a man of Macedonia, who prayed him to come over to his assistance. But it is no vision that you see now: it is a real man of Africa who stands before you, and, on behalf of his countrymen, invites you to come over into Africa, and help us.” And again, another call has just reached the Committee from one of the naval commanders who jeopardised his life at Lagos. He writes—

“My object in writing is, to lay before you and the Society some of the wonderful openings now making in this country, for the benefit of which you were first organized. The work of the last two or three months has effected more toward the suppression of the slave-trade than has ever been done in the same number of years since 1807. The capture of Lagos, though effected with a great loss of life on both sides, has been the most important step made for years. Lagos should be well occupied, as a central station. In the mean time it might be occasionally visited from Badagry and Abbeokuta, and thus no time be lost in preaching the Gospel and ascertaining the feelings of the people. I should say, that between Abbeokuta and Lagos abundant work can be found for at least six or eight labourers. The capture of Lagos has also worked a complete revolution in the country, as far as Cape St. Paul's; the Chiefs of every town on the coast having signed treaties for the suppression of the slave-trade, the encouragement of legal trade, and the protection of Christian Missionaries. Surely it must not be said that agents for mercantile

houses can be found for each of these stations at small salaries, and that none can be found to make known to their inhabitants the heavenly treasure. Ample work might now be found for six or eight more upon the coast. To effect all this a great outlay will be required, each permanent Station requiring buildings similar to those at Badagry. Several new Stations ought to be occupied without delay, else that clause of the treaty respecting Missionaries must seem to the Natives to be an empty form. To say nothing of the wisdom of being early in the field while the 'new palaver,' for such they call it, is recent in their minds. There is already a Roman-Catholic Chapel at Aghevery. I entreat you no longer to be behind-hand."

Palestine also pleads for help. And shall the inhabitants of Nazareth, of Sychar, of Bethlehem, and of Jerusalem, plead in vain with those whose hopes for time and eternity are associated with those venerated names? Let us pay back the debt which we owe to the land which first sent forth Christian Missionaries. In a letter very lately received from the Anglican Bishop at Jerusalem, he writes—"If the present movement, both in Judea and Samaria, is to be improved, the Church Missionary Society must send additional Missionaries. If the Samaritans, numbering forty or fifty families, come to us, as they propose, it will be our duty to give them a pastor until their present priest be qualified."

Let India be heard, which testifies from every spot, whether in mountain or plain, visited by the Missionary, that the people are prepared to welcome the glad tidings of a real incarnation of the true God, giving life to the soul of the believer, instead of the debasing avatars with which they have hitherto been deluded. India, at this day, invites the itinerant preacher of the Gospel. Let the grave of the zealous and devoted Weitbrecht stir the souls of some to take up the work which it was in his heart to accomplish.

Let one spot, at least, cause its touching appeal to be heard. Jubbulpore, in Central India, presents its surrounding three millions of British Subjects, who for a quarter of a century have belonged to England, but to whom the Church of

England has not yet sent a Missionary. There is here the entire frame-work of a Mission already set up by zealous Christian Officers and Chaplains on the spot—a local Committee to collect funds, schools, and dwelling-houses. And this is the language in which the zealous Chaplain has addressed the Society—"The change which has recently taken place in the native mind is so remarkable, as to form the subject of common discourse amongst both Natives and Europeans, namely, that the Hindoos are fast deserting their idols and the worship of them. Both Hindoos and Mussulmans are willing to listen to the Holy Scriptures, and acknowledge their excellence. There is an unusual demand for Christian Books, and many Pundits are inquiring diligently into these things. There is a village four miles from Jubbulpore, inhabited largely by Brahmins, in which the Holy Scriptures and the claims of Jesus are a daily subject of dispute and inquiry. Surely God intends to do great things here presently! O that Christian Men everywhere would lend themselves willingly to the help of the Lord! that England would send us Missionaries! All that we require is men. Time presses, and what you do, I beseech you to do energetically and quickly. If I could only see a holy and experienced Missionary settled here, under the auspices of our truly evangelical Missionary Society, I think I could die content."

Especially let the Punjab plead for a large accession of Missionaries. Never was a Mission commenced with better prospects of encouragement; never did a country present a nobler field for the triumph of the Gospel, whether we regard its ancient celebrity, the manly character of the Sikh Population, or the geographical position of the country in reference to Central Asia and China. Shall the civil and military officers of the district combine their efforts to raise the funds—shall Presbyterian Missionaries offer their Christian and large-hearted invitations—and shall our Church hang back? Two Missionaries are already upon the field, and they have received such an encouraging welcome that their hearts beat high with hope. In the fulness of their Christian Satisfaction, one of them, lately a Curate at home, writes—"The Bishop of Lincoln licensed me to minister to 300 or 400 of the peasantry

of that county. The Bishop of Calcutta has now licensed me to minister to five millions of a noble and intelligent race."

Let all the Mahomedan races plead. The faintest intimation that the Moslem begins to inquire into the faith of Jesus is enough to awaken the soul of every reflecting man, and of every student of prophecy. Yet we have the fact, upon the testimony of men of long and deep experience in Syria, and in the distant posts of observation in Calcutta, Jubbulpore, and Agra, that symptoms of a movement are discernible, such as they dared not have looked for but a few years ago.

On these grounds the Committee found their appeal for men who are capable of rising to the emergency of the crises in many lands—men of faith, men of the Bible; men who can *endure hardness* for Christ's sake; yet willing to become the servants of all, and to become *all things to all men, that they may by all means save some*. The Society wants men to take the position of Secretaries to some of the Missions abroad—men to be the associates of Krapf and the successors of Weitbrecht—men who will reach forth, as Van Cooten did, from the western to meet their brethren from the eastern coast of Africa—men able to superintend the education of the intelligent classes in India. The surplus income of the Society would enable the Committee to send out at once forty additional Missionaries; and they are prepared to do so, if such a number should be called of God to offer themselves to the work.

But while thus urging their appeal for more labourers, the Committee do not propose to lower their standard. They must still reserve to themselves the judging of Missionary qualifications. Long experience has taught them what are the indispensable elements of Missionary Success. The Committee cannot surrender the principle on which the Metropolitan of India, in his last Charge, has bestowed this high commendation and sanction—"I beg leave," says the Bishop of Calcutta, "to mark with warm approbation their great care in the choice of their Missionaries. This is a primary point. The Church Missionary Candidates are first examined as to their motives, piety, and general qualifications, and their freedom from the Movement, or other perversions."

... Accordingly, they are generally found by the Bishops to be amongst the best qualified of all their Candidates."

The Committee repeat the words uttered upon this platform at the last Anniversary, by one well known among us, but now far distant from us—"If there are any to whom God has given health not unsuited to a foreign clime, and an early training in our best Schools and Colleges, and an attachment to the cause of Missions, and it may be more or less of ministerial experience, then, on these very accounts, we must be bold to press the inquiry again upon them, whether their place is not among the Heathen. Yes, and whether, so far from wasting their acquirements by becoming Missionaries, they will not be doing a greater service to the Gospel in that distant sphere, than they could ever hope to render to it in a ministry at home." So spoke the Rector of St. Ann's, Blackfriars, and within one month he was called by the great Head of the Church to go forth as a Missionary Bishop.

With the concluding words of the same address the Committee close their Report. "God teach us all more truly to yield up ourselves, our souls and bodies, our friendships and relationships, and all that we count dear, holding nothing back, however loved, if only Jesus may be magnified, and His kingdom advanced!"

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

WATERLOO.

THIS village is situated on the bank of a creek of the same name, which, uniting with the Bunce River, affords water communication with Freetown, distant about eighteen miles. The Rev. C. T. Frey is the resident Missionary, having also Benguema and Campbell-town under his charge. At the end of March 1851 Mr. Frey gives the following

General View of the Station.

The Congregations in my charge have continued steady in their attendance on the Means of Grace. The Sacraments have been regularly administered, and I

trust they are appreciated. One of my Communicants, a young, but consistent Christian, and three of my Candidates for Baptism, two of whom I baptized on their sick bed, have been removed to their heavenly rest. Three Communicants and two Candidates, with eight of their children, have emigrated to the Yoruba Mission. They were consistent in their profession while among us, and we pray that they may have grace to be a light among their benighted countrymen. One of the Communicants, a pious and intelligent man, is desirous to be employed as a Visitor among his country-people. I therefore recommended him to Mr. Gollmer. Four men and four women have been added to the class of Candidates for Baptism. The number on the list at present is ninety-nine.

The number of day-scholars on the list is 186: their attendance is regular, and the progress they have made in the branches of learning creditable.

A sick Communicant

Nov. 16, 1850—I administered the Lord's Supper to a sick Communicant, wife of the overseer at Russell. She has been a consistent member of the Church at Kiskey, at which place her husband had been formerly employed as a Christian Visitor. Although she had been ill for years, she bore her affliction with remarkable resignation. The Service administered, as well as every word spoken to her about our blessed Redeemer, seemed to refresh her thirsty soul in her solitary situation. She has since entered into the joy of her Lord.

Marriage of Miss Hehlen's former pupils.

On the 24th of January I married one of my assistant Schoolmasters to a young woman who had been brought up in Miss Hehlen's former School. The bridegroom had been in my family from his boyhood, until he was sent to the Grammar School. A week after, I married the young Schoolmaster of Benguema to the assistant Schoolmistress of Waterloo. She also came from Miss Hehlen's School. This is, I believe, the fourth girl of that establishment married to Schoolmasters. It is to be hoped that they have found better wives, and we more efficient Schoolmistresses, than if they had married girls from common Day Schools.

Visit of the Governor.

Feb. 28, 1851—The Governor and Mrs.

Macdonald, on their visit to this district, took up their abode with us for several days. His Excellency expressed his satisfaction with the arrangement of the Mission-house and its premises, in which the Infant School house, and two Schoolmasters' dwelling-houses, are included. He suggested some further improvements, which, if attended to, will, with little expense, increase the value of the Society's property considerably.

March 2: *Lord's Day*—The Governor and party attended the Morning Service, and were pleased in finding so substantial a Church, and such a large and attentive Congregation, in this distant village. In the afternoon His Excellency accompanied me to Benguema, where I again conducted Service. The attendance was good, and the behaviour of the people orderly.

March 4—In going round the village with the Governor and his private secretary, I took them into a yard notorious for its fetish-huts. In order to prevent the inmates from removing part of the fetishes, we went inside the huts without asking for permission, and at once had the sight of a complete fetish establishment—two mud huts, of about ten feet square, being literally crammed with all sorts of consecrated stuff, from the large drum, of about two feet in diameter, down to the smallest calabash, the white attire of the fetish-priest lying in one corner, while skulls, horns, and bones of animals, were placed at another, numerous and curious tools of iron not being forgotten. The Governor spoke to the old headman, and requested him to have these abominations removed from the town. I have frequently been in this yard to invite the people to the kingdom of God, but they would not listen. To-day they were obliged, at least, to obey the order of the Governor.*

* The fetish-huts have been removed, as appears from the following extract—

"Aug. 12, 1851—Going along the street in which the notorious fetish-huts at Waterloo are situated, I, to my great astonishment, observed that the owner had levelled them with the ground. Since the Governor's visit, I had found him a little more open to advice and instruction; but whether he has broken these places up from a conviction of the nothingness of fetishism, or from anticipation of the provision against public idolatrous practices in the recently-consolidated police ordinances, is more than I am able to tell. I am thankful, however, that I am finally permitted, after nearly eight years' patience, to see these abominations removed. They must frequently

March 5, 1851—I accompanied the Governor through several villages on, the road toward Kent. We reached as far as Russell; and after we had seen the village, and had rested a little, we returned to Waterloo. The soil of this part of the colony is rich, and the scenery beautiful and romantic; but the small hamlets, Russell included, are not at present calculated to make a favourable first impression. The most of the houses and fences are very dilapidated, the roads bad, and the bridges, where there are any, dangerous. The people also look wild, and in general they are unstable, and loose in their morals.

A good example.

May 30 — I married an assistant Schoolmaster to, as I believe, a good and steady young woman. She was born at York; and, when yet young, was put by her father, who soon afterward died, into a family at Freetown, in which she was exposed to no ordinary temptations. Rather than give way to these she resolved to leave, and to go to her sickly and poor mother at Waterloo; setting, in doing so, temporal advantages altogether aside, in order, as she said, "to save her soul." The mother, it is to be remarked, cared very little for her child during her days of health and prosperity, for she had wasted both of these blessings in a sinful life at Mahara. Nevertheless, this grateful daughter would now do her utmost in washing and sewing for the people, in order to be able to support her mother; and, beside this, she endeavoured to save a few hours daily, which she profitably spent under the tuition of Mrs. Frey. I mention this instance with pleasure, since we so seldom meet with such an affectionate and lively sense of duty toward old parents among our colony-born young people: and still scarcer is it to see marriageable persons, of this class in society, make efforts toward improvement in that useful knowledge so necessary in after life for the management of a Christian Household.

Candidates for Baptism.

July 22 — I commenced to examine individually those of my male Candidates for Baptism who have steadily attended

have proved an offence to young and old. I pray the Lord that He Himself may pull down the bulwarks of Satan within the hearts of these too-superstitious people."

the public ordinances, as well as the weekly class, chiefly conducted by myself. I have known them from two to seven years, and, as far as I could ascertain, there is nought against them in their public life. Notwithstanding the difficulty old people generally have in expressing their thoughts on spiritual matters, I was pleased to find, in the course of the examination, that they were tolerably well acquainted and impressed with the chief principles of Christianity. They confess that they are poor and lost sinners, and that their heart is corrupt and wicked. They know that through sincere repentance, and a lively faith in the Lord Jesus, who has suffered and died for them, they are accepted with God. They know that the Spirit of God must possess and change their heart, and sanctify their whole life. They promise to live and die in this faith; and that they may have grace so to do is my constant prayer for them. Twenty-three of them I intend (D. V.) to baptize shortly. One is an Iboe, two are Kakandas, and twenty are Yorubas. Only one of them has been an idolater—a worshipper of Ifa, the god of palm-nuts: the others said that they literally lived *without God in the world*, only caring for eating, drinking, and sleeping, and doing the works of their own perverse imaginations. I asked one what idea his country-people had about the punishment of the wicked after death. He replied, "In our country we believe all men are good; but if it happens that one is wicked, the old people say he will have to live among broken calabashes and country pots outside the town. This is the only place we know of." "And," I asked, "where do we believe that the wicked go after death?" "To hell fire; and those that believe go to heaven, where Christ is sitting at the right hand of His Father." On one point, however, these men seem very ignorant, but it is well that it is one which does not much signify. It is about their probable age. When I inquired, one said, "I am a man of trouble, and at least 150 years old." Another, who is likely not to have had so much trouble, thought he was fully 10 years old!

August 3: Lord's Day—During the Morning Service I had the privilege to baptize the 23 men before their witnesses and a good Congregation, although the rain poured down incessantly.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.
BOMBAY.

The Missionary Force.

SINCE our last review the Rev. Thomas Jerrom, Principal of the Money Institution, has been called to his heavenly rest, after a short but most active and useful course of labour. The Society has sustained a great loss in the removal of one so eminently fitted for the particular post which he occupied. How often we are reminded that valuable labourers are lent to us only for a time! When the Saviour who has fitted them for their work, *whose they are, and whom they serve*, has need of them, He calls them home. To us it is a heavy affliction when a laborious Missionary is removed from a field where there are so few to labour, and that just at the moment when, from his experience and knowledge of the language, he appears to be most fitted for usefulness. Yet, He who has removed one can raise up another. We must, therefore, imitate Elisha's faith, when, as he was about to smite the waters with Elijah's mantle, he cried, *Where is the Lord God of Elijah?*

Mrs. Schreiber, the wife of the Rev. C. C. Schreiber, was removed on the 11th of March of last year, at Kurachi.

The Rev. C. W. Isenberg has forwarded the following

Report of the Native Congregation for 1851.

During the past year the Word of God has continued to be proclaimed in this Mission, and it has not proved fruitless. Though the number of converts who have been *added to the church* is small, it is large enough to shew us that our work has not been altogether in vain. Three adult Hindus—two Tamil youths, each about twenty, and one Goozerattee young man, twenty-five years of age—and two children, have been received into the Church by baptism, and four persons have renounced Romanism.

June, 1852.

Three Candidates for Baptism are now under instruction. One is a Tamil man of about twenty-five years of age, another a Goozerattee Fuller of about forty-five. Several other persons, both Romanists and Hindoos, have from time to time applied for admission into the Church; but as they have not continued under a regular course of instruction, their applications have not been granted.

Other accessions to our little flock have from time to time taken place by the arrival of Protestant Natives from other places of India, who, during their stay in Bombay, have joined us, making up for several converts who either have gone to live elsewhere, or who have been removed by the hand of death; in addition to whom, two have relapsed into Romanism, and two are under disciplinary suspension.

The present status of our Native Christian flock is as follows—

Number of Church Members, baptized Native Christians, 62.

This number consists, according to language and nationality, of

Tamil.....	37	Canarese...	2	African...	1
Mahrattée..	6	Telpogoo...	1	Mixed.....	3
Goozerattee.	5	Tulu.....	1		
Malayalim.	5	Goanese....	2	Total.....	62

The present number of Communicants is 19, and of Candidates for Baptism, 3.

The spiritual condition of this flock is by no means so flourishing as I could wish. During the past year we have had some severe trials of our faith, in the conduct of some of our Church Members. Two converts from Romanism have relapsed into the errors of that apostate Church. Two other persons, one of whom was a Communicant and Scripture Reader, had to be excommunicated for flagrant misconduct; and some others have caused, from time to time, much anxiety and trouble by gross inconsistency. Beside this, there appears to be a general want of earnestness and zeal, and but little realization of the happiness of true believers—too much resting in the mere outward Church-membership, with but little of true spiritual life. It cannot by any means be denied that there are some unequivocal marks and evidences of the latter present; but it is so undeveloped, and partly so concealed under a mass of inveterate heathen ideas and customs, as to remind us strongly of many of the apostolic reproofs and admonitions in which believers of the primitive Churches are

addressed—as carnal, babes in Christ, weak in the faith, tossed to and fro by every wind of doctrine, &c. However, this very resemblance is a source of encouragement to us, in causing us to apply, together with the same complaint, reproof, expostulation, and in the hope that, as in the first apostolic Church, so also in this our Native Congregation, the same gracious Lord who has commenced the good work will perfect it until the day of His glorious manifestation and coming.

By the mercy of God, the Native Congregation had been permitted to enjoy the privilege of its Sunday and week-day Services during the past year. When, during the last two months, your Missionaries were suffering in health, the regular continuance of these ministrations was endangered; but it only once occurred that our Catechist, Mr. Sargon, had to perform the Lord's-Day Morning Service in Mahrattée.

Money School.

The state of this Institution is comprised in the following Report from the Rev. Messrs. Rogers and Price—

In reviewing the events of the past year in connection with this Institution, we are reminded of the loss which it has sustained in the death of the late Rev. T. Jerrom. Mr. Jerrom had been connected with the Money School from the time of his arrival in India, more especially since the commencement of 1849, when it was placed under his sole superintendence. He had laboured with untiring zeal in the great work to which he had devoted himself, and for which he was eminently qualified. Under his able superintendence, not only had the number of scholars increased, but the School had been raised to a higher state of efficiency than it had ever attained before. While aiming to impart valuable secular knowledge to those under his care, it was his higher object, and fervent desire, to communicate to them that knowledge which maketh *wise unto salvation*; and although he was not spared to see that result of his labour which he longed to see, yet we believe that the fruit of his labours in the Money School will eventually be seen. From seed sown in faith and prayer we look for an abundant harvest.

The plan of instruction pursued in the Money Institution has especial reference

to the wants of the different classes of native youth who come under our care. It embraces all the usual branches of a commercial education—as, writing and reading English, arithmetic, algebra and geometry, history, and geography. In the upper classes, which consist chiefly of boys either in the possession of scholarships or who are able to stay some considerable time in the Institution, a more advanced course of instruction is given. In addition to the subjects before mentioned, which are always of the last importance, even to educated Natives, these are instructed in the higher branches of algebra and geometry, in trigonometry with logarithms, practical mechanics, physical geography, chemistry, and Sanskrit. These subjects are taught entirely by ourselves; and whilst from some of them we often derive facts which strike at the root of the Hindoo's ground of belief in his own sacred books, we likewise get many opportunities of illustrating, from the intelligible book of nature, the wonderful attributes of that God whom we serve, and whose we desire them to become.

But not only do we teach God from the wonders of His creation, but *God in Christ* from His written Word. In the lower classes, scriptural instruction is conveyed only through the medium of a Gospel Catechism, though all the reading books are consistent with, and form the groundwork of, a scriptural education. The upper classes, under our own immediate care, have a daily lesson either in the Old or New Testament. With regard to the Old Testament, we have not limited ourselves to any particular part, but the boys have chiefly read Genesis and Exodus, Samuel i. and ii., Kings i. and ii., and the Proverbs of Solomon. In the New Testament we have preferred to confine ourselves to the Gospels and Acts of the Apostles, as containing the most simple, and at the same time most suitable, expositions of our holy religion.

We regret that during the past year no case of conversion has occurred among the scholars of the Money Institution, and would desire to humble ourselves before God on this account. Still, we feel assured that the work of education on these principles is one of the last importance in our Missionary Operations. It is a book which is silently, but surely, undermining the very foundations of heathenism. We dare not, therefore, either draw back or slacken our hands in this great work be-

cause we see no immediate fruit of our labours. We know that many of our scholars are convinced, not only of the folly and sin of idolatry, but also of the truth of Christianity; and we would stir up ourselves and our Christian Friends to pray that they may have grace to act up to their convictions, and to cast in their lot with the people of God.

The following analysis of the pupils as to religious profession is presented in the same Report—

English School—

Protestants	11
Romanists	12
Israelites	3
Mahomedans	1
Brahmins	13
Hindoos of other castes,	109
Parsi and Guzarattee,	7

Mharattee School— 156

Mahommedans	8
Brahmins	10
Hindoos of other castes,	139

— 157

313

Vernacular Schools.

One of the Schools on last year's list has been suppressed, and four new ones have been opened. The increase in the number of scholars is encouraging. Last year we reported 620 boys and 209 girls; this year enumerates 872 boys and 207 girls. Mr. Isenberg, in his Report for 1851, remarks, with reference to this department—

This is an important field of labour, where the seed of divine truth is scattered upon so considerable a portion of native youth in this country; for while European intelligence is generally spreading in India, especially among the rising generation, it belongs to Missionary Schools to impress their pupils' minds with those principles by which alone that intelligence may be made a real blessing for this life and that which is to come, as it is in them that the truth is early impressed upon the mind—*The fear of the Lord is the beginning of wisdom, and to know God, and Jesus Christ whom he hath sent, is life eternal.* Most earnestly, therefore, would I recommend these Schools unto the prayers of all Christian Friends, that the blessing of God, without which no-

thing that we may attempt can be of any avail to His glory or the well-being of mankind, may not be withheld from them, but that they may be made fruitful seminaries of the Gospel, bright centres from which Christian knowledge and Christian Life may radiate into the whole system of the domestic and social life of the people of India.

NASSUCK.

The Divinity Students.

The Rev. J. S. S. Robertson has been occupied principally with the divinity class of native students, which, at the end of last year, consisted of six individuals, inclusive of the two native deacons. During the vacation periods they are employed as evangelists, travelling abroad, and giving instruction to their fellow-countrymen. Of their general department Mr. Robertson is enabled to speak in the following encouraging manner—

They have conscientiously and diligently given themselves to the studies which I have directed them to pursue. Their manners, I think, have decidedly improved during the past year. Faults formerly alluded to have this year come more rarely to view. They have gained considerable accessions to their former knowledge, especially respecting the Holy Scriptures and Church History, and are pretty well at home in the Greek Testament, as to ascertaining the meaning.

Native Congregation.

Mr. Robertson thus refers to this department of labour—

Since my last Report we have received into the Church by baptism three persons from among the Heathen, viz. two grown-up men, who live about eighty miles distant from this, and an infant foundling girl. Our native community has been diminished during the year by nine; and last week, when we took the list of baptized connected with the Native Church, the whole number was fifty. The Sunday and daily Services in Mahrattée have been continued as before.

The following paragraphs refer to the

Schools and Orphan Asylum.

Our Schools for the Heathen are

in a satisfactory state. They are five in number, containing a total of 375 boys.

The Orphan Asylum, I am happy to say, goes on well. The girls, especially, make excellent progress. Daily are they exercised in reading the Scripture, singing hymns, writing, and sewing or knitting. Mrs. Robertson's whole heart is taken up with these orphans; and they on their part, though some of them have their faults, are respectful, obedient, and affectionate toward her. She has now 10 girls and 5 boys under her maternal care. Of late our Christian Friends at a distance have been liberal in sending us contributions toward the Asylum; so that we could now gladly welcome into it a few more children who have no one to care for them.

Labours of the Native Catechist Sorabji Carsetji.

We introduce some extracts from the Journal of one of our Native Catechists when on a Missionary Tour. It will serve to shew the kind of reception they meet with when thus employed, and the manner in which they are enabled to sustain the responsibilities and trials incidental to such labours.

I left Nassuck for Malligaum on the 32d of October, with Appaji Bapuji and James Wilson.

Oct. 28, 1850—We arrived at Malligaum, and after breakfast arranged with Mr. Rogers some plans concerning our future labours, &c.

Nov. 1—We went into the town. In order that we might have more influence over the people, and speak freely and successfully, Mr. Rogers thought it expedient to hire a place for the purpose. I first collected the people outside, and, when I got hold of a Brahmin's argument, I called them all in, and spoke with them for about two hours. We discussed the following subject—

A Brahmin said, "You say God is a spirit. Very true, He is a spirit, and He is the same spirit that speaks in us."—"No, my friend, for then all men would be gods." "God is omnipresent, and therefore what I have said is not contrary to this attribute of God. In fact, if it be in the nature of God to be everywhere, and fill all places, there could be no other being that speaks in us but He."—"Do

you know the meaning of omnipresent? Now, at this moment, I am present in this house. You can hear me and see me from the furthest corner of this room; but you don't mean to say that I exist in every particle of the material of this house. In like manner God is everywhere, and we have the authority of His holy Word to say so—Ps. cxxxix. 7--12, *Whither shall I go, &c.* I read these beautiful verses in Mahrattee—"but these verses do not mean that He exists inseparably in every thing that we can see or feel. Moreover, it is blasphemy to think so, for then you would make every thing, even the vilest, to be God." "If we have faith, no matter in what, whether in this wood or stone, God is in it."—"Faith must be placed upon a proper object; for if I believe a cup of poison to be a cup of wine, and drink it, shall I live or die?" "If the string of your life is not yet come to an end, you will undoubtedly live."—"If I understand you right, you allude to man's destiny; but I don't believe that there is such a thing, in the sense which you understand. All our lives are in God's hand. He can take them away when He pleases, and can prolong them according to His good pleasure. In drinking the cup of poison, in the first place I break the command of God, which says, *Thou shalt not kill*: consequently I cannot have any foundation to fix my belief in."

A Shrivak Banyan came forward, and begged the Brahmin who was arguing with me to allow him to speak. He said to me, "You have just said that the command of God is not to kill. Why do you kill animals?" To this I answered, "I perceive now that most of your mistakes in point of religion arise from your confounding several things together, and not making a proper distinction of one thing from another. The Brahmin has just confounded the human soul and Spirit of God together, and now you are confounding the human soul and animal life together. There is a vast difference between these two. Animals have life, but not a soul; for if they had soul they would speak, think, and possess all the faculties which men possess; but we find that this is not the case. They have a kind of life—so also have the trees and vegetables—but not the immortal and reasonable soul that men possess. The life or breath of animals, as soon as it is ended, is no more; but the soul of man shall continue to exist for ever." After this we had a long discus-

sion about the transmigration of souls and the being of God.*

Nov. 9, 1850—I left Malligaum on a Missionary Tour with Mr. Rogers.

Nov. 12—We arrived at Nandgaum, a very large village, containing about 500 families. I put up in a Bhuvani's temple.† Mr. Rogers pitched his tent in a grove hard by. In the evening we went into the chowry, where we found a large assembly of people already gathered, expecting us. Our subject was of one God, the Father and Creator of all things. Idols we affirmed to be nothing: they cannot save a man, for they themselves are helpless: they cannot hear our prayers—no, neither they nor those who are falsely called gods, such as Brahma, Vishnu, Siva, &c.; for He who is the true God is holy, while these were all sinners, and he who committeth sin is not God. The people first heard us very attentively; but when we had done speaking, some of the Brahmins argued with us very warmly.

Nov. 13, 1850—We have been engaged nearly five or six hours in speaking with the Brahmins, Kunbis, &c. A number of people came into Mr. Rogers' tent, at different times of the day, to converse and argue with us on the subject of religion. About seven A.M. a priest of the Bhuvani came into the temple where I had put up, to burn incense. I made him sit down, and, after asking him a few questions about his village, and the state of the people, I turned my conversation on religion. The poor man was so much taken up with my subject that he forgot all about what he came for, and went away without burning any incense.

In the evening we again went into the chowry, and spoke about sin and its remedy. The police Patel (headman) was our chief opponent. He was rather a clever man—a character rarely to be found among the Kunbis. He argued with us for a long time, and at night came to us in Mr. Rogers' tent, where the following conversation took place—

* The Shrivak, or Jains, do not believe in any Deity. They say that the world was made by chance, and that one universal spirit resides in every thing that we can see, feel, or have notion of. This class of people are not often found in Dekkan or Khandesh, but they are numerous in Surat, Ahmedabad, and Bombay.

† *Bhuvani*—This goddess has about 1000 names. She is worshipped in ten different forms. Under the above name she is recognised as the wife of the god Siva. In the compound of this temple there are many tombs, sutus, to which also the people of this village pay homage.

"You have brought new things to our ears to-day. You have affirmed that all the gods whom our forefathers have been accustomed to worship for millions of years are false, and your God, Jesus Christ, of whom we never heard before, is the only true Saviour. Pray, what proof have you for so saying? For our Vithoba, whom all we Kunbis worship, has given us many proofs for the confirmation of our belief in him." Mr. Rogers asked him to mention some of these proofs. "Why, he comes to us many a time in our dreams; and when we make any vow to him he tells us whether we shall obtain that which we wish for, or not. Secondly, when we make pilgrimage to him to Punderpur, if we happen to miss the road he comes to us in the form of a man, and directs us which way we should go." Mr. Rogers asked him if he had witnessed these things himself, or whether they had come out from some one else. "I have heard them from others."—"Then be you sure that some Brahmin or other has invented them. Your Vithobah was a man, and may have been some great man, but he was not God." Mr. Rogers then gave him some proofs of the truth of Christianity, and endeavoured to convince him that they were very different from idle tales told about Vithobah, which rest upon no better foundation than mere reports, told by wicked people for their own profit, and too readily believed by the credulous.

Nov. 14—This morning I had a large congregation near the gates of the village, where also was seated our old friend the Patel. I talked with them for about an hour, and was pleased to hear some of them say, "Though these things which you have spoken to us these last three days are quite new to us, and we cannot comprehend them now, yet by your frequent coming and telling us we might understand them, and perhaps believe them."

Nov. 16—We arrived at Chalisgaum, eight miles. This is a large village, and the station of a Mamletdar. ‡ Here we remained four days, and spoke repeatedly to almost all the villagers. The Mamletdar treated us very kindly, in giving necessary helps, and also in proclaiming our arrival to all the people. The crier went through the village with a tomtom, thus—tom! tom! tom! (Hear! hear! hear!) "Let it be known to you all, great and small, that

‡ An officer who superintends the collection of the revenue, police, &c.

Padre has arrived. No person should mock him, or hoot him, but go to him and hear quietly all the things that he may say to you; and whosoever shall do the things that are forbidden by this proclamation will be liable to punishment."

JOONEER.

The following is the

Report of the Rev. C. C. Menge for 1851.

The history of the Mission during the past year does not present any striking feature. Operations have been carried on in the usual manner; but the effect has manifested itself rather in the increase of hostile feelings against the Gospel among the Brahminical members of the Hindoo Community. There has been also great cause for humiliation, as well as for gratitude, for both encouragements and severe disappointments have been experienced.

Into the Native Church two children have been received by baptism—the one an orphan, and the other the child of one of the Native Converts. One member of the Church has been sent to Nassuck, and thus the Native Church at present consists of ten members, including four children. By the liberality of a few friends a small Chapel has been erected, in which Divine Service has been performed regularly twice on Sundays and once on every day of the week beside. The Lord's Supper has been administered once every month to seven Native Communicants, and a Missionary Prayer-meeting has been held on the first Monday of each month.

As regards inquirers, several, of whom we entertained good hopes, have gone back, and others have not given us sufficient proofs of their sincerity.

The only inmate of the Asylum at present is the old man who was baptized last year, and causes us to rejoice over his faith and sincere love to the Saviour.

There have been three Vernacular Schools in operation, with an average attendance of 120 pupils, including twelve girls. The English class has been attended only by the four Monitors of the Jooneer School: the Brahmins carefully avoiding any connection with the Mission, and the other classes not caring about English, there is no prospect of establishing an efficient English School.

Besides the Services for the Native Christians, there has been regularly held, every Sunday Morning, a Service for Heathen, which has been attended by the

masters and pupils of the two Vernacular Schools at Jooneer, and also by the servants connected with the Mission. The latter have been also instructed daily in the Word of God.

The Gospel has been regularly preached in the streets and bazaar of Jooneer twice a week, in the principal chowry, and on other days in different parts of the town. Beside this, a Mission Tour was made in the beginning of the current year in the direction of Ahmednugger, and another Mission Tour is now being made in the direction of Poonah. On these occasions the glad tidings of salvation are preached to hundreds of Hindoos, and Tracts are sold to them. With a few exceptions, the message of peace has been gladly received by the villagers; but seeing so many perishing for lack of knowledge, it is quite painful to think of a single Missionary left to cultivate such an extensive field.

MALLIGAUM.

Visit of the Rev. G. Candy—Baptisms.

In November of last year the Rev. G. Candy, Corresponding Secretary to the Society, made a tour to Nassuck and Malligaum. His report of the latter Station is as follows—

From Nasik I took the Rev. James Bunter along with me to Malligaum, which we reached on the morning of the 22d of October. Both Mr. Bunter and myself were most hospitably received by Capt. H. N. Bell, of the Engineers. I also saw a great deal of the Rev. C. Laing, than whom the Society, I may say, does not possess a warmer friend in India.

I found nine Candidates for Baptism awaiting our arrival. Mr. Laing had expected to have eleven, but two persons had been hindered coming from Dhulia. These nine Candidates Mr. Bunter and I carefully examined as to their knowledge, manner of life, motive, &c. Six we considered suitable subjects for the sacrament of baptism. The other three we deferred for further instruction and preparation. The following is a list of the six who were admitted—

Annya, Mang, about 55, a ropemaker.

Kassi, wife of above, about 35.

Syi, sister of above, about 35.

Krishna, a Mahrathin, about 40, a widow of sixteen years.

Baiza, a Mharin, about 40, widow of six years.

Hiron, a Purdesin, about 20, never married—a cripple.

The first three mentioned had come upward of a hundred miles, from a village near Aurungabad, and purposed returning immediately after their baptism. The circumstances under which they were brought to the knowledge and profession of Christianity were remarkable. A Native Convert, who had been baptized by Mr. Isenberg about three years ago at Astagam, resided in their village. He had with him portions of the Scriptures, the Book of Common Prayer, and some Tracts. From these he instructed those whom he could get to listen to him. I was gratified by the amount of knowledge which these three Catechumens possessed. The Native Convert above referred to, named Ramji, had brought these three persons to Malligaum for baptism, supposing that Mr. Rogers was still there; and hearing of my expected arrival, he kept the Candidates for me. He told me that there were five others in their village similarly instructed and prepared, who, when these returned, would come forward for baptism.

On Friday, the 24th of October, the six persons were received by baptism into the visible Church of Christ. As I wished James Bunter to be looked up to as much as if he were an European Clergyman, and the ordinances to be as much valued at his hands as at my own, I devolved the administration of the baptisms upon him. At half-past four full Evening Service in Mahrattée was held in the church at Malligaum. The prayers were read by Mr. Bunter, who, at the second lesson, administered the sacrament of baptism to the six converts. After the prayers I preached in Mahrattée upon the occasion, addressing myself especially to the newly-baptized. Mr. Laing was present, and a respectable congregation of Europeans and Natives, who appeared to be much interested.

There are a few others at Malligaum and the neighbourhood who appear to be hopeful inquirers. Altogether, I look upon Malligaum as a promising Missionary Station; and I earnestly trust and pray that our dear brother, Mr. Bunter, will be made an instrument of much good there. I think it a matter of no small advantage to him that he will have the supervision and counsel of Mr. Laing, who will be to him a true friend.

By the kindness of Mr. Laing I advo-

cated the cause of the Church Missionary Society twice at Malligaum on Sunday the 26th of October. The collection amounted to 180 rupees, which, for so small a Station—scarcely thirty Europeans—I think very liberal.

New Zealand.

CHURCH MISSIONARY SOCIETY.

NORTHERN DISTRICT.

KAIKOHU.

THE Rev. R. Davis, the Missionary in charge of this Station, has forwarded the following

Report for the Year ending Dec. 1850.

Through the forbearing mercy of God we have been enabled, during the year 1850, to pursue our usual routine of Missionary duties and engagements. Although just about to enter on my sixty-second year, I scarcely feel any abatement of my natural strength, but am able to go through my day's journey as well as I could twenty years ago, with this exception—I cannot go over the ground quite so quickly. My dear wife is in a debilitated state of health, but, through the goodness of God in preserving to me my affectionate daughters, every deficiency under the head of Missionary Duty is made up.

Our encouragements to proceed are derived, not so much from what we witness of the progress of the Lord's work, as from His promises, which are founded in faithfulness and truth. Not that we have had to witness any declensions of a serious nature in the members of our stated congregations, or any falling off in the School Department, beyond what may be generally expected; but there is too much deadness of soul, and ignorance of spiritual things, too much of a selfish and worldly spirit manifested, to enable us to rejoice, except with trembling, over those who principally form our Congregations. Not but that there are some who are ready to confess with tears the ignorance and hardness of their hearts, nor can we doubt that such are in a state of salvation; yet they appear to be too indolent in seeking that peaceful knowledge of salvation promised to the faithful. In their lives they are generally quiet and inoffensive, and in their Sabbath and other duties strict and attentive; yet, excepting a very few, their want of pro-

gress in religious experience is often a source of anxiety and grief.

At Kaikohi, during the year, two adults have been admitted to baptism. They had long been Candidates, their lives were consistent, and their desire to be delivered from the power of sin, and to be made new creatures in Christ, on whom they appeared to rely alone for salvation, rendered it a duty that they should be received into the visible Church. Others are progressing. These Candidates are met every Tuesday Morning.

The Communicants, and all others who like to attend, assemble for catechetical instruction on Monday Mornings. These meetings appear essential, both for Missionary and people: the Missionary is thereby made acquainted with the state of his people, and the people made sensible of their ignorance and necessities. But in order to render such meetings more useful, we have found it desirable to vary the manner of conveying instruction. For instance, when any thing has happened among us glaringly sinful, the instruction is confined chiefly to prayer and exhortation. Sometimes the mode of instruction is wholly conversational, and sometimes the people are examined on their knowledge of the sermons of the previous day; but principally the catechetical instructions are based on the Church Catechism.

The School continues to give satisfaction, in the ability of the children to learn, and, with very few exceptions, in their docile habits and ready attention, and strong attachment to their Teachers and School. One lamentable circumstance has taken place during the year, occasioned by a disagreement about the marriage of one of the grown-up girls. In this country the custom is, that the uncles and aunts have frequently as much right to dispose of their nephews and nieces in marriage as the parents. In this case, the uncle wished the girl to marry a man possessing some property, and to whom she was professedly attached; but the father was determined that she should not marry him, but a person of his choice; and, in opposition to the uncle, he went to two respective parties to offer his daughter in marriage. At the latter place the offer was accepted, and she was taken from Kaikohi under cover of the night, as the uncle's party had assembled to force their claim, to the place where the young man, the person of her father's choice, resided, and was ultimately married. This caused a breach in the family, which has not yet

been made up, and was the occasion of our losing six of our scholars, as some of the parties engaged in the transaction were obliged to leave Kaikohi, with their children. The girl herself had been brought up in the School, was always very quiet, apparently free from vice, generally at the head of the Testament Class, and, from her general consistent conduct, had been admitted to the Sacrament. But the distressing part of the circumstance was, when the case came to be examined she was found to have been guilty of equivocation and falsehood. This circumstance laid many of our fond hopes of our School-children in the dust, and was the cause of much pain of mind. The other children continue to behave well. The presents of clothing received from the kind ladies of England were not only conducive to the personal comfort of the poor children, but were a great stimulus to the School.

At Hikurangi, the principal residence of the late Chief Heke, our Native Teachers have been prohibited from visiting, although the Chief, whose death was not without hope, strictly enjoined them on his dying-bed to turn from their evil ways: the reason they gave me for the prohibition was, that they could read the Scriptures as well as the Teachers who visited them, but, at the same time, they confessed that they were not so well acquainted with their spiritual meaning.

To the people of Otatau we have still access, but, alas! our prospects do not brighten. At Matarawa all is nearly dead and lifeless.

At Mangakahia our prospects retain their usual brightness, and we cannot doubt that the Lord has a people amongst them; but here, as at Kaikohi, there is not that godly jealousy manifested, nor that watchfulness against sin, which are necessary to form the bright Christian Character; nor is there that growth in grace we wish to witness, especially among those who have been so long professors of the Gospel. In the minds of two of the Chiefs, when I was lately there, there appeared to be a movement toward better things—something like a renewing influence of the Spirit on their minds. Amongst those who have been brought more recently into the Church, there appear to be more life and activity; and when we were there in November, nine adults were added by baptism to their number.

In carefully considering the state of the Natives in this district, and the disposition manifested by them toward the

Gospel, in connection with the promises of God, this conclusion certainly may be fairly drawn—that all which is required to make this sickly desert to blossom as the rose is an earnest, devoted, and prayerful ministry.

To this we add extracts from Mr. Davis's Journals, comprehending various points of interest and information respecting the present aspect of the work at Kaikohi.

Tender Conscience.

Jan. 16, 1850—Yesterday we were in the woods felling trees, and preparing to saw the remainder of the timber necessary for our new Church. The party with me, twenty-five in number, were joyful and happy, and did their hard work with cheerfulness. After my return home in the evening one of the party came to me and said, "I have something on my mind with which I wish you to be acquainted, that I may have your counsel. Some time ago my relatives living with you lost one of my ear ornaments, for which I was sorry, and spoke sharply. Yesterday Rehua brought me four shillings as a payment, which I declined to accept: he, however, pressed it on me in consequence of my former anger; and, merely to satisfy him, I took one shilling, which has depressed my spirits all day, as I am fearful I did wrong in taking the money, lest it may bring a disgrace on religion. While we were at work to day these thoughts filled my mind, and I withdrew into the wood at mid-day to seek direction from God in private prayer; and the subsequent impression on my mind is that I ought to return the shilling. I have therefore brought it to you to return to Rehua, that you may explain to him my reasons for so doing, so that his feelings toward me may be only good. Tell him that there is no anger in my heart in thus returning the money, no fear of man, no desire to curry favour, but only to do what is just and right in the sight of God and man." This circumstance refreshed my spirits. This man was in a gracious state at Waimate when the little awakening took place at Kaikohi in 1844.* After the fall of Kororarika he joined Heke, and acted as their Christian leader; but his heart soon became hard and forgetful, and in that state he remained for some time subsequent to

the war. For a considerable time previous he had manifested marks of repentance, and at our last Sacrament he returned into the bosom of the Church, and is now a hopeful character.

Conversations with Communicants, Candidates, &c.

Jan. 21, 1850—To-day one of our Candidates for Baptism said that he often felt his heart hard and careless, but both the hardness and carelessness were always removed when he retired for private prayer, and the love which he felt in his heart caused his tears to flow. I told him God was faithful, and always fulfilled His promises. "But," he observed, "I am so often tempted to neglect private prayer. Something in my mind says, By and by; and thus it is put off from one time to another, and ultimately neglected, and my heart again becomes hard and careless." One of the Communicants, in the course of our conversation, said, "My heart is often filled with a sense of the love of God, and I long to depart and be with Christ." Instances of this kind have been for some time frequent among us, but they are confined to a few.

Jan. 29—The meeting yesterday was not well attended: many of the people were at their harvest work. This morning two of the Communicants came. One of them, Charles Taurua, said, "You said, on Sunday, God was faithful, and that if we asked for blessings we should have them. Yesterday I found this true. I set out to come to the meeting with a hard heart; but, as I was on the road, God answered my prayers, and took from me my hard heart, and so filled my soul with love that I fell down in the fern before Him. During the meeting my heart was like that of a child, causing me frequently to shed tears for my God. On our way home I shewed Sarah the place where I fell down. She said, 'I saw you were affected.' We visited several people before we returned home." The other person spoke of a continued sense of the love of God in her soul, and said that she longed to depart, to be with Christ. But I find the people thus blessed have to endure much conflict with the enemy, and much opposition from their own evil natures. Yesterday I observed a person looking very serious and in tears, and said, "What is the matter with you?" "Oh, my heart is so hard and wicked that my mind is so pained that I

* "Missionary Register" for 1844, pp. 408, 409. June, 1852.

feel my health affected."—"Where were you yesterday? You should never neglect the assemblies of God's people." "My heart was in such a state that my body was ill from it, and it was some time before the Lord sent me deliverance; but when deliverance came I was restored." An endeavour was made to give her suitable instruction.

Advancement in Civilization.

Jan. 22, 1850—The Natives have furnished themselves with steel mills, for which they paid in choice wheat to the amount of 5*l.* for each mill. They have among them ten or twelve of these mills, each of which cost 25 bushels of wheat. Each mill, at a bushel per back-load, cost 25 journeys, of 24 miles each journey, it being 12 miles from here to Waimate, which makes 600 miles travelling over and above the payment for each mill. But they accomplished their object cheerfully. They united together, and first procured a mill for one and then for another, until they were all supplied, or rather until each party was supplied: those who had pigs sold them, to lighten the labour.

Heke.

April 2—I visited Heke. He asked, "Have you brought me no medicine?" "No, I did not know you were ill."—"Look, then, at the symptoms." I did, and they certainly indicated rapid consumption. In the evening medicine was administered, and daily attention was afterward paid him.

April 7: *Lord's Day*—I spoke to Heke, and a friend he had with him, on religion; but they both, especially his friend, spoke in such a way of the things of God, that I left them, to visit those of a more congenial character.

April 9—To-day Heke appeared worse, and I requested his people to keep him quiet. In the afternoon, however, I heard a noise at his place, which is but about a hundred yards from our house, and went out and found him in high displeasure, and surrounded by his people, who had been to take a girl from the Mawe party living at Kaikohi, but had been unsuccessful. The language the poor sick man used filled me with horror. I told him he must be quiet, when he threw himself on his side, and his people left him, and I made my exit as soon as I decently could.

April 10—As I was examining Candidates for the Lord's Supper, I observed the party again in motion. After

they had left, I went into Heke's place, and to my astonishment found that he had gone with his people, and that he had sent his horse round behind in order that I might not try to hinder him from going. After some time, a person came from where Heke and his party were, not more than a mile distant, and told us that they had taken up a position on some cultivated land, close to the place where the girl was; that they were pulling up the fences, with which they were building a pa; and that blood was likely to be shed. This information quite unnerved me, and I could not go on with the examination: we could only cry to God in behalf of the poor girl, who is, I hope, a Christian, and in behalf of the oppressed people. The afternoon was spent in fearful suspense; and in the evening, at our usual Prayer-meeting, a large number of my people assembled. Just as the bell rung a person came and informed us that the Mawe people had given up the girl quietly. As they had no idea of such an attack being likely to be made upon them by their own family friends, they were defenceless, and altogether unprepared to repulse the arbitrary measures resorted to by Heke. The people are all unusually disgusted with these proceedings.

April 12—Heke and his party returned yesterday, and I dragged myself out to see him. He was quiet in mind, but worse in body. This may be his last act of violence. To-day I visited the Mawe party, who had been so badly treated: they were very sore. I endeavoured to cheer them, and to point to the never-failing source of security and peace.

April 15—Yesterday, the Archdeacon being here, the Sacrament was administered to 83 Communicants. During his stay he visited Heke several times. This morning we saw him together, but he was repulsive. After the Archdeacon had left I visited him again, when he observed of the Archdeacon and myself, "You are a couple of ignorant old men: you do not understand me."—"Do you mean to say that we do not understand your meaning?" "Yes: you hear me speak against religion, and think I mean it; but I mean the reverse. I do not dislike religion. I have no objection to prayer." He was taken at his word. I said, "Let us pray," and prayer was offered up. This evening I went in again, and read a chapter, and engaged in prayer, without inquiring whether I should do so or not.

April 22—I have had Morning and

Evening Service at Heke's house ever since, and have ventured to speak a word now and then as opportunity offered. To-day there is evidently an increased attention to prayer.

April 24, 1850—I have felt a little cheered with Heke's behaviour. He bears speaking to better, and acknowledges his sinfulness. He also lamented the backwardness of his people in attending prayer. This evening, late, he sent to inform me that he should remove in the night out of the way, as a party was coming to see him on worldly business, which he did not like to enter into, and a second party was coming as a taua (fight).

June 20—According to the above, Heke removed into a quiet place about a mile from us, where he still remains. He is in a weak state, but quietness, medicine, and nourishing food, have done much for him. He has put away priests and priestesses from him, and again attends to religion. He considers, himself, that he has again begun to seek God. O that it may be in sincerity and truth! but I am fearful, as I have seen him much more earnest than he is now. He is, however, always civil, and sometimes affectionate. Of course I see him very often, and pay him all necessary attention. He has been, and still is, often applied to to settle differences amongst the people, which he appears to do with a great deal of wisdom, as he is well acquainted with the laws and customs of his country.

July 27—Heke is much worse. He told me that he felt a change had taken place in his system. He appeared low-spirited and thoughtful. His mind was directed to Christ, but he said nothing.

July 29—Yesterday Heke was very ill. He appeared affectionate. He was visited by several members of the Church, when addresses were given, and much prayer offered up; but I fear his heart is not deeply affected, and this distresses me. This morning he appeared better, and told me that he had been thinking about receiving the Sacrament. I requested him to think seriously on that subject, and as soon as his mind was made up to let me know, when I would communicate with the Archdeacon. He replied, "Ah! it may be that there may not be time."

Aug. 1—I visited Heke, who has been removed about five miles toward his own place. His people are now gathering around him, as it is evident to all that he is sinking into the arms

of death. Several having assembled in the house in which the Chief was lying, and others outside, they were addressed from Matt. xxii. 1—11, and pressed and invited to come to Christ.

Aug. 5—I visited Heke yesterday. He is near death. He grasped my hand, and held it for a long time. His eyes beamed with affection; and they were fixed upon me during almost the whole of the address. When I left him, he appeared to wander. I told him his mind must be solely fixed upon Christ. He replied, "It is on Him my mind is fixed." He then gave me a farewell token with his nose,* but said no more. His people were all very respectful.

Aug. 6—A messenger came to inform me that Heke had expressed a wish to be removed to his own place, and that they had removed him accordingly, and thought he would not last more than about four days.

Aug. 7—This morning, while engaged in the School, a messenger came to inform me that Heke had died this morning. Poor man! he has now gone to his final account. He was always, I believe, in his heart a friend to the Missionaries; but, alas! he was not always a friend to their cause. But here the curtain must drop. He had numerous faults. His determination to go to war with the Government was to us a deep, severe, sore trial. Every argument was used, and every means resorted to, to divert him from his purpose; but he was inflexible. From the manner in which he conducted the war, however, it was evident that his mind was neither under the influence of hatred nor revenge.

Aug. 8—I went to Heke's place, to put in a claim for the body for Christian Burial. I knew it was his wish not to be tapued after death, but to have Christian Burial; but he doubted whether we should be able to attain the object, against a strong party which would raise objections thereto. On my arrival I found the body tapued, dressed, and laid in state, and all done with considerable taste. They had removed the front of the house, so as to throw it open, and from the part removed a covered entrance to the body was formed, into which the people should enter to take a last farewell of their Chief. The body was placed in one corner of the house, in a sitting

* The old New-Zealand custom of saluting.

position. The head was dressed with feathers. At the back was a large red silk handkerchief fastened to the wall. Over head was a white cloth, which formed a canopy. The body was covered up to the upper lip with a scarlet cloth, fringed round the border. Before him was laid his green stone mere.* At his right hand were his Prayer-book and his double-barrelled gun; while at his left hand stood a native war-weapon called a paraua, made of whalebone.† On the outside stood a flag-staff, with his flag, a piece of red print, hoisted half-mast high. There was a large assemblage of Natives. A party arrived when I was there, and immediately walked quietly up to the appointed place to view the dead Chief and cry over him. In their crying—or rather howling—they chanted forth his patriotism, his noble deeds, and daring exploits; and lamented, as far as I could understand, that they had not joined him therein. After visiting and consulting with the principal people, I found it would be in vain to say any more on the subject of burying the body; but I requested the people to assemble in the presence of their dead Chief, and I took my stand in front. I told them that Heke did not die in the belief of their superstitions, but in the belief of the Gospel; that it was his wish not to be tapued after death, but to receive Christian Burial; that the last word he spoke to me were to let me know that his mind was fixed on Christ; that, as they had expressed their opinion that there would be danger of a serious quarrel should we attempt to give him Christian Burial, I of course should be guided by their opinion; but nevertheless, as the Chief had died a professed member of the Church, I should read the Service over him, and leave them to do as they pleased with the body, knowing that, whatever that might be, it could not affect him in his eternal state, as it was not Heke, but his body only, which was now present before us. The Service was then read, and the people addressed from John xi. 25, 26. They were attentive and respectful. Heke's widow looks miserable and wretched. She was a daughter of the late Chief Hongi Ika, and was brought up in Mr. Kemp's family; but, alas! I fear

she is a stranger to the consolations of the Gospel.

Aug. 12, 1850—I visited the people assembled at Heke's place. We found the Christian Party holding Service in front of the house which contained the body of the departed Chief. Poor man! I have now paid him my last visit. His body was put away last night, and we shall not meet again until *this mortal shall have put on immortality*. I hope he has found mercy; but it is but a hope—a ray of hope grounded on his apparent sincere wish to be visited regularly, in order that prayer and reading the Scriptures should be a daily exercise. I very seldom visited him less than three times a week, when prayer was made, the Scriptures read, and a short exhortation given. He also wished to keep a Christian Native always with him, night and day, as he was fearful lest the native priests should again endeavour to entangle his mind. Many attempts were made by them to accomplish this object, but in all they apparently failed. The last attempt of the kind was made when they thought him dying, a day or two before he died; but he interrupted the man, and said, "Cease to destroy me."

North-West America.

CHURCH MISSIONARY SOCIETY.

CUMBERLAND STATION.

WE now lay before our Readers some additional extracts from the Journals of Mr. Hunter.

Intelligence from England grateful.

Oct. 7, 1850—The Mission-boat arrived from Norway House with supplies from England, Red River, &c. How indescribable the pleasure, after a long year of expectation, to get letters, publications, and newspapers from England, and to learn how the Redeemer's kingdom is advancing at home and abroad! May our beloved Society be more and more assisted with men and means for helping forward that kingdom! and may the glad tidings we hear from other Missions stir us up to greater devotedness and earnestness in our high and holy calling! May we seek with all diligence the salvation of our own souls, and the souls of those to whom we are sent as Missionaries!

Baptism of an Indian and his family.

Oct. 10—I visited a sick Indian, "Yellow Bear," who with his family are

* The general native weapon before the introduction of fire-arms.

† The rib of the sperm whale, not the substance usually called whalebone. Both a mere and paraua may be seen at the Church Missionary House.

in a very hopeful condition. He has been anxious for some time to become a Christian, but has been prevented by his mother, an aged and grey-headed old woman, who is much opposed to Christianity. I read and prayed with "Yellow Bear," and then, at his earnest request, baptized him by the name of Charles Bear, and also his wife and three children.

Thus, by the grace of God, another from among the very few heathen belonging to this place has been snatched, I hope, as a brand from the burning, and admitted into the visible Church of Christ.

Administration of the Lord's Supper.

Oct. 20, 1850: *Lord's Day*—After Morning Service I administered the Lord's Supper in Cree to 47 Communicants. This is the first time that I have read the whole Service in the native language. I trust my dear people were thus enabled to commemorate the dying love of their Saviour with the spirit and with the understanding also. How earnestly do I desire that God would be graciously pleased to open my mouth, that utterance may be given unto me, that I may speak boldly of the great love of our dear Saviour in dying for sinners! Our friends should especially remember this in their prayers for Missionaries; that they may be diligent in acquiring the native language, and that God would graciously aid them to speak, in the native tongues, the wonderful works of God.

A Romanist listening to the Bible.

Nov. 5 — Joseph Constant visited us, and requested Mrs. Hunter to read a portion of the New Testament to him in French, which she did. He was much pleased: his eyes filled with tears when he heard the Scriptures read in his own language. Perhaps, as he is a Roman Catholic, it is the first time he ever heard the Scriptures in French. He attends our Services occasionally on Lord's Days, and I hope is becoming better disposed.

Secular labours of the Mission.

Dec. 14 — I have had workpeople hauling fencing-sticks for a new piece of ground which has been cleared—about ten acres—and part of which I hope to bring into cultivation next spring: 3000 fencing-sticks were cut for it last winter; but, the water being too low, we were unable to raft them down during the summer. The four oxen and sleds will soon bring them home now: they haul 200 a day, and four loads of fire-wood. We burn a large quantity of fire-wood for the Mission

Establishment during the winter, and it is a great deal of labour to cut and haul it. We have in all, including carpenters' houses, School, and workshop, nine fires daily, and on Lord's Days the stove in the Church is lighted.

Isle-a-la-Crosse and Athabasca Indians still entreating instruction.

Dec. 14—Three Indians, with two sleds and seven dogs, arrived here from Lac-la-Ronge Station. They took twelve days to reach Cumberland House, and two days from Cumberland House hither. Their provisions had run short, and both men and dogs arrived in a starving condition. I was thankful to receive letters from Mr. Hunt. More than 160 Indians had visited them. Mr. Hunt had baptized about 30, and admitted about the same number to the Lord's Table. The Indians from Isle-a-la-Crosse and Athabasca are still crying to us to come and help them. Oh, when shall their cry be heard! The Church of Rome has her agents zealously at work among these promising Indians, who offer little or no opposition to the Gospel, but are willing to embrace it; while we are allowing an opportunity to pass which we can never recall. The priests are before us, pre-occupying the ground, and I see no way open, at present, successfully to meet them. May God, in infinite mercy and love, give us men and means to carry the sound of the Gospel, not only to Athabasca, but down the mighty M'Kenzie, and again up the Saskatchewan among the vast tribes of the Plains! Carlton, Fort Pitt, and Edmonton on the Saskatchewan would be promising places on which to locate Native Catechists or Pastors; and why not an English Missionary or two? Here is a vast field for Missionary Enterprise and talent. We must only now be regarded as commencing our labours among the Natives; and men of zeal, love, enterprise, and talent, would find ample work among the Red Men of the wilderness. We want men to go through the length and breadth of the land, unfolding the banner of the Cross; and whether they go in the direction of the M'Kenzie river, or up the Saskatchewan, they will find Red Men who will listen to the message of a Saviour's love. Posts are established by the Company in both directions; so that it is not an unexplored region that we are invited to enter, but one where at every stage we shall be welcomed and hospitably entertained by gentlemen engaged in the Company's service.

Observance of Christmas.

Dec. 23, 1850—Several Indians arrived, some from long distances, to attend the Services of the Christmas week, and also the Lord's Table.

Dec. 24—We gave the Indians a Christmas treat of tea and sugar, flour, pemican, grease, &c.; for which they were very thankful.

John Humphible and his wife came up from Moose Lake to be present at the Lord's Table to-morrow. I have read to the Indians, during several evenings, the Exhortations in the Communion Service in Cree, that they may search and examine themselves, and so eat of that bread and drink of that cup.

Dec. 25: Christmas Day—To-day was a happy and refreshing season. I read full Morning Service, as usual, in Cree, and preached in the same language from Luke ii. 10, 11. After the Service I read the whole of the Communion Service in Cree, and administered the Lord's Supper to 52 Communicants, being the same number that attended when the Bishop administered here in July last. All the Services being in Cree, and without the assistance of Mr. Budd, I felt rather weary: it was, however, a delightful season, and I hope my people were strengthened and refreshed by this additional manifestation of their Saviour's love.

Message from the Chippewyan Indians.

Dec. 26—Mrs. Hunter has furnished me with the following account, as related to her by Henry Ballendine—

"To day Henry Ballendine paid us a visit, saying he had a message to deliver from the Chippewyan Indians. Last summer he was engaged by the Company to go as far as Isle-a-la-Crosse, where he saw large numbers of Chippewyan Indians, many of whom had been baptized by the priests, but were evidently dissatisfied with the impure doctrines taught by them. They told Henry that the priests very often said good things to them, but that they took no notice whatever of their children: they wished to have their children taught to read and write. The Indians said that one day they went to the priest, and told him, that as he did not teach their children like the English Ministers, they would be glad if he would write for one for them: he replied, that they were foolish to think of asking for an English Minister, who knows nothing, and who never prays to Mary or the Saints. Many other things he told them; but he does not seem to have convinced them of the impropriety

of their request: they still ask for a Protestant Minister. Henry says he told them all he knew, and particularly told them not to believe the priest when he said that he could forgive their sins: no one could forgive sins but God only. They listened to him eagerly; and he says when he saw them anxious to hear the little he could tell them, he pitied them, and prayed that God would put it into the heart of some good man to go and teach them. One old man especially was very importunate: he cried like a child when Henry parted with him, and said, 'Tell your Minister from me, a poor blind old man, that I feel here'—beating his breast—'that I am poor, and a sinner; that I wish to be taught; that I should like my children and grandchildren to be taught how to read, and what is their duty to God. Tell him to pity us, and when he writes to those good men who send Ministers to the poor Indians, tell them to send us one too.'"

Here, then, is another appeal from these Indians. I sincerely hope Brother Hunt will be able to pay them a visit shortly. I believe he purposes to visit the Isle-a-la-Crosse Fort soon.

Dec. 27—John Humphible and his wife left us to return to Moose Lake. He gives a good account of the small school commenced at that Station.

Benefit of committing to memory portions of the Scripture.

Jan. 24, 1851—I have been reading St. Matthew's Gospel in Cree, and every evening teaching the Indians a portion of it. For some time I taught them the Beatitudes, and was now going on to teach them Matt. v. 14—16 and 43—48; but Alexander Bell's wife requested that I would continue to teach them the Beatitudes, for the Indians wished to learn them perfectly. She added, "When I am tempted to sin, I endeavour to remember one of the Beatitudes, and it pulls me right." Thus this poor Indian woman is able to resist the temptations of Satan with the sword of the Spirit, which is the Word of God. I am anxious that my people should know some portions of God's Word by heart: it will be some time before printed translations can be put into their hands; but much may be done by teaching them to repeat and learn by heart portions of the sacred Scriptures. Since I commenced teaching them to repeat in Cree the Church Catechism and portions of Scripture, my Evening Prayer-meetings have been well attended, and I hope the

Holy Spirit is blessing the Word of God to their souls, for I think I perceive a change among them.

Yielding of the hard heart.

Jan. 30, 1851—To-day I heard that "Big Buck," who for so long a time has withstood our instructions, had given up his heathen practices and become a Christian. He has sent me word that he intends to place himself under instruction for baptism when he returns in spring from hunting. Should he become a Christian, all heathen rites will cease at this place, and I hope the sound of the drum will no more be heard in the neighbourhood. His son was baptized last autumn, and his father joins with him in family prayer. Thus God has so blessed our labours at this place, that we have now the prospect of not having one heathen Indian about the Station.

Return of the Rev. H. Budd from Red River.

Jan. 31, 1851—To-day Mr. Budd returned from Red River, having left there on the 6th inst. He accompanied Mr. Cowley to Partridge Crop, where he had an opportunity of preaching the Gospel on the Lord's Day. He also visited Shoal River, where he preached and baptized an infant. From thence he called at Moose Lake, and to-day he arrived here quite well, and had enjoyed the trip very much. I am very thankful for his safe return—a brother beloved in the ministry of the Gospel. May God abundantly bless his labours among his countrymen! In spring he will visit Moose Lake and Shoal River; and in August Cumberland House, Népawewin, and Carlton; so that next summer it will be his privilege to preach the Gospel from one end of the Cumberland District to the other. We shall now commence translating the Acts of the Apostles into Cree.

Feb. 2: *Lord's Day*—Mr. Budd preached, from 2 Cor. iv. 5, a very nice sermon in Cree—eloquent, and very earnest. May the Divine Blessing rest upon his preaching! I read prayers both morning and evening, to give Mr. Budd an opportunity of speaking to the people after so long a separation. Mr. Budd left here for Red River on the 8th of July last.

Christian Indians instrumental to the conversion of their heathen brethren.

Feb. 7—This week I have heard of the conversion of several heathen Indians during the winter. The Indian Christians

are very zealous when among their heathen friends, and omit no opportunity to speak a word in season to them about their spiritual condition. In this way their efforts have been blessed to the conversion of many Indians, and they greatly assist us in our work.

May 4: *Lord's Day*—In the afternoon, as the Church is closed at present for painting, and the School-room being too small to hold our people, we held Service in the open air, near the heathen tents. We had a good Congregation, and many of the Heathen were present who never attend our regular Services. After the Service our people went to their tents, and remained till a late hour, endeavouring to convince them of the folly and sinfulness of their heathen practices. I feel very thankful that God so disposes the hearts of my people that they become zealous Missionaries to their countrymen. They embrace every opportunity to bring salvation through Christ alone before the minds of their heathen friends and relatives.

Scarcity of provisions at Cumberland, and appeal to British Christians.

Feb. 7—The Means of Grace have been well attended this winter, and were provisions more abundant we should always have a full School and Church; but the Indians are obliged to scatter in all directions in search of food. I hope they will ultimately farm more, and endeavour to make fall fisheries; but they are so poor that they have not the means of procuring the necessary twine for doing so. The Bishop kindly sent them some hoes last fall; but they are much in want of garden tools, twine, scythes, &c., and also seed, to enable them to settle, and procure provisions for the severe and trying season of winter. At this time they go several days without food, so that we are constantly obliged to relieve their necessities, and prevent them from starving. We are very much pained and distressed to witness such starvation around us, and can do but little to alleviate it. Twelve nets were given to them by the Bishop last fall; but in order to make a fall fishery they require several nets for each family. Should any kind friends be willing to assist them with the means of procuring nets and farming-tools the Indians would be very grateful. They are very poor, especially the aged, widows, and orphans; and I most earnestly recommend them to the

Christian sympathy of our kind friends at home.

Work of Translation.

Feb. 20, 1851—With Mr. Budd I commenced translating the Acts of the Apostles into Cree. We devote the whole afternoon to this work till Evening Prayers, except on Saturday, when we prepare for the duties of the Lord's Day, and Mr. Budd assists me to translate my sermon into Cree.

Arrival of a Messenger from Lac-la-Ronge.

March 18—Abraham, an Indian from Lac-la-Ronge, arrived here, being sent by Mr. Hunt with letters. I was very happy to hear from Brother Hunt that, on the whole, he was getting on pretty well: he has many difficulties and trials at present, but I hope he will be directed and supported in them, and that ultimately he will see the work of the Lord spreading and enlarging all around him.

An eagle has been seen in this neighbourhood—a sure sign of the approach of spring. This moon is called by the Indians the "Eagle-Moon;" the next will be the "Goose-Moon;" then the "Frog-Moon," the "Egg-Moon," &c.

March 24 — I sent off Abraham to return to Mr. Hunt. He is alone, and hauls his little sled with provisions, parcel, bedding, cooking apparatus, &c. I hope Abraham is a sincere Christian. He was very attentive at our Prayer-meetings, and on Sunday in Church he appeared much affected with the Services. He will travel now for ten or twelve days alone, hauling his little sled over the snow and ice, making his encampment at night

in the woods, and closing each day with prayer. He has no fear whilst passing through the solitary woods and forests of this country, but will pursue his trackless way with as much confidence and ease as if he were passing through an inhabited country with well-made roads.

Celebration of Easter.

April 17—A great many Indians arrived this week, to attend the Lord's Table on Easter Sunday.

April 18: *Good-Friday*—I attended the early Prayer-meeting and the School, and preached in the morning from John xix. 30. There was a good Congregation, who were deeply attentive whilst I dwelt upon the sufferings of our Redeemer, and drew various practical conclusions therefrom. I read prayers in the afternoon, and Mr. Budd preached an appropriate sermon from the words—*Behold the Lamb of God, which taketh away the sin of the world.*

To-day the ice started: open water in front of the Mission-house.

April 20: *Easter Day*—Early Prayer-meeting, School, and Services, as usual. After Morning Service I administered the Lord's Supper to 53 Communicants. I read the whole of the Service in the Cree Language, and Mr. Budd assisted at the Lord's Table by administering the wine to the Communicants. Mr. Budd read prayers in the afternoon and I preached. The Services of to-day were well attended: we had 4 new Communicants, and I trust the savour of this day's Services will not soon pass away.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. J. U. Graf and Mrs. Graf left Sierra Leone on the 16th of April, and arrived in London on the 9th of May—The Rev. D. Hinderer left Badagry on the 3d of January, and arrived in London on the 14th of April.

Wesleyan Miss. Soc.—The Rev. Dr. Bunting has been constrained by infirmity to resign the office of Senior Secretary to the Society, which office he held for many years, to the great advantage of the Society. His resignation was received by the Conference with the greatest reluctance.

INLAND SEAS.

Jews' Society—The Rev. P. H. Sternschuss

has been appointed to a new field of labour in the Smyrna Mission.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—At an Ordination held by the Bishop of Madras at Masulipatam on the 7th of March, the Rev. G. English was admitted to Priests' Orders, and Mr. T. K. Nicholson, Catechist at Masulipatam, to Deacons' Orders.

WEST INDIES.

Baptist Miss. Soc.—Messrs. Day, Henderson, and Claydon reached Jamaica on the 18th of March, and have resumed their labours with cheering indications of success.

Missionary Register.

JULY, 1852.

Biography.

BRIEF MEMOIR OF THE REV. DR. PHILIP,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSIONS IN SOUTH AFRICA.

OUR Number for December contained a brief announcement of the decease of the Rev. Dr. Philip; but in the full persuasion that a more extended notice of the event will gratify our readers, we now present the following details. The Rev. T. Durant Philip, in a communication dated Hankey, September 3, thus describes the circumstances attending the last illness and death of his revered father:—

I know not whether my Letter will be the first to communicate the news of my father's death; but as I am on the spot I am able to give you a few of the particulars. He breathed his last on Wednesday, the 27th of August, about 2 P.M., having been confined to his bed since the preceding Sabbath Morning. He had resided in Hankey for rather more than twelve months, and during that time his infirmities gradually increased, until he sank to rest.

At first he was able to walk backwards and forwards on the terrace in front of the house; and a week before his death he could move from one room to another, although his feet were much swollen from a dropsical affection. His understanding, also, did not forsake him till the very last, though it was much weakened, and he was often very drowsy. But about ten days before his death the stupor seemed to increase, and symptoms of mortification shewed themselves in the legs. These affections increased, the stupor becoming more complete and the mortification more decided on Saturday Evening and the Sabbath Morning preceding his death. After that time he hardly spoke a word, only lifted up his eyes and looked at us once or twice; and on Wednesday Afternoon, without any great struggle, he breathed his last. The state of his mind in prospect of death may be gathered from sentiments uttered before the worst symptoms deprived him of speech, and probably, to a great extent, of consciousness.

On the Thursday of the preceding week, as I was sitting beside him, he referred to his approaching change with
July 1852.

much emotion, and mentioned a sentiment of Leighton's as expressing his own feelings in the prospect: "That there are two states of mind in which a Christian may suitably die, either repenting or rejoicing; but that, for his part, he would prefer to die repenting; for while we may be mistaken in the grounds of our rejoicing, we cannot be mistaken in the grounds of our repentance." He continued, up to a few days before his death, to feel the liveliest interest in the affairs of our Missions, and was much affected, especially by the Theopolis affair, an affair of which we have not yet, I am persuaded, received a fair statement. He regularly heard reading from various authors every evening; and although he was frequently overcome by drowsiness, at other times he made remarks indicating that his attention had been roused and fixed on the subject.

During the whole time of his residence in Hankey he was only once able to make his appearance among the worshippers in the Lord's House, and that once he was carried in his wheel-chair to partake of the emblems of our Lord's death. I trust I shall never forget the Sabbath Evenings, which I generally spent in reading to him. Often it was a portion of Scripture, at other times a sermon of Robert Hall's, or of John Howe's, or of Jay's, and he was often roused to discourse most eloquently on the topics treated. I conversed with him also respecting my own duties, and received from his suggestions many texts and leading ideas for my sermons.

To the last, although enfeebled, his

soul maintained that high moral tone for which it was always distinguished.

He died, as became his life and labours, on a Missionary Station, in the midst of the people whose burden he had borne and whose cause he had gained, and by them his corruptible remains were borne to their last resting-place. The coffin, on its bier, was placed in the shadow of the Mission House in which he had resided, and the people gathered around it were addressed by Mr. Christie. After singing and prayer, eight young men raised the bier to their shoulders, and the corners of the pall were borne by six elder men. The coffin was preceded by Mr. Metelerkamp, a worthy son of an old friend and deacon of my father, himself now an elder of the Dutch Reformed Church; and after him were the officers and deacons of the place, with the two lads who had waited on my father during his stay here immediately in front of the coffin. After the coffin came the relatives, students, and others, and the body of the people followed these in a column four deep, followed by the School-children. The procession took its way in this order down to the garden, in a corner of which, alongside the precious dust of my mother, brother, and nephew, his body was to be laid. There, at the grave, under the shade of weeping willows and other trees, we were again addressed by Mr. Metelerkamp, from the words in Heb. xiii. 7. *Remember them which have the rule over you.* The address was most suitable and excellent.

Had he died in Cape Town I do not doubt that his funeral would have been most numerously attended by the inhabitants, on account of the general esteem in which he was held, for there, at least, he has outlived the malice he at one time experienced; but the Natives, who have the deepest debt of gratitude to him, would, in that case, have had to stand aside or follow from afar. As it was, he died among them, and I am more gratified that they bore him to his resting-place, than for any other testimony which might have been borne to his virtues.

All his mourning children were present at his interment.

The following outline of the life and labours of Dr. Philip are from the pen of the Rev. W. Thompson, the Society's Agent at Cape Town.

After referring to the decease of the venerable subject of the present notice, Mr. Thompson observes:—

It would, I feel, ill become me to attempt to furnish our Directors with a sketch of Dr. Philip's character. I must leave this duty to an abler hand, and to one who can command more leisure than is within my reach. Moreover, Dr. Philip was so long and so intimately known by the Board, and was so closely identified with the London Missionary Society's operations in this country for the past thirty-three years, that it may be the wish, when his death becomes known, of one of Dr. Philip's numerous friends in the Direction to pay a fitting tribute to his life and character.

Our departed brother is not without a monument. It may be found in what he has done for South Africa, and in the affectionate remembrance of multitudes which his labours have benefited. Our brother Paterson, of Uitenhage, writes under date the 8th of September:—"When our people (coloured) heard of his death, they unanimously resolved among themselves, without the least suggestion of mine, to express their sense of obligation to, and respect for him, by going into mourning, which they have done." This, I doubt not, will be universal in our Missions. And is not the "South-African Researches" a monument of his enlightened advocacy of the rights of the aborigines of this country, and of his deep earnestness in their righteous cause? Had he lived to produce no other work, his life would not have been in vain. In connection with the abolition of slavery in this colony, the name of Dr. Philip will ever be associated with those of Buxton and Wilberforce. Among noble fellow-labourers he occupied a foremost place; and it is certain that, at the time, he was regarded by the parties most nearly interested, both owners and slaves, as the cause of emancipation.

The triumphs which he was permitted to achieve for humanity were not without much personal sacrifice. He had given himself to a great work, and he never relaxed his efforts until it was accomplished. Dr. Philip did not always command the sympathies of his fellow-colonists. By some of them he was misunderstood, and by not a few of the others his motives were impugned, and

his conduct violently attacked and misrepresented. He met the obloquy which his philanthropy so frequently called forth with the dignity of a man, and the meekness of wisdom. It was the cross he had to bear for Christ's sake, and he felt it to be no more than, on entering on his arduous duties in connection with the London Missionary Society in South Africa, he had anticipated. In his first communication to the Directors from this country we find the following expression of Christian Devotedness:—"When I look back on the way by which I have been led, the goodness and mercy which have followed me all my journey through life, the condition out of which I have been called by grace, the price paid for my redemption, and the glorious prospect held out to me beyond the grave—I feel that if I had ten thousand tongues, they should be employed in celebrating the praises of our redeeming God; that if I had ten thousand lives, they should all be consecrated to His service; and if I were to live ten thousand years, and serve Him faithfully and in much affliction all that time, I should only feel my obligations ten thousand times increased." Let it be remembered that this language is not from a young man of warm affections, and of limited observation and experience. Dr. Philip had the pastoral charge of a Christian Church in Aberdeen for some years before he came to South Africa, and at the time he wrote as above he was in middle life. His subsequent career was an embodying of this sentiment of Christian Devotedness.

Dr. Philip, for more than a quarter of a century, was the pastor of the Church assembling at Union Chapel, Cape Town. His labours were distinguished by great intelligence and devotedness; nor were they in vain. Many were the souls granted to his ministry; and several of our devoted Missionary Brethren, or their wives, were brought to a knowledge of the Truth by his instrumentality, and introduced as labourers into the Lord's Vineyard.

While Dr. Philip diligently cultivated his own more immediate portion of the field of labour, he, together with his late estimable partner in life, took an active

part in every walk of Christian Usefulness open to them in Cape Town. He introduced the Infant-School system of instruction into this colony, and, under his wise and energetic measures, it attained its highest efficiency. The Auxiliary Bible and Tract Societies numbered him among their earliest and most zealous supporters. Nor did Dr. Philip shrink from any duty that he owed to society in general. His long career in South Africa was an illustration of how far the duties of the citizen may be combined with those of the Christian Ministry, by the followers of Him whose kingdom is not of this world.

You are aware that the health of our venerated friend had been long declining. He probably never recovered from the shock occasioned by his eldest son's death by drowning in the Gamtoos River, in the year 1845. But, amid increasing bodily infirmities, his mental faculties retained much of their former clearness and vigour. It was my privilege to visit him at Hankey in May last, and I can never forget the affectionate earnestness of his manner as we conversed—to himself with difficulty—on matters connected with the cause of Christ in South Africa. His messages to friends in Cape Town were very affecting, as he wished to remind them—through me—of the uncertainty of life, and the necessity of working while it is called to-day. His reminiscences of the past were vivid, and given with much humility, where he himself had taken part in the transactions spoken of. His faith continued strong, his hope and love unchanged. He is now beyond the reach of calumny and detraction. That heart, pierced so deeply by the news of the Caffre War, the Hottentot Rebellion, and the general discontent of the native tribes on our colonial frontier, may now see even these, to us untoward events, contributing, under the guidance of Him who is the "Governor among nations," to the furtherance of the Gospel. It is not for us to let go our confidence. Men may die, but the cause of God must live. *Jesus Christ is the same yesterday, to-day, and for ever.*

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Want of Bibles.

NOTWITHSTANDING the labours of forty-eight years, there is still what I may call a destitution of the Word of God. I mark this by the very issues of the past year, exceeding, as they do, those of preceding years; I mark it in what we also learn from the Report, that the receipts from the sale of Bibles have been greater than in former years: I perceive there that there is no lack of demand, but that, on the contrary, the demand has increased. I deduce this, therefore, from inference; but I might appeal to facts. I have no doubt that, had the Committee thought fit, they might have brought fearful instances, falling within their own knowledge, or within the knowledge of their friends in districts where the destitution of the Bible can be counted, can be numbered. I attended a Meeting not long ago of one of your most efficient and flourishing Auxiliaries, at no great distance from this place, within my own diocese; and in the course of that Meeting one of the speakers stated, that in a small district in the east of London six houses were visited, and within those six houses there were sixty individuals found, none of whom possessed a single copy of the Word of God. Now if this be so, this is destitution. It is not having that Word, to handle it with our hands, and to refer to it as our daily manual, and to be guided by it in our meanest pursuits, as well as our most important duties; it is not the Bible for the young and for the old, for the child and for the adult; it is not the Bible for all ages and for all conditions of life. We must give it to them, ere we can say that our work is done.

[*By. of Winchester—at B F B Soc. An.*]

Effects of Bible Distribution in Ireland.

During the last month it was my privilege to attend a Meeting of the Hibernian Bible Society; and those whom I am addressing may perhaps be aware of the wonderful effects which have taken

place in that country to which I am proud and happy to belong—the wonderful manifestation of God's blessing in the dissemination and in the reception of His Holy Word. These great events are now taking place in many parts: in many parts, did I say? I would say, through the whole of that country, for there is a moving in the minds of men in all parts, even where its demonstration has not been effected to the extent it has been in others, which nothing but God's Holy Spirit could produce. In the month of September, hearing that a very great change had taken place in the Roman-Catholic Mind in various parts of the country—and I still confess, being very sceptical as to the extent of that change, and as to the nature of those circumstances to which I refer—I determined, when an opportunity should enable me, to visit those localities, and see really what the effect of God's Word—for it was nothing else—the effect of that Book which you distribute had been on the minds of thousands upon thousands of my Roman-Catholic fellow-subjects. With this determination I visited the western parts of Ireland, where these great events are taking place; where whole sites of the country had come over out of the Church of Rome, and, through the medium of the Scriptures, had been led to join the Protestant Church. I went, therefore, in the first instance, to the west of Galway; from thence I proceeded to visit the various Missionary Stations, some under the Irish Church Missionary Society, some under the Irish Society, some under the Coast Society, some under the Reformation Society, and some under the Presbyterian Church Society; but all of them working together for the same object; all of them imbued with the same harmony; and no kind of attempt to meddle one with the other, except to give each other all the assistance they can in the great work in which they are all engaged. There was a feeling, which I cannot attempt to describe, among the ministers and people whom I visited. I could not but say, after visiting several of

those Roman-Catholic Counties, that the half was not told me I could not attempt to impress on the minds of those to whom I spoke on the subject of the important work that was going on; for having been so sceptical myself, I could not help thinking that those who had not seen it must be equally sceptical. But I implored them, when I spoke to them of what I saw and heard, that they would go for themselves, and see what was going on, and they would then be able to bear the testimony which I am enabled to bear before this vast assembly to-day. I need not tell you, for it has already been referred to, that the great enemy to the Bible is Rome. When I visited those parts of the country, I was met at every moment by the violent persecution, that in some places existed, of those whose only crime was to read God's Holy Word, and which persecution was carried to such an extent, that even the public burning of that Word was displayed in open day, as a book which must bring misery and wretchedness upon those who read it. In the course of my visit to some of these Schools, a friend who accompanied me took down, while we were examining the children, some of the questions we put to them, and the answers they returned; and I refer to it to-day, in order to shew the Meeting what the effect of the reading of God's Word was, what wonderful wisdom it gave to them, and how they were enabled to answer whatever might be said against the truth of the living God.

[Earl Roden—at the Same.

What does the Bible say?

There is one very interesting circumstance in the whole of this great work that this blessed Word of God which you are distributing is effecting throughout Ireland—that nothing else will satisfy the people but that Word; that they ask not what man says, not what the Priest says, not what the Protestant Minister says, not what the Readers say, but, What does God say? And it certainly did afford me great delight and satisfaction, when attending the several Missionary fields of labour, the different Schools, and the various sources of instruction, to hear one great object set before the people by Ministers, by Readers, and by School-

masters, and that one great object was Christ, the Saviour of sinners.

[The Same—at the Same.

Secret Friends of the Bible.

I do believe that there are facts to prove that there are secret friends to the Bible beyond any thing that has as yet manifested itself, and that it only remains for time and circumstances, and a more powerful operation of God's Holy Spirit, to manifest that effect that is as yet secret, and that is as an under-current, but which is, as I know, flowing to a very great extent. I have had reason for some time to know that many individuals around me were leaving the country and emigrating, because, as they said themselves, they were convinced of the errors of Popery, but they had not the moral courage to stand against such persecution as my noble friend depicted; and therefore they said they would leave kindred, and country, and their father's house, and go where they could have the free exercise of their conscience. I remember a stone-mason, who was employed for some time in building school houses for me. At last he came to me, and asked if I would give him a recommendation. Knowing that he was a Roman Catholic, I was somewhat surprised at his request. He said he was going to America, and, putting his hand in his pocket, he pulled out an Irish Testament, and said, "I am convinced of the errors of Popery, but if I were to declare that in this country I should not get a day's work, and therefore I am going to America." I knew also a poor Roman-Catholic Family that took the Scriptures with them to America: while they were on their way they read them, and not without a good result. I know Dr. Wiseman has said, in one of his publications, that the Scriptures never converted any good Roman Catholic, for that he was not a good Roman Catholic when he took them. However that may be, I know many cases in which persons have declared themselves Protestants very soon after arriving in America; and when one of the family whom I mentioned was asked, "Oh what will your mother do when she hears that Peggy has turned Protestant?" replied, "Well, I'll tell you what she'll do; she'll do the same thing herself."

[Bp. of Cashel—at the Same.

BRITISH AND FOREIGN BIBLE SOCIETY.
FORTY-EIGHTH REPORT.

Your Committee, upon the return of

another Anniversary, when they are called upon to deliver up the record of the year's proceedings, are forcibly impressed with

the important purposes which these reports are intended to fulfil. They are to be the permanent memorials, reared at equal intervals of time, of the way by which the Lord their God hath led them. They serve to realize to sight the undoubted evidences of His most gracious favour; exhibiting as they do the manner, in which He hath guided them in perplexity, aided them in difficulty, supported them in trials, overruled opposition for their good, and abundantly cheered them by success.

The year, the proceedings of which your Committee are about to survey, will be found to have been one of signal blessing.

Patronage.

During the year the name of the Right Rev. Dr. Harding, the newly-appointed Bishop of Bombay, has been enrolled as one of their Vice-Presidents.

Among the losses sustained by death, your Committee have had to mourn that of John Deacon, Esq., one of the Trustees of the Society, a name well known to every Christian and philanthropist. He was ever a warm and attached friend to the great cause of Bible Distribution.

Funds.

The receipts in full during the year have amounted to 108,449*l.* 0*s.* 10*d.*, being an increase, as compared with last year, of 5118*l.* 18*s.* 2*d.* The sum applicable to the General Purposes of the Society is 56,683*l.* 8*s.* 1*d.* The receipts for Bibles and Testaments have amounted to 51,765*l.* 12*s.* 9*d.*, being an increase of 2230*l.* 17*s.* 11*d.*

The most striking feature in the actual receipts is the item of Free Contributions from Auxiliary Societies, &c., which have reached 34,100*l.* 19*s.* It should be borne in mind that this is the more important, as it best proves the hold the Society possesses on the public mind.

The expenditure of the year has amounted to 103,930*l.* 9*s.* 10*d.*, being 386*l.* 19*s.* more than in the preceding year. The engagements of the Society amount to 52,341*l.* 2*s.* 7*d.* Thus the funds, which, even at the close of last year had exceeded by 11,000*l.* those of the previous one, have, during the present, made a further advance of 5000*l.*; no slight indication that the Society has lost none of its interest in the eyes of the Christian Public; for your Committee cannot be unmindful how in these days the benevolent are

perplexed by the multitude of objects which appeal to their sympathy and support. Under feelings in unison with great facts like these, would your Committee express their gratitude to Almighty God, and from the fulness of their hearts would they speak forth His praise, who hath prepared the hearts of His servants to minister of their earthly substance, as well as hath made willing others to receive and purchase that heavenly boon which is able to make wise unto salvation, through faith which is in Christ Jesus. In the language of the Psalmist would they express their thankfulness and say, *Bless the Lord, O my soul: and all that is within me, bless His holy name.*

The particulars of the Receipts and Expenditure were given at p. 259 of our Number for June.

Issues of Scriptures.

The Issues of the year have amounted to 1,154,642 copies, shewing an increase of 17,108 copies over the preceding year.

The total Issues have now amounted to 25,402,309.

Gratuitous Issues.

A further grant of 386 Bibles and Testaments has been made to the London City Mission.

The grants to Sunday and Day Schools during the year have amounted to 11,220 Bibles and Testaments; making the total issued, since the fund set apart for this purpose was established, 118,387 Bibles and Testaments among 2096 Schools.

To the British Ladies' Female-Emigrant Society, 1000 Bibles and Testaments have been granted, and 575 to various correspondents interested in behalf of Emigrants and Seamen.

To some German Emigrants who were detained for a lengthened period at Cowes, a grant of German Testaments was made, and who during that time were made partakers of the royal bounty from Osborne.

Your Committee have gladly aided various Theological and Literary Institutions with grants of different versions.

The London Society for Promoting Christianity among the Jews has received 2026 Bibles and Testaments.

To the Strangers' Friend Society have been forwarded 500 Testaments with the Psalms.

To the York City Mission has been made a grant of 262 Testaments, as loan stock.

The deplorable case of the sufferers by the Holmfrith Inundation was partially met by a gift of 200 Bibles and Testaments.

Sundry Charitable Institutions have been aided by the grant of 1304 Bibles and Testaments.

The Great Exhibition—Agreeably to the intimation given in the Report for last year, measures were taken, during the time that the Great Exhibition was open, to afford opportunities for all persons, Foreigners and Natives, to supply themselves with copies of the Scriptures. For this purpose dépôts were opened at the west end of the metropolis; supplies were also furnished to the Foreign-Conference Committee. The latter disposed of 77 Bibles and 369 Testaments in various languages; and from the dépôts were circulated 771 Bibles and 1032 Testaments, beside those from Earl Street.

In addition to these were distributed 457,500 papers, such as, Specimens of Type, Catalogues, Brief Views, Summary Statements, &c., all relating to the operations of the Society, and calculated to arrest attention. An attendant was employed at the stall where the versions were exhibited, an extract from whose report will be found in the Society's "Monthly Extracts" for January last.

The expenses incurred by these various measures amounted to upwards of 600*l.* which were met by Special Donations from the friends of the Society.

Scotland—Mr. A. Low has been employed to visit the emigrant vessels at Greenock. Remittances have been received from several of the Auxiliary Societies in Scotland amounting to 296*l.* 17*s.*; and several grants have been made through your Society's correspondent, the Rev. W. Swan, of Edinburgh.

Ireland—The Hibernian Bible Society has lately held its Forty-sixth Anniversary in Dublin, when the chair was taken by the Earl of Roden, who was very ably supported by many warm and attached friends of the Society. The Society has granted, from the commencement, books to the amount of 62,850*l.* 4*s.* 7*d.* The issues have been 2,029,832 from the commencement, and 84,966 during the last year, at a loss of 2279*l.* 1*s.*

The Sunday-School Society for Ireland has received 32,000 copies. The sum of 357*l.* 11*s.* has been remitted.

Auxiliaries and Associations.

The number of new Societies esta-

blished in the last year is 138. This makes the present number of Societies in England and Wales 3249, viz.:—Auxiliary Societies, 436; Branch Societies, 361; Bible Associations, 2452.

Domestic Agency.

During the last year, your Agents have attended 905 Public Meetings, and the Secretaries 38, making the total of official attendances 943.

In consequence of the great increase of business in the Domestic Department your Committee, with a view that greater attention may be given to the interests of the Society, have appointed Major Fawkes as Metropolitan Agent.

Conclusion.

Your Committee having taken an extensive survey of the varied operations of the Society, in every quarter of the globe, will now conclude with a few remarks, suggested by their review.

The first thing that occurs to them is the striking contrast which the record now presents to what it did in the earlier years of the Institution. Then its pages were easily numbered, and its perusal was limited to a few brief hours; now it swells into a moderate-sized volume, and requires, to do it justice, a well-defined map, and a diligent study of some days to become master of its contents. The Society, however, is but beginning to fulfil its mission; for all these names of countries are rather suggestive of what it has yet to do than descriptive of what it has already done. In many instances we have but skirted the coasts, and the interior is still a dark unknown. Surely the operations shall extend over every portion of this earth's surface. For all those magnificent prophecies which tell of the extension of the Redeemer's kingdom must be fulfilled. The kingdoms of this world must become the kingdoms of our Lord and of His Christ, and the knowledge of the Lord must cover the earth as the waters cover the sea. May the Lord hasten this in His own good time! Be it ours, with every power we possess, to act in sympathy with these predictions. May each one feel that to assist in carrying them out is a solemn and personal duty!

Our funds, although they demand our congratulation, yet even thus improved, we do not think them equal to what they ought to be; for let it be most clearly understood, that independent of legacies and donations, (a very fluctuating source

of income,) and the produce of sales, the aggregate contributions from Auxiliary Societies throughout the world amount to little more than 34,000*l.*; a small reservoir, if we consider the number of the tributary streams.

The next point that calls for remark is the great increase of the system of colportage. How little did those humble men, who, about thirty years ago, originated this simple but effective machinery among the villages of the department of the Nord, and the central district of La Beauce, contemplate the universal adoption to which it was destined! The success of the first distributors excited the zeal of the sincere Protestants in France: and the different Evangelical Societies soon determined to extend its use over the entire country: for nearly twenty years the employment of this agency was limited to them. In 1837, your Agent, M. de Pressensé, was empowered to make trial of its help, and from that date its extension has been rapid and wonderful. At the present moment these devoted men are found treading all the highways and secluded lanes of France, Belgium, Holland, Germany, Sweden, and Switzerland; for a brief season did one labour in Piedmont; recently might you have met another in the neighbourhood of Odessa, on the banks of the Black Sea; successfully have they been introduced into Anatolia and the Holy Land; vigorously during the past year have they commenced their wanderings in India, both in the Presidencies of Madras and Bengal; the West-India Islands have felt their benefit; by the settlers in the back-woods of Canada, and other parts of British North America, as well as by the dwellers in the bush, amid the wild and thinly-peopled districts of Australia, have their visits been hailed: within the past few months even Tunis and Morocco have known their presence. To how many dreary homesteads have they brought the precious Word, and what peace and happiness have they diffused throughout the world! God hath blessed them, and made them blessings. They represent the meshes of that great Gospel Net which is to be cast over the whole earth!

To one other point would we draw attention ere we conclude, namely, the increased hostility exhibited by the hierarchy of the Church of Rome. This ought not to afford matter of surprise, for it is in

thorough consistency with their practices, and the natural result of their principles. This course, viewed in the light of history, will support their pretensions to immutability. For who, in the eighth century, quenched the light which the venerable Bede in the hour of his death rejoiced that he had been permitted to kindle, when he gave to his countrymen the Gospel of St. John in their own tongue? Who, in the fourteenth century, interdicted the opinions of Wicklyffe, and sealed up the fountain which his translation of the Vulgate had opened to assuage the thirst of the people for the knowledge of the will of God? Who, in the beginning of the fifteenth century, at the Council of Constance, ordered his body to be exhumed, his bones to be burnt, and the ashes to be strewn on the waters? Little did they think of the beauteous emblem, which, by this act, they would afford of the imperishableness of his work, and the universal diffusion of his doctrine. In the beautiful language of Fuller, their act did but typify the all-pervading influence to which he was destined; for his burnt ashes were consigned to the streamlet of the Swift, the Swift bore them onward to the Avon, the Avon bore them onward to the ocean, and the ocean dispersed them to every shore. In the sixteenth century, who pursued with unrelenting animosity the devoted Tyndale, burnt his Testaments at St. Paul's Cross, nor left him at peace until, having been inveigled by treachery, he became a prisoner for a year and a half, and ultimately sealed at the stake at Villevorde the testimony to the truth, by the Emperor's decree, made in the assembly at Augsburg? Who drove Coverdale to Hamburgh, and from thence to Denmark? Who hath in every country, kingdom, and nation, where her power is paramount, kept the Scriptures in the vernacular tongues from the people from that day until now?

In more recent times, the annals of the Society will shew that though her acts have been less violent, her spirit has not been more tolerant. Witness the opposition of the Bishop of Bruges, as manifested in his Charge contained in the Thirty-fourth Report in the strong and bitter invective therein uttered against the Bible Society. Witness the Encyclical Letter published by the Pope in the year 1845, renewed in 1847, and again confirmed in 1849, by his Letter addressed to the Archbishops and Bishops of Italy,

from his temporary retreat in the kingdom of Naples. Witness the Circular of the Archbishop of Saluzzo, addressed to his Clergy in July 1849, in which he enjoins them, as far as in them lies, to remind the faithful committed to their pastoral care, "to guard against being deceived by the emissaries of the enemy, and neither to purchase nor even to accept as a gift, copies of the Sacred Scriptures coming through such Societies." Witness the prohibition put forth by the Bishops of Lombardy, when assembled in special conference at Milan in 1850; and witness the Concordat signed during the past year with the courts of Tuscany and Spain. Witness the mandament of the Bishop of Nice, in which he calls on all parties possessing the Scriptures to yield them up; and excommunicates, *ipso facto*, any one who may frequent a Protestant Place of Worship to hear a sermon, or who abets any Society for the diffusion of Scripture.

With such instructions as these before the people, do we wonder that opposition should be raised in France and Belgium; that our Colporteurs should be driven from Bavaria; that Italy should be more and more closed; that Austria should have ordered the withdrawal of our dépôts from within her dominions? The stringency of the regulations prove Rome's dread of contact with the Word of God. She knows full well that as light and darkness cannot co-exist, so neither can Romanism and Scripture. Do we want practical illustration that this is the case? Look, then, to the sister isle of Ireland, and mark in its many districts its present most interesting state of transition. Look to France, and mark the discontent perceptible in many spots. Look to Belgium, and see its sixteen Congregations drawn out from superstition. Look to the awakening in the Mauritius—the change in Dominica—the abandonment of Hokianga in New Zealand, after a twelve years' residence—the utter failure of every effort in the 'Polynesian Groups, especially in Tahiti.

Notwithstanding all, the circulation still goes forward, the year's issues have only been surpassed upon two previous occasions. Be it then ours to urge on the work, not to swell a party, or to make a proselyte, but to influence the soul and lead to truth. Having the light, we would diffuse it. Possessing this precious treasure, be it ours to lift up our voices in
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its invitations, and shout, *Ho, every one that thirsteth, come ye to the waters!* Be it ours to echo on the cry of the Spirit and the Bride, and trumpet-tongued to proclaim, *Whoever will, let him come and take of the waters of life freely.*

Western Africa.

CHURCH MISSIONARY SOCIETY.

RIVER DISTRICT.

MR. FREY gives the following account of

Slave-dealing practices on the borders of the Colony.

August 18—This morning an old woman of the Kisse Tribe, and a young Sherbro Man, appeared before the resident magistrate, begging for the protection which the Queen affords to liberated Africans. The man, who spoke a little English, stated, "The old women and myself have run away from Canery Pah Caulker's Land. Near his own town, and under his protection, lives a Freetown-born Man, who is always buying slaves from the Cossos and Sherbros, and selling them to the Mandingoes, who carry them to their own country. The man was about selling us for cows; but one of my country-people who had heard of it, told me, and we contrived to run away in the night." The filthy and haggard appearance of these poor people, together with the fact that, to the certain knowledge of some people here, such business is going forward in the Sherbro Country, leaves little space for doubt as to the correctness of the above statement. We see here that the old monster-enemy of the welfare of the Africans, slavery, is still alive, and that not only in the Bight of Benin, but even within a short distance of the colony. That a colony-born man should engage in this criminal traffic is exceedingly grievous to contemplate.

Visits to Middletown and Macdonald.

July 8—I went this morning to Middletown and Macdonald, for the purpose of visiting the people, and particularly to inspect the small house of prayer which the members of our Church are building at Middletown, at their own expense. It is a common mud-house, covered with dry grass, measuring about twenty-four feet by fourteen. It has only three windows, or rather shutters, and one door. The Catechist of Benguema has, to him

credit, selected a healthy spot, on which it is built. I encouraged the people to persevere in the work of the Lord, and then proceeded to Macdonald. This village is about six miles from Waterloo, and the last in my district towards Kent. It is populated by about fifty families of Yorubas and Cossos. In civilization they are far behind the inhabitants of other villages in the River District. Our Native Assistants have frequently visited these places, and I myself now and then. Several families have regularly attended the Means of Grace at Benguema: 23 are Communicants, and 4 Candidates for Baptism. To day, these and other inhabitants earnestly begged me to provide them with a teacher in their own village. They promised to build a School-house; and, to try their sincerity, I went out with them to fix at once on a spot. But ere we had gone far, the Aku Headman, a heathen, came forward, saying, "Look, Sir! here is already a School-house. It has been built by us, and belongs to us, but we will give it to your Society." The house is of the same description as that at Middletown, but much larger. Before I left, we assembled in a private house for reading the Scriptures and for prayer.

I am happy to add, that since my visit the people have sent in a written transfer of the house, signed by the headman and some others.

Opening of the Chapel at Middletown.

July 17—Being informed of the completion of the Chapel at Middletown, I arranged to open it to-day for Divine Service. In going this morning, we found the river at Benguema, which has no bridge, overflowing its banks so much, that I dared not venture swimming my horse across. The canoe which is stationed there during the rainy season conveyed us over, and the remainder of the distance I had to walk. As we had no bell, we called the people together by the blowing of a cow-horn. This reminded me very forcibly of the shepherd, who, on the beautiful Alps of Switzerland, calls in his cattle in the evening by the same means. The people understood the voice, and gradually came in from their farms. The humble building was quite filled with attentive and orderly hearers, to whom, after the Catechist had read prayers, I preached from 1 Kings viii. 26—28. The occasion was solemn, and, I trust, profitable to many a thirsty soul.

After the Service, a collection of eight shillings and some pence was made, which will be devoted towards procuring benches. The arrangement which I have made with my Native Assistants provides a regular weekly Service on Wednesday Evening for the place. I have also allowed a well-approved Communicant, who can read his Bible, to keep daily Morning Prayer.

Baptisms at Benguema.

Sept. 7, 1851: *Lord's Day*—I went to Benguema, where I had the pleasure to receive 20 men, 8 women, and 2 infants into the Church by baptism. Five men and one woman belong to Middletown and Macdonald, and the others to Benguema. I myself have admitted all of them into class two or more years ago. They have ever since regularly attended to the Means of Grace, and at their examination they have given me general satisfaction. I humbly trust that a good work has been begun within their hearts; and I earnestly pray, that He who has begun it may also finish it, until the day of Jesus Christ.

MOUNTAIN DISTRICT.

This district comprises the villages of Regent, Gloucester, Leicester, Bathurst, and Charlotte. The Rev. N. Denton, resident at Regent, is the only European Missionary in the district, and is charged with the superintendence of the whole, being assisted by Native Catechists resident at other of the villages mentioned.

General View.

We shall, in the first instance, refer to such parts of Mr. Denton's Reports as have a bearing on the district generally. In his Report for the half-year ending March 1851 he observes—

The Services have been regularly performed in all the five Churches now under my care; and I have gone alternately from one to the other to administer the Lord's Supper, my Schoolmaster supplying my place at Regent during my absence. I have now a large district to watch over, together with the Liberated African Schools and the accounts of the Mission. Attending to the various wants and complaints of the people, keeping in repair the material buildings, and en-

deavouring to enlarge and build up the spiritual Church upon its most holy faith, demand all my time and study. My health has been such as to enable me, with the exception of one Sabbath, to attend to all my duties. I have just now succeeded in re-shingling the Church. The people, in addition to 10*l.* 18*s.* ordinary subscriptions, have raised during the half-year more than 8*l.* toward the expenses of the Church, and have promised 7*l.* more, which will cover the whole expense.

To this we add the following extract from his Journal for the half-year ending Sept. 30, 1851—

I have been enabled, during the past six months, to examine and baptize a few persons in each of the Stations under my care. The total number baptized is 93. Where I have not been able to select them from a personal knowledge, they have been recommended, not only by the Native Assistant but by the Communicants, who have been consulted on the subject. I have therefore good reason to believe that all of this number are not only correct in their moral character, but that their religious character also, as far as we can judge, is decided and hopeful. I generally find that these public and interesting Services have both the effect of establishing those who are the recipients, and of stimulating others who witness them. This naturally creates a fresh demand on pastors and teachers for an increase of piety and zeal, in order to take advantage of fresh opportunities of usefulness, as well as to carry on the work already begun. I trust, therefore, we may add, that, while we have been watering the souls of others, our own souls have not been unblest, but have received a measure of grace by which they have been refreshed and quickened.

Mr. Denton reports an attendance of 2134 at the Sunday-morning Services—including 900 at Regent and 520 at Bathurst. There are in connection with these Congregations 859 Communicants.

REGENT.

Encouraging General View.

Mr. Denton, in his March Report, speaks favourably of this Station—

I am bound to thank God for the encouragement we have received in our work here. The Means of Grace are well attended, and the number of Communicants has been increased, both by the return of those who had gone back for awhile, and by the accession of several colony-born young people. Several Candidates for Baptism and the Lord's Supper have been received during the half-year, and I hope shortly to baptize a number of those now on probation. But the point on which my mind dwells with greater satisfaction, is the success with which God has crowned my endeavours to establish a church company. We have just passed our anniversary, and we number now nearly 150 families, having raised upward of 20*l.*, the greater part of which has been spent in relieving the sick and destitute, and in the respectable interment of deceased members. The way in which things are conducted has given the people full confidence; so that many who feared for our undertaking at first have joined us, and those who most opposed us are now chagrined and disappointed, vexed with themselves. This success, together with the advantage of a somewhat long residence here, has given me considerable influence among the people. I pray that I may have wisdom and grace to use it for the good of the Church and the glory of its great Head.

These tokens for good, however, have not been without some alloy. A few—but only a few—colony-born young men, of bad character, have done all they could to oppose me, and, had it been in their power, would gladly have injured me. What has been more painful to me, has been to witness the opening of one rumshop and the erection of another.

If these things bear at all an unfavourable aspect, they in no way discourage me. I rather regard them as proofs that good has been done. We are sure the prince of darkness will contest every step we gain upon his kingdom; and when, through God's help, we win an advanced position, he will still seek to annoy us. If they serve—as I hope they may—to quicken our zeal and to stimulate us in our duties, their indirect influence will after all be healthful.

The following extract from the September Report bears the same character—

In looking at the general state of things

here, I see much cause of thankfulness for the past and of hope for the future. As the old heathen confederacies or companies have lost their strength and influence through the superior influence of a church company, there have appeared fewer of those evils of which they were the fruitful sources. The church company now comprises nearly the whole of the church members, and goes on peaceably. An attempt was made, a short time since, to hold a wake at the house of one who had been buried by the company: singing and drinking were kept up all night. On the next day they were told that they had forfeited the usual allowance from the funds. This was sufficient to stop the wake, and I hope it will check any thing of the kind in future. I am therefore inclined to think that this movement will eventually effect what it is plain is already begun—a great revolution in the morals and habits of the old inhabitants.

Among the young people there are evident tokens of good. I hope it is not too much to say, that the power of true religion is beginning to be more generally felt, and that in the hearts of more than a few a real work of grace is begun. A few months back a young female died who had been leading a sinful life. Her death was sudden, and produced great sensation. I embraced the opportunity, on the following Sunday, of earnestly admonishing the young people to take warning by her example, persuading them to walk in the paths of piety as the only safety from sin and its consequences. In the ensuing week several came and wished to be received under instruction: these were joined by others, till we have now a class containing upward of 70, only a few of whom were connected with the Church before. As many of them work in town, and are only at home on the Sabbath, they can only attend us on that day. Mr. Wilhelm therefore holds the class between Morning Service and Afternoon School. Thus the time which was formerly spent in idling about, if nothing else, is redeemed, and the sanctity of the Sabbath preserved. A collection is made every week for the Society, and I have already received 2*l.* 9*s.* 7*d.* I keep them supplied with books and tracts, and endeavour to interest them in things profitable and good. Without attempting to say how far this may be the work of the Holy Spirit, I

feel certain that it is a vast improvement on past times.

Kindly intercourse with the people.

Jan. 8, 1851.—This evening the Native assistants met at my house to partake of supper, given them, as on some former occasions, as a Christmas treat. A meeting for prayer and conversation preceded the supper. It gave us much pleasure to see them so thoroughly enjoy what was provided. Meat and vegetables, followed by a cup of tea and a glass of wine, seemed, in this respect, to satisfy their utmost wishes, and made them all look very cheerful and happy. After the removing of the cloth, each one rose in succession to address a few words to the company. Many interesting and original things were said; but what struck me most was their repeated recognition of God's good providence, both as regards their past life, and especially in being permitted again to meet their Minister and each other in this social manner. I took the opportunity to remind them, that, while we acknowledge the providence of God in every thing, we must not lose sight of individual responsibility and action, calling on them to exert themselves in the support of their own Church, and the conversion of their heathen countrymen.

One or two things that came out in conversation are worth noting. Speaking of their own country, it appeared, upon the testimony of several Mocos, that among their tribe there is no idol-worship. They believe there is one God, but that is all they know about Him. The Ibos, with some imperfect knowledge of the true God, have but one earthly deity, who, though he is everywhere and knows all things, has one temple, where he is consulted, and from whence, through the medium of priests, he gives responses, as the oracles of old. Among them there is a form of infant baptism. A secret spot, enclosed with mats, is prepared, into which several old people, who become the guardians of the child, enter. The child is taken into their arms, a name is given it, and water sprinkled upon the ground. Here the ceremony closes. The Okus, it was agreed by all, have lords many and gods many. Alluding to the altered state of things in the colony, one said that he remembered a Christmas when fifty-six cows were killed in Regent, but this Christmas there had not been six. This is another proof that the excessive feasting

and revelling, which in past years characterized this season, have greatly diminished, giving way to a more sober, and, I hope, more Christian observance of the festival. Our evening's entertainment closed with the Doxology.

Visits to the sick and dying.

May 12, 1851—Mary Green, a Communicant of Gloucester, died to-day. She has left another testimony to the power of Divine Grace among the Natives of Africa. She was visited during her long illness by Mr. Nicol, the visitor, and myself. I found her well informed as to the truths of the Gospel, and her heart warmly affected with love to Christ. She was fully aware of her approaching end, and was well prepared for it. This account, which I give from my own observation, is fully confirmed by others, who had opportunities of visiting her more frequently than myself. It is an unspeakable pleasure to witness the dying moments of such characters, and to contrast them, in imagination, with what they must have been had they never enjoyed the teaching of Missionaries. The husbandman who has reaped a plentiful harvest may well take encouragement and rejoice; but the joy of harvest is not to be compared to the joy of the spiritual husbandman, when he can believe that one soul from the field of the heathen world has been safely housed in the heavenly garner. If there be joy in heaven when a sinner repenteth, well may there be joy on earth when one has been placed where repentance can be no more needed. The person I have been speaking of enjoyed for many years the teaching and care of the Rev. J. Warburton.

On the 23d of May I baptized J. Bride, an old Candidate, who died the following day from fever. He had a great desire for baptism before his death. I had previously visited, conversed, and prayed with him frequently. He was much concerned about the salvation of his soul. In the next house there was lying ill at the same time a woman, a member of the Church, who also died a few days afterward. She expressed an entire submission to the will of God, but seemed in a strait betwixt two, at one time having a desire to depart, and, as she expressed herself, be with her Father, but at other times being anxious to live, pressing me for medicines, and receiving

what I gave her with evident satisfaction and thankfulness. I have, however, good reason to hope that she was prepared for death.

July 26 — I buried G. Macaulay, an old member of the Church. In his general character he was sincere and simple-minded. As a Church member he was one of those who, if they afford no unusual ground of joy, give no cause for anxiety and trouble. I visited him frequently during his illness. It was plain he had made but small attainments in knowledge, and could speak but little on the subject of religion. But though I may not say of him all I might wish to say, yet I can say sufficient to afford real satisfaction and encouragement—viz. that he who was once a blind idolater, died at last with a saving knowledge of Christ.

Aug. 8 — I buried P. Macaulay, another Communicant, who died suddenly. He was stooping, at work in his garden, when he ruptured a blood-vessel, and died in a few minutes. Mrs. Denton and myself were speaking with him in his house only the evening before, and little thought how soon that tongue would be silent in death.

A short time before we lost another Communicant, who was a great sufferer, having been seized a year ago with paralysis, which deprived him both of the use of his limbs and of speech, though at times he was able to articulate a few words. After I had been to see him on one occasion he was enabled to speak, and asked his wife if the Minister of Christ had not been to see him. She replied, "Yes." "Then," he said, "tell him to go on: he is doing God's work." Here his speech again left him, as if it had been lent for the expression only of that one word of admonition and encouragement. He was formerly a notorious "medicine," or "country-fashion" man, but for several years had been a steady member of the Church.

Baptism of forty-nine Adults,

June 7 — I have now completed the examination and preparing of twenty-four persons at Regent for baptism. I always find this special preparation of Candidates an interesting and profitable season, as I am then led to inquire more particularly into the spiritual condition of each, and to speak more solemnly of the nature of repentance towards God, and faith towards our Lord Jesus Christ.

June 8 — I baptized the persons re-

ferred to above, and addressed them from the words of St. Paul—*By one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.* 1 Cor. xii. 13.

June 29, 1851—This morning I baptized twenty-five persons at Charlotte, and took both Morning and Evening Service, Phillips having gone to Regent for the Service there.

Attendance on occasion of the Rev. S. Crowther's preaching.

July 13—Mr. Crowther had accepted a proposal to come to Regent for the Service this evening. The tidings of this quickly spread through the Mountain District, and long before the time of Service our Church was densely crowded. Every nook and corner was filled. I think there could not have been fewer than 1200 people within the Church, while a large number were obliged to remain without. Mr. Crowther gave us a most excellent discourse. I listened to it, and so, I think, did the whole Congregation, with the greatest interest and pleasure. For earnestness, interest, and adaptation to the people, nothing could exceed it. So deep was the interest felt, that at times the people could not restrain their feelings. While he described a scene, or related a touching incident connected with his work, they hung upon his lips in breathless silence; but when he came to the climax of his story there was evinced a strong sensation throughout the Church, which vented itself in sounds of disapproval or sanction as the subject affected their minds.

GLOUCESTER AND LEICESTER.

General View.

The attendance at Sunday-morning Service during the half-year ending September 30, 1851, is reported to have averaged 394. The Communicants are 212 in number. Mr. Denton, in his September Report, thus speaks of Gloucester—

At Gloucester the Congregation continues large, and the work, I trust, has steadily advanced. I have received several young persons to the Communion, and there are some still on probation.

The Government School at Gloucester having been transferred

to the Society, has been amalgamated with the Parochial School. With scriptural education, and instruction in useful knowledge, industrial employment is combined. About twenty acres of land, which had been covered with impervious bush, had been thoroughly cleared, and the whole planted with cotton of different kinds.

Visit of a Native Catechist to Leicester.

The following is from the Journal of Mr. J. C. Taylor, the resident Native Catechist at Bathurst—

In the afternoon I proceeded to Leicester. As soon as I arrived I received a hearty welcome from men and women, this being the first time that I had visited them on the Lord's-day since I removed to Bathurst. An inquiry was made whether I was going to keep Service this afternoon, or was about to return immediately. I told them that I had not come only to see them, but to keep Service. They all were filled with joy, and some of them began at once to make it known to their neighbours that I had come on purpose to have Service. A little while after I ordered the bell to be rung: and within a few minutes after the first bell the Church was crowded. After the usual reading of the first and second lessons, I addressed the Congregation from John xii. 35. I am happy to state that the Congregation here resembled that at Gloucester, not in number, but in their attention to the words of God. Before I left, many of them asked me when I should call to see them again.

BATHURST AND CHARLOTTE.

Encouraging state of Bathurst.

Mr. Denton's Report of this Station for the half-year ending March 1851, will be read with interest.

It affords me much pleasure to speak of Bathurst—a place which for a long time past has given us great discouragement. The removal of an European, and the appointment of a most suitable and devoted Native, have been the means, in the providence of God, of producing a very salutary effect on the minds of the people. They were previously aware of a reluctance on the part of our Missionary Brethren to labour among them; and when they saw a native put into the

Mission-house they began to fear lest they should be, by and by, wholly given up. This, on the one hand, seems to have led them to seriousness and reflection, while, on the other, the sterling character and unaffected piety of the Native Catechist have, under the blessing of God, produced very beneficial results. The interruption to Divine Service from the colony-born, for which Bathurst was proverbial, has now ceased; and one of the most common drunkards of the town—an influential man—has been reformed, and become a Candidate for Baptism. There has been for some time in the Missionary-chest a little money belonging to them, raised some years ago for the erection of a Church: and being now in want of a bell for the Station, they applied to the Committee to procure one for them with this money. The Committee having sanctioned the proceeding, I obtained a bell, which arrived from England a few days ago. On hearing of its arrival they were quite delighted; and as soon as it was landed a good number flocked to town to bring it home. They took it out of the cask, tied it to a pole, and, as they carried it along, rang it, and shouted for joy. They hung it immediately they arrived, and have since erected a nice little house for it, having several times expressed in very strong terms their gratitude to me for getting the bell.

The following extract is from Mr. Taylor's Journal for the same period—

The state of things at this Station is still encouraging. Many of those who were enemies unto the truth of the Gospel of Christ, and who had not even looked to see with what materials the house of God is composed, are now drawing nearer, and presenting themselves at the Place of Worship every Lord's Day, both morning and evening, to embrace the religion of Christ. Many of them have offered themselves as Candidates, and declare plainly that they will have nothing to do any more with their heathenism and wicked practices. So in this quarter I am happy to state, that those who were not observers of the Sabbath-day, and who would rather observe their idolatrous worship than the worship of the true God, are now received into the class of Candidates.

Mr Taylor also gives an account of the arrival of the bell referred

to by Mr. Denton, and, after describing the energy of the people in fitting up a temporary belfry, thus concludes—

I hope that, by God's grace, every one will try to come into the house of God when the bell shall give them an inviting sound to prepare themselves for a better world, where earthly bells shall sound no more to summon mortals to come together and worship the Lord.

From Mr. Taylor's Journal we also give a

Conversation with a Sick Woman.

Aug. 19, 1851—I visited a woman who had been confined to her bed about six weeks. As soon as I got into the piazza she exclaimed with joy, "Ay! to-day you have come to see me." I said, "Yes. How have you been?" She replied, "I have been very ill indeed, not knowing that I should be spared to this day. Thank God, who has spared me until now!" Then I observed to her, that I had come, not only to see her, but to know how she was getting on with her Master's service. She answered, "I have nothing more to do than our Master's service." On being reminded that there is no duty or service in the whole world so sweet and delightful as His service, she rejoined, "There is none." She added, "Formerly I worshipped my own heathen gods with great eagerness and diligence. Many of my own countrymen and women spoke to me to give up my country-fashion, but I never put my ears to listen to what they said." She then began at once to name the different gods whom she used to worship—Sango, the god of thunder, Obbatolla, and some others besides. Then she said, "But when it pleased God to call me to His place of worship, I forsook all my heathenish superstitions to worship the living and the true God." Then I quoted a passage from the Prophet Isaiah, of having spent money for that which is not bread, and labour for that which satisfied not. She replied, "Yes, it is too true: formerly I spent all my money to please my gods, but I received nothing from them. Therefore I gave all up, and have nothing to do with them any more." I observed to her again, that "God wants nothing from us but our hearts; that is, the heart must be right, then all will be well, wholly trusting on the merits of the Son of God, who has died for us that we

might live."—"Before I depart," she said, "I am trying to cast all my burden on the Lord, who alone is able to assist in all dangers and difficulties." May the Spirit of God work mightily in the heart of this woman, that she may be able to continue to be the Lord's servant unto the end of her life!

Mr. Taylor adds—

I am happy to state, that this woman was baptized on the 28th of September by Mr. Denton.

Liberated Girls' School at Charlotte.

This School is under the charge of Mrs. Clemens, widow of the late Rev. J. C. Clemens. On Miss Hehlen's departure for Europe, in April of last year, 30 additional liberated girls were transferred to the School from Wellington, thus increasing the number to 72. The following is an extract from Mrs. Clemens' Report for the eleven months ending Sept. 1851—

The children have enjoyed, on the whole, very good health; and when I compare their moral state and behaviour with the troubles in the beginning, the change is really surprising to me. For months we had never to punish one for lying and stealing. They live in peace and love together, are generally obedient, clean, and more industrious. In their play-hours they no more think of walking out to see their heathen country-people in the village, but amuse themselves in a useful way in their own garden, or in sewing and knitting little things. This reminds me to say how thankfully received would such articles as the following be—pieces for patchwork, or bags, a little canvas, coloured cotton balls or reels, knitting-needles and cotton: indeed, any working materials or little rewards would be most acceptable. On the whole, most of the children not only try to behave well before my eyes, but, as I have ground to hope, also when only the eye of the Almighty God sees them.

I would just mention, that as I have always felt it much that not one of these poor children had been baptized, and heartily wishing them to be partakers of the privileges of other Christian Children, I spoke with them one day on the subject—with those, I mean, who were the most

steady, and shewed most interest in religion. They seemed very glad, and I hope and believe were sincerely desirous of baptism. Having spoken with some of the Missionary Brethren about it, they agreed that it would be well to have a class for them as Candidates for Baptism, so I have commenced one, twice every week.

In his September Report Mr. Denton thus refers to

General Improvement at Charlotte.

At Charlotte things have gone on more satisfactorily and peaceably than in the preceding half year. Besides twenty-five persons baptized, there have been several young persons admitted to the Lord's Supper, and a few old members, who for a time had gone back, have been restored again to their place. The Church at Charlotte, then, I believe has been both enlarged and edified in the Lord.

We conclude this review of the Mountain District with one more extract from Mr. Denton's September Report, referring to

Presents of Clothing.

I have now the pleasing duty of acknowledging, on the part of myself, my brethren, and our several Congregations, many parcels and boxes of clothing—From Miss Faulkner, Paddington; Miss Armstrong, Shirley; Mrs. Sheppard, Blackheath—two supplies; two little girls, Clapham; the late Mr. Broughton, Tooting; Miss Haselhurst, Sheffield; Capt. Hutchinson, Ramsgate; the late Rev. F. F. Connor—very serviceable to the poor in the wet season; Miss Howell, Pimlico; the Rev. W. R. Fremantle; Mr. M. Hall, Cork; Miss Birkbeck, Norwich; Mrs. Walsh, Warminster; and the Rev. D. Fletcher, Holt.

These various articles have been distributed among the several Stations, and excited many glad and thankful feelings in the minds of both parents and children. To these kind friends and benefactors we beg to offer our united and very sincere thanks. There have been other parcels, &c., sent to private individuals, which are not included in those mentioned above, as I conclude such are privately acknowledged.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS MISSION.

General View.

WE would begin by placing in juxtaposition with each other two periods in its history, separated by an interval of five years and a-half, a glance at which will enable our readers at once to perceive the progressive change which is going forward in the Mission. It will be seen, that, in the first of these periods, the unbaptized, or the more ignorant and uninfluenced, or less valuable portion of the numbers under instruction, were considerably in the majority: in the latter, or present period, it will be seen that, gradually diminishing, while the baptized have increased in number, they have decreased considerably below the aggregate of the baptized Natives. The comparative view to which we refer is as follows—

	Total under instruction.	Unbaptized.	Baptized.	Communicants.	Children in Schools.
June 30, 1845	27,175	16,066	11,107	2527	7378
Dec. 31, 1851	29,814	10,742	19,072	4180	9742

On the entire aggregate under instruction there has been an increase of 2639; in the baptized, an increase of 7965; in the Communicants, of 1653; and in the unbaptized, a decrease of 5326. We see, in this, very satisfactory evidences of improvement in those masses of Natives who, disgusted with idolatry, and anxious for something better, yet very ignorant of the truths and requirements of Christianity, placed themselves, from time to time, under the instruction of the Missionaries. As we consider *seriatim* the separate fields into which this Mission is divided, we shall discern how much of this alteration belongs to each respectively.

July 1852.

MADRAS.

The Rev. J. Bilderbeck, the Rev. J. B. Rodgers, and the Rev. Dewasagayam Gnanamuttoo, have been engaged in Missionary Labours in this city during the year 1851, assisted by Native Catechists and Schoolmasters.

We introduce some extracts from Mr. Bilderbeck's

Report for the Year ending June 30, 1851.

You will be glad to hear that our Congregations have multiplied; that the attendance on our Sabbath and Weekly Services has been, in most instances, steady and cheering; that our Communicants have increased; that larger multitudes have assembled to hear the Gospel proclaimed in thoroughfares; that inquirers have been more numerous; that several individuals and families, among the higher and lower classes, have professed a willingness ere long to embrace the truth; and that, within the last six months only, sixteen souls have been brought within the pale of the Church by baptism, of whom six are adults, received under circumstances of more or less interest.

Our Schools, too, have shewn some indications of life in certain quarters. Fresh openings for usefulness have also presented themselves among the neglected classes in the stables on the Mount Road; and we have at last succeeded in purchasing a suitable spot of ground at the Tinnevely Settlement, on which to erect a Place of Worship. While we are very grateful for all these tokens of the Lord's favour, we would at the same time fervently pray that they may be the earnest of still larger blessings to our own souls, and those among whom we labour in this great and important city.

We have eight regular Services on Sunday; two on Wednesday; seven preaching exercises on other days; and four social meetings for reading, exposition, and prayer; making twenty-one fixed Services every week, besides other duties which daily claim our care—such as inspecting Schools, visiting Christian Families, conversing with inquirers, instructing Catechumens, and carrying on street-preaching.

In order to secure to each of us, as far as practicable, a personal interest and a

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more immediate concern with every department of our work, we have divided it into pastoral duties, school-visiting, and out-door preaching; so that Mr. Rodgers, Mr. Gnanamuttoo, and I, take our week in turn to attend to every department alternately, assisted by two Catechists and one Reader, who are our only helpers in the Mission.

Attendance on Public Worship.

This has been, on the whole, encouraging, in all the principal places where we officiate; but especially at Black Town Church-Mission Chapel, and at Trinity Church, John Pereira's, our numbers have been steady and pleasing. We have observed a growing attention to the Word preached; and also a desire evinced, on the part of several of our people, to prompt others to accompany them to the Means of Grace. More than 400 souls have been brought every week to attend on the public ministry of the Word and ordinances, chiefly from among our Christian Flock. When it is remembered that we have not much above 500 souls in all connected with our Congregations, this average aggregate attendance will, I think, be considered very gratifying. Unhappily, the prejudice of caste still continues among some of our members, but these are comparatively few—among, in fact, only two or three families—while every vigilance is exercised to check its spreading influence, that it may not interrupt the harmony which should prevail amongst all classes. May the Lord vouchsafe an abundant measure of His Holy Spirit, and quicken them to a livelier sense of their many privileges, to a deeper feeling of their own responsibility, and to a greater consistency of life and profession, and so make them all true witnesses for His name in this, still the land of idols and of the shadow of death!

Communicants.

Our number for the last half-year has been 215. It was 180 the previous half-year, and 165 the half-year before that. There has thus been an increase of fifty since June last year. Of this number about fifteen belong to our new charge on the Mount Road, and the rest are from our older Congregations. The preparatory meetings for their instruction and edification have been conducted as usual, and the rule has been observed, as heretofore, of not receiving any to the Lord's Table but those who have given us previous intima-

tion of their purpose to communicate, and an opportunity of conversing with them.

Baptisms.

Sixteen, viz. six adults and ten children. Of the adults baptized, one is a young woman educated in one of the Schools of the Ladies' Committee for Native-Female Education, under Miss Hogg's care. Having been trained in it, she was employed also as an assistant teacher, but what she had learnt and taught did not long remain dormant in her mind. As she became enlightened, she perceived the folly of heathenism, and felt she could not any longer continue to practise the superstitions of idolatry without distressing her conscience. She began, therefore, to refrain from going to idol temples, and preferred frequenting our Place of Worship at Trinity Church, where the children of her School are in the habit of attending. Here she was under the sound of the Gospel from week to week for a considerable time, with seemingly no other motive than to quiet her conscience by conforming to a worship which appeared more rational. Her heart was not touched with the preciousness of the Gospel till she had been taught to value it by the death-bed of a dear sister, who had embraced it whilst living, and realized the comforts of it when dying. She now became anxious to put on Christ herself; and notwithstanding an effort was made by some of her heathen relatives to thwart her purpose, she continued firm, and was enabled afterwards, by the grace of God, publicly to avow her attachment to the Saviour, by receiving the rite of Christian Baptism. Miss Hogg bore pleasing testimony to her character, and further evinced her interest by standing surety for her; while Mr. Chapman, who had taken equal interest in preparing her for the ordinance, stood as the other surety. The Lord grant that she may always witness a good confession!

Another of the adults received is an interesting young man of about twenty-one years of age, in the service of a private family. He is the son of an Ayah whom the late Mr. Fox, of blessed memory, baptized when formerly at Masullipatam. Various circumstances appear to have operated in leading him to embrace the Truth. His mother's example—and, who can tell, also the prayers which might have been offered up for her and her only child by so devoted a man—may have had a full share of influence in di-

recting this result; for the old woman still speaks of Mr. Fox with the most affectionate veneration and gratitude; and when, after due preparation, her son came to be baptized, it was her earnest request, and the expressed wish also of his employer, that he should be named Watson.

The four others were also cases of more or less interest, but—not to enter into details of each—it may be enough to observe, with regard to the two young converts whose subsequent conduct has appeared so questionable, that here we were all witnesses to the sacrifices and hardships they endured for wishing to profess Christ, and to the uncompromising boldness with which they maintained their determination, notwithstanding the melting importunity of parents, the allurements of friends, and the threats and violence of enraged mobs; for they left no method untried in order to win or force them back, and to waylay or catch them when they could. It was, however, from the commencement proposed that they should eventually be sent to Masulipatam, both being Telugu lads, and the adoption of the measure was only accelerated by the persecutions to which they were here thus constantly exposed. Their baptism therefore took place sooner than we should otherwise have desired, for we saw in them dispositions which led us to hope that the Lord had commenced a good work in them, which, in His own good time, and by the use of the ordained means, He would carry on and perfect. Though circumstances which occurred at Masulipatam have since tended to place them in an unfavourable light, yet we do not despond, being persuaded that *the foundation of God standeth sure, having this seal, the Lord knoweth them that are His; for His work is perfect, and He will develop it in His own season.* The youths, on their return, came of their own accord directly to us, and placed themselves again voluntarily under our care.

Burials.

Eight—seven adults and one child. Some of these left pleasing testimony behind them of their interest in the Saviour, and of death having been deprived of its sting and terror over them. This was particularly the case with reference to Daniel, the late maty(church servant) at Trinity Church. He held that employment almost from the time that Church was built, and invariably

maintained a steady and consistent profession. He was always one of those who could say, *I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness!* In fact, he made grateful mention of the privileges he had so enjoyed, and often repeated these words of the Psalmist. On the Sabbath Evening before his death he mingled his prayers and praises with the worshippers, spoke with much fervour and thankfulness of the mercies he had there long experienced, closed the church doors about a quarter past eight P.M., called his family together for domestic prayer at night, then complained a little of feeling unwell, and, long before the break of another day, fell sweetly asleep in Jesus, without a struggle or a sigh. Great was the regret felt by all classes in the neighbourhood, when, with the light of the morning, they were told that Daniel was no more; and several of them testified their respect to his memory by solemnly following his body to the grave.

I may instance also the case of Lazarus, a poor leper in the Monegar Choultry, who died on the first of November last; but I shall only refer you to an interesting account of it given by my colleague, Mr. Gnanamuttou. We surely may learn, from such instances, what the Gospel of the grace of God, when brought home to the heart, can do for the natives of this country, though the followers of deceitful lusts and lying vanities: it brings to all *life and immortality to light*, and woe indeed must betide us if we deny to them this balm which is intended for the healing of all nations.

Schools.

We have now eleven Schools—seven for boys and four for girls—containing an average attendance in all of 478 children—233 girls and 245 boys. With one exception, all the rest are Vernacular Day Schools. In a few of these a spirit of awakening has been observed, calculated greatly to cheer us. Their teachers have discovered a desire to be more alive to the spiritual interests of the pupils, by endeavouring to bring them under right influence; and these, on the other hand, have shewn a disposition to appreciate their advantages by more regular attendance and diligent application.

Our Native-Female Boarding School has fluctuated in number. From twenty-two children, it is now again reduced to sixteen, and among these are several new

ones, who have joined at different times to fill up vacancies. These constant changes have been unfavourable to the working and progress of this School; but they cannot be helped, and we must still, for some time, be content with taking things as they happen. The parents of some girls became disaffected when we refused to allow their children to attend heathen and Popish Festivals, although in thus withholding leave we did no more than act according to previous understanding entered into with them; but people in this country seldom abide by the terms they make. They took advantage, therefore, of the Christmas Vacation, when these children went home, to retain them afterwards altogether. We thus lost four of our most promising girls, who gave us every satisfaction, and in whom, so far as mortals can judge, we had reason to believe grace was working. Notwithstanding such drawbacks, some of the older children still continue with us, and little Chowrie among the rest, a pleasing and hopeful child. These children learn English as well as Tamil, and their progress in both, considering all circumstances, is truly gratifying. They have acquired also a tolerable amount of sound Scriptural Knowledge, and, being night and day more immediately under our care and guidance, we seize every opportunity to impress upon them the precepts and doctrines of the Gospel, under the sanctifying power of which it is our earnest wish and fervent prayer to bring them all up, that, through God's blessing, they may hereafter carry its influence into the world, and shine as lights there. We fill the water-pots, but can only wait till the Lord effects His own work; and it does one's soul good *thus to hope and quietly wait for His salvation*. We must, however, thank our very kind friends in England for the interest they have evinced in sending us occasional helps for this School, and also our esteemed friends here for the contributions they so liberally give. We beg, likewise, gratefully to acknowledge the kindness of Miss Clemons, at Royapuram, in having supplied the school with eighteen skirts and eighteen jackets, all nicely made up and worked by the dear young people under her care. May He, from whom cometh every good and perfect gift, graciously accept these offerings so freely presented on His altar, and make them subserve the interests of His kingdom and cause in this heathen

land, so that they may bring glory to His own great name!

Labours among the Heathen.

These have been carried on vigorously during the past year, and, through God's help, we have been able to assemble larger multitudes to hear His Word than at any former period.

In Popham's Broadway, the Evening Bazaar, and the Mount Road, we have taken up regular preaching stations, where we stately meet the people, read Scriptures or Tracts to them, and then address them largely. Numbers have thus listened to *the Gospel of the grace of God*, which *bringeth salvation*, with an order and interest which might cause them to be mistaken for regular Christian Congregations.

At the Mount Road, through the kindness of Messrs. Waller and Co., Messrs. Taylor, Proudfoot, and Co., and Messrs. Burghall and Co., we have been permitted to preach to nearly all the horse-keepers and grass-cutters connected with their extensive establishments. This has been the first attempt ever made to reach these neglected classes by supplying them with the means of Christian Instruction, and we desire to be very grateful to God, the God of Missions, that such an opening has now presented itself. O may it prove indeed, through His grace, to be a door, and an effectual door, of entrance to these souls, long lying in a state of the most deplorable ignorance and spiritual wretchedness. These people receive us gladly, and appear willing to hear us, as well as to appreciate our efforts on their behalf. There are no classes of people among whom I have entered with more delight, or for whose wants I have felt more tenderly, than for these really destitute, and often, alas! most despised people; and I do sincerely trust, that, as the Church Mission has been honoured as the first now to commence a work among them, they will be able to keep it up and carry it on, as well as to extend their influence to the thousands of heathen in and around this important neighbourhood. Our introduction to this locality arose from the desire of the Rev. J. B. Sayers, the much-esteemed minister of Mount-Road Chapel, that we should supply a Service in his Church for the benefit of the servants and others connected with his English Congregation, as well as provide instruction, by means of Schools, for their children, with the view thus of enlisting

the sympathies of his good people in the cause of Missions, and of getting them to do something for the heathen. To the zeal and interest, therefore, which he has evinced in this manner, we owe, under God, the footing we have now acquired in this place; and we desire to be very grateful also for the encouragement He is affording us, in various ways, to prosecute a work which is now so auspiciously begun.

Attention to this description of our working classes led us next to think seriously about something to be done for palankin-bearers, many sets of whom are to be found at Madras; but, as they generally speak the Teloo-goo, we were happy in securing the agency of Mr. Darling, senior, who very cordially entered into our views, and at once agreed to devote one morning every week to accompany us to the various dépôts where they were stationed in Vepery. This has been only lately commenced, and I trust we shall be able to persevere in it.

Inquirers.

Many most hopeful cases have come to our knowledge this year; but we have felt difficulty in dealing with some, not knowing how to advise them in matters relating to families and property, and not being in a position ourselves to receive them into our houses if they came. Had we seen deeper convictions of sin, or a richer appreciation of the Gospel in them, our course, perhaps, might have been plainer, and we should not have hesitated to tell them to forsake all and follow Christ, though even then judgment and prudence to some extent would be necessary. But as circumstances stood, though we were thankful to find the glimmerings of light in their minds, and a general desire to profess Christ, yet we could do no more than encourage them to persevere in gaining a more intimate acquaintance with the Gospel, assuring them, in the mean time, that the Lord would eventually make their path of duty plain to them. Two families, consisting in all of five adults and three children, are now Candidates for Baptism; and as for the rest, our feeble and imperfect prayers can only follow them.

Lazarus, a Leper.

We give from Mr. Gnanamuttoo's Journal the account of Lazarus to which Mr. Bilderbeck refers.

Nov. 1, 1850.—At half-past four P.M. I interred the remains of Lazarus, a leper in the Monegar Choultry, who was about twenty-two years of age. I believe he was a leper from his childhood, and was received into the hospital before 1845. While there, the truths of the Gospel were declared unto him, in common with the other inmates, by the Catechists of the Church Missionary Society, and other Protestant Scripture Readers, who resorted thither every week. He was thus convinced of the truths of Christianity, and baptized by the Rev. J. H. Elouis in 1844, or the early part of 1845. Shortly after this, about the middle of 1845, I was appointed Catechist to the Madras Mission, and from that time I have known him to be a simple-minded and devoted Christian. Whenever I visited the hospital, Lazarus would go round the wards and invite all the patients to come and hear the Gospel truth. He himself has always been uncommonly attentive when the Scriptures were being read and explained; and whenever he found any one careless and indifferent he would kindly reprove them. I have had many private conversations with him, in order to ascertain the state of his mind, and have always observed a marked simplicity of faith, patience, and humble reliance on the Lord Jesus Christ. I do not remember his having once uttered a word of complaint while suffering from acute pain. He had, since his baptism, learnt to read, by the kind assistance of some East-Indian Youths afflicted with the same disease as himself, and made such progress, that he was able to read tolerably well the Church Catechism and portions of the Scripture, parts of which he had also committed to memory. The day before his death, I am told, he conversed with a Roman Catholic, and advised him to receive the truths of the Gospel, inasmuch as his own religion was in every respect like the heathen. Lazarus' death, caused by suffocation, was sudden and unexpected; but it is rejoicing to know—as the apothecary, who had an opportunity of speaking to him on his death-bed, assured me—that he quitted this vale of tears happy in the Lord.

TELOGOO MISSION.

The Rev. Messrs. Noble, Sharkey, English, and Darling, continue their labours at Masulipatam,

assisted by Mr. Nicholson, Rugby-Fox Master, &c.

This is one of the incipient Missions of the Society, in which the seed of Gospel truth, which is being diligently sown, has as yet manifested only in a very small degree the promise of a future harvest, but in which we are as fully assured as in more advanced fields, that *in due season we shall reap, if we faint not*. We introduce first the report of Mr. Sharkey for the half-year ending June 30, 1851. The description, given by him therein, of the spiritual condition of the dense masses of unawakened men by whom our Missionaries are surrounded, will not fail, we trust, to excite our deepest commiseration, and stir us to earnest prayer.

Report for Half-year ending June 30, 1851.

The duties allotted me comprise three services in the week in Telooگوو; the instruction of a class in our adult Sunday School, as well as its general management; preaching to the heathen in their villages and towns; teaching in the Female School; monthly examinations of the Telooگوو Classes in the native English School; private instruction to our Telooگوو Converts; conversation with native visitors, heathen as well as Christian; supervision of the Tamil Congregation; translations of the Sacred Scriptures; and the study of the Sanskrit Language.

Preaching—Encouraging Results.

That this great means of spreading the truth has been attended with any pleasing result; that it has softened, renovated, and purified the stony heart; that it has brought out and manifested many *vessels of mercy*; it is not my privilege and happiness to communicate. God's Word, however, will not return void, and His purposes of grace are sure; yet this cannot lessen my feeling of unworthiness or sense of humiliation. This apparent barrenness of our Missionary Field will, we trust, call out the prayers of God's people on our behalf; and perhaps it may make them doubly earnest, if they have also before them some simple unadorned account of the religious condition of the people for whom we desire their prayers. But when the weakness of the agency and the mul-

tiplicity of labour are viewed in connection with the extent of error and depth of wickedness which mark the whole length and breadth of this extensive district, though there be much to mourn over and pray against, abundant cause will still, I trust, be found for praise, that there has been at least the commencement of a good work; that at least the name of Jesus of Nazareth, though not believed on, is yet generally known; that the heathen around, long deceived by a false peace, are at least told that their refuges and legends are deceptive and dangerous; and that even a few are calling on the Lord Jesus in spirit and in truth.

Religious Classes of Hindoos.

The Hindoos of our district appear to me to divide themselves into three religious classes, namely, the learned, the middle, and the ignorant.

(1.) *The learned class*, as they call themselves, wise in their own conceits, assert, with much show of argument, and with all the self-sufficiency imaginable, that God is every thing, and every thing God. The endless variety of objects around us is in their opinion nothing else than God. They deny all distinction between cause and effect, and between good and evil. Human responsibility is rejected, and the existence of heaven and hell denied. They predict a final dissolution of all created matter, such a dissolution as is very little removed from absolute annihilation. Their religious phraseology, though pompous, is vague, unmeaning, arbitrary, often a play upon words, a quibble upon terms. They are virtually atheists, without the honesty to confess their real sentiments, however bold to exhibit them in their lives.

(2.) *The middle class*, and they embrace a vast proportion of the people, derive their notions of God, the soul, human responsibility, heaven and hell, not so much from reading and study, as from intercourse with the learned, who, though sceptics themselves, and licentious withal, are yet careful not to communicate their real sentiments too soon, too freely or indiscriminately. Thus instructed, the middle classes believe indeed in the existence of one supreme divine essence, but they conceive him only as a silent spectator of what occurs, which at once strikes at the root of all reasonable and necessary fear of God and dependence upon Him. Next to this dead faith, they believe in *gods many and lords many*,

and these gods, it is well known, number 330,000,000. To these are added the triad Brahma, Vishnoo, and Siva—the personifications of falsehood, uncleanness, and intemperance. Brahma, however, has no adoration paid him; but Vishnoo and Siva receive a large measure of daily and annual worship: they have their praises sung or chanted, their histories or legends publicly read, privately studied, and committed to memory. In Bunder alone there are twenty-four pagodas or idol temples dedicated to either Vishnoo or Siva. In almost every village, one or more of these temples are to be seen; and if we reckon two to each village, there are around us, computing the villages of the Masulipatam District at about 1600, no fewer than 3200 idol-houses. I doubt not that there are many more. But the folly of the people does not terminate in the worship of deified men and women. The sun, moon, and stars, are regarded with peculiar reverence. The rising and setting sun is duly worshipped, the new and full moon is not without its peculiar sacredness, while the stars are said to be the souls of departed ancestors, and therefore fit objects of immediate worship. The bull, kite, cobra, and monkey, from the lower animals, the tulasi, gooseberry, fig and bel trees of the vegetable kingdom, are all adored. With much grovelling worship they unite ablutions, ordinary and extraordinary, pilgrimages, penances, and fastings. They moreover plant groves, dig tanks, build temples, erect inns, feed Brahmins, kites, and crows, and all this for merit. Doubtful still of the possibility of propitiating heaven with any thing like human righteousness, the doctrine of the metempsychosis is introduced, and regarded as effectual in refining the soul from all its acquired—not inherent—dross, and fitting it for its final absorption in the divine essence. They believe in a God, but a God unknown; they admit sin, but know not its origin—understand not its depth, malignity, and deserts; they rest in atonement, but not in the right one; they bow down to birds and beasts and creeping things, to trees, stocks and stones, to gold, silver, and brass, and even to clay and cowdung.

(3.) *The ignorant class.* What shall I say about this class? When the learned and middle classes are so lost in atheism and superstition, how degraded and lamentable must the religious condition of

the ignorant be! Yet they, with all their obstinate adherence to error, with all their blindness, appear to be more sincere in their creed and practice than the other two. In addition to the objects of worship already specified, they bow down to the palmyra-tree, and deify almost every object in nature. The cholera, chicken-pox, small-pox, and measles, are supposed to be under the presiding control of a goddess, to whom sacrifices of sheep, buffaloes, and rice, are offered in profusion whenever these diseases prevail. Every village has a tutelary goddess, consisting of a rude stone placed under either a temporary shed, a regular building, or under a tree, particularly the zeimnee. They moreover believe in evil spirits and possessions, and greatly dread the idea of becoming evil spirits themselves. They are in an especial manner the dupes of heathen priestcraft, and are greatly influenced by the recollection of dreams, by sudden sneezes, the chattering of birds, the chirp of lizards, the chimes of clocks, and a thousand other occurrences to which something lucky or unlucky is attached, by which they appear to dive into futurity, or by which their present conduct is regulated. They are surrounded by impostors, some of whom amuse them with idle stories and legends, which are believed to be true, and transmitted from father to son. Some impostors hawk about a little book called Chintamani, named after the fabulous gem of that name, which is supposed to yield its possessor whatever may be desired. Any one desirous of knowing the issue of any particular undertaking in which he has either embarked or is preparing to do so, is invited to look into this book for his satisfaction. Before, however, the book is opened, a piece of stick is introduced into it by the person seeking his fortune, and that passage read to which the stick may point, which is then applied to the circumstances of the inquirer. By this method of divination, so exactly like the Virgilian lots, much deception is practised, and much gain acquired. There are others, again, who go about deceiving the poor ignorant people by pretending to have the power of ejecting evil spirits. It was only the other day a woman was supposed to be possessed. A buffalo and several sheep were sacrificed in propitiating the spirit, and a procession went about the town, yelling and shouting in a frantic manner. Such is the dark aspect of the religious condi-

tion of the people to whom we preach the words of eternal life. Daily intercourse with such a people, frequent observation of their grovelling superstition, and of the universal death-like appearance of all religious life, is apt insensibly to impair the feelings and sympathies of many Christians; but there are doubtless many that breathe a holier atmosphere, from whose eyes *rivers of waters run down* because the heathen keep not the law of God.

New Zealand.

CHURCH MISSIONARY SOCIETY.

NORTHERN DISTRICT.

FROM Mr. Davis's Journals we extract the following account of the

Tranquil aspect of the District subsequent to Heke's death.

Dec. 7, 1850—Since the death of Heke we have enjoyed our quietude. There is now a degree of peaceful serenity in our atmosphere to which we were previously almost strangers. O for gratitude to the Giver of this blessing! The people of this place appear to enjoy their deliverance from that tyranny and oppression to which they were subject during his lifetime. They are now putting up stock-yards, and looking after their cattle. They are also preparing to break in some of their oxen to do their work, and they have in contemplation the opening of a dray road to Waimate. This will be a great thing for themselves, and a saving to us, as we have now to procure all our supplies from Waimate in back-loads, which is laborious for the poor Natives, and expensive to us. Heke's people retain their hardened state, and there is but little hope of them. One of our teachers returned from their place about six weeks ago with a very heavy heart. They told him not to come again, as they all had books and could read them, and knew quite as much as he did. The teacher was a meek and humble Christian, and felt their treatment very much. On the following day, one of them called upon me, and requested that I would send no more people to teach or preach to them, as they could read their books and pray for themselves: he, however, acknowledged, that, although they could read the Scriptures, yet that they could not understand them. The poor fellows appear to be lifted up with that pride which their

late Chief possessed in a very eminent degree. No Chief has yet appeared to take Heke's place. One of his leading Chiefs, and a near relative, lately told me that it was not their intention to raise another Chief to a superior dignity, as many of them had suffered much from the power with which they had invested Heke. This I was thankful to learn.

And now, as the country is again open before us, may the Lord pour out His Spirit upon us, that we may arise and repair the sad breaches which have been made in the walls of our Zion! At this place we hold on our way; but it is with difficulty, as the enemy appears, at all points, ready to dispute every inch of ground we endeavour to reclaim. The only advance amongst us is the inward work of the Spirit in the hearts of the faithful few; and this advance is very slow—yes, painfully so.

On the 3d of last month I ventured to baptize two adults—one of them an old Chief, who was very ignorant, but he had been a long time a Catechumen, and appeared anxious and sincere; the other a young married woman, whom I have long considered to be under the teaching of the Holy Ghost. She was remarkably clear in her answers to the questions put to her. She has, I trust, in spirit entered into life. Difficulties and trials doubtless await her, as the poor woman is united to a worthless husband.

Visit to Reweti Maika's place.

I have lately visited Mangakahia. The old party are going on much as usual. They may be considered as being in a pleasing, hopeful state, but their progress in the knowledge of Divine things is very slow—much too slow to give me satisfaction. They felt disappointed because I did not baptize any of their Catechumens; and one of the Chiefs told me he should take them to another Missionary to get them baptized, which led to a serious and not unprofitable discussion.

This Chief, and also the teacher, accompanied me down the river to the new party at Reweti Maika's place. Here I found the Catechumens in such a state of discipline, that the difficulty would be as to whom I should not baptize. On the following day we repaired to the Chapel at an early hour, and fairly commenced our examination; and after having examined them in the most close manner I was capable of, nine adults were admitted into the visible Church of

Christ. At this place the Redeemer appears to have a people whom He is preparing for Himself. May they shew forth His praise! The little Chief is very earnest, and a great disciplinarian. These people belong to the tribe of which Kawhiti, the old leading Chief in the late war, is the head. One of his sons, I believe the only one who survived the war, is among the Catechumens preparing for the next baptism.

On the following day we left this place to retrace our steps homeward; but as the wet weather kept us in the neighbourhood I visited them again on the following Sunday. After the baptism, the Chief and teacher, by whom we were accompanied from the upper chapel, most candidly acknowledged that they saw they had been in error in wishing their Catechumens to be admitted to baptism, and expressed their surprise at the examination that Reweti Maika's People had undergone.

Peace brought about by native agency.

June 20, 1850 — William Watipu is now in the Bay, endeavouring to reconcile the mind of a Chief of considerable note to a serious insult which he has received from a neighbouring Chief. Should he not accomplish his object, Waimate is likely to become the scene of war.

July 15 — Through the goodness of God, the quarrel at Waimate was brought to a peaceful close through the efforts of William Watipu and his friends. Thus has the Lord honoured His Word, and the endeavours of His servants, in the presence of His enemies.

Mr. Davis subsequently writes, in August—

The Otatau People had taken a prominent part in the quarrel, and it was on their hardness of heart that our worst fears were grounded. One night, as some of the Christian Party, who were there as mediators, were sleeping among them, two of them sat up and conversed with each other on the things of God. In the midst of this conversation, one of the Otatau Chiefs sat up. He told them he had been listening to their conversation, and lamented his hardness of heart, and wished that he again could be what he once was, in order to be enabled to join in such talk. He told them he was unhappy, and they had been living a wretched life since their fall from God. The Christians requested him to return, and assured him of acceptance. He told them he would try, and

July, 1852.

that he would recommence his religious duties as soon as he returned. This he has done, and they are now preparing materials to build a Chapel. Since their return, they have been twice visited by our teachers; and although, from the account they give, there is still much to mourn over, yet, as they appear to be again within the pale of the Gospel power, there is hope.

Donations from England for the Schools.

Feb. 19 — Yesterday we received a valuable parcel from Mrs. Col. Cowper, of Woolwich. It contained remnants of print, books, &c., for the children of our Day School. This renewed instance of the goodness of God to our poor half-naked children, filled our hearts with gratitude to Him who put it into the heart of that Christian lady to respond so readily to the notice, which it appears you kindly put into the "Church Missionary Record" in the month of August 1849. As the kind lady has given us her name and address, we shall gladly embrace the opportunity to write her a letter of thanks without loss of time.

June 20 — We have again received parcels containing clothing for our dear school-children. O that those kind-hearted Christians could but know how thankful we are! Please to make our very best acknowledgments to them.

Aug. 12 — We have again, in the name of our School-children, to express our most sincere thanks to other unknown Christian Friends for an additional supply of clothing. May a blessing from the Lord rest upon them, and upon their families! Through the bounty of such friends, fifty-four poor naked children have been clothed during the winter, which has been unusually severe, and there has been but little sickness among them. They have also now a small stock on hand, which will be preserved for next winter.

KAITAIA.

Report for the Year ending Dec. 31, 1850.

The Report of this Station for the year ending Dec. 31, 1850, has been received from the Missionaries, the Rev. J. Matthews and Mr. W. G. Puckey. It is as follows—

In reviewing the events of the past year, we must acknowledge that God has

been gracious to us and our people. Our Natives have lived in peace, with the exception of a quarrel between two parties in the district of Whangape, and which ended in a skirmish, in which three were wounded, but none killed. There was a small Christian Community of Natives and their teacher between the parties while fighting, not one of whom joined either side. When the teacher—Apollon—who is a Chief, saw that on either side one was wounded, he insisted on their ceasing to fire; and in a few days, with the assistance of one of our principal Chiefs, peace was made. The affair ended in many attending the Herekino Chapel from each of the parties engaged. We have before now observed that quarrels have ended in the parties more or less embracing the Gospel, from a conviction that the Gospel of peace is the only remedy for all wrongs. We are thankful for the assistance which many of our Chiefs and teachers have afforded us during the year: on any appearance of outbreak they have always been ready to exert their influence in preventing evil and promoting good.

Our teachers have regularly attended the weekly meetings held for them at the settlement, and we trust that much sound scriptural knowledge has been diffused. They now possess printed skeletons of sermons on the Epistles and Gospels, and on the First and Second Epistles of Peter consecutively, and on the Epistles to the Seven Churches. The want of Prayer-books has been, and still is, much felt: they are well supplied with the New Testament, and the donation of the Pentateuch from the Bible Society was most acceptable.

We have endeavoured during the year to urge upon the native teachers to have regular School with the young at least; but we are led to see more than ever the necessity of having teachers well trained, for many of our most useful men, as preachers of the Gospel, are in nowise competent to instruct a School of young people. We look for important results to arise from the Native Teachers' Institution at Waimate, and hope to see the day when duly qualified teachers for the more populous places, at least, will be appointed, and receive a competent allowance for daily school-keeping, which is absolutely necessary to ensure this.

With regard to temporal things, our Natives have a fair prospect of bountiful

crops of wheat and potatoes. We observe that some have begun to grow barley. During the last year the demand has been greater than the supply, and thus our Natives see that we have really benefited them. As a body, they are peaceable and industrious, and are gradually becoming more enlightened.

There has been less severe sickness, and fewer deaths, during this year, than in the one previous.

Sixty-four infants and thirty-five adults have been baptized, twenty-five of the latter at Parengarenga Chapel. There were four sick and dying natives baptized in this neighbourhood, one of whom said that the prayer, *God be merciful to me a sinner!* was her "sleeping friend."

Our Schools for Native Boys and Girls have each been carried on separately under our superintendence, assisted by monitors instructed by us. These Schools enjoy the confidence of the Natives. Many of the Chiefs have sent their children, and they have remained in Schools till they have married. The number of girls who are boarders is sixteen. The boys have averaged fifteen, but it is only the want of food which has prevented twice that number from attending.

On the Sabbath, Divine Service has been regularly held three times at the settlement—twice for Natives, and once for Europeans. We have also had a Sunday School, which is generally attended by the whole Congregation, and we trust much good results therefrom.

In the week-day we have had two Services for the Natives and two for our own families, partaking of the nature of social meetings.

The distant places of Oruru, Parkerake, and Parengarenga—i. e. North Cape—have been visited by us; as also the Natives of the Whangaroa District. The Lord's Supper has been administered twice during the year. The number of Communicants on the last occasion was 280. There are at this time sixty adult Candidates for Baptism.

North-West America.

CHURCH MISSIONARY SOCIETY.
CUMBERLAND STATION.

WE now resume Mr. Hunter's Report.

Improvement in the exterior of the Mission.

June 5—We have workpeople plastering the front of the Church with lime and sand, cleaning it out, putting new cloth and tassels on the pulpit, reading-desk, communion-table, &c. The interior of the Church is now finished, and the ceiling, walls, and seats painted. It looks very neat, and I think the Indians are much attached to it. Some of them now have Sunday clothes, and all endeavour to be as neat and clean as they can on the Lord's Day, on which day alone the Church is opened. Three frames of new houses have been put up this week, and many more will be put up during the summer. The Station is now assuming the appearance of a country village, with houses on this and the opposite side of the river. I feel confident that, with the Divine Blessing, the people will go on improving every year. They are very kind and respectful to Mrs. Hunter and myself, and are thankful for the religious privileges they now enjoy.

Increase in the number of Indians desiring Instruction.

June 8, 1851: *Lord's Day*—After the early Prayer-meeting this morning, I counted fifteen canoes crossing the river at once, with the Indians returning home from attending prayers. The School and Services were held as usual. The Church was nearly full; and I am led to think that, although it is only just finished, in a very short time we shall find it too small to contain all the people. I almost regret that I did not make it larger; but it was commenced in much weakness, and I had many fears whether we should be able to finish it.

After Evening Prayers I visited the Chief's sister, the wife of Ooskenéku, a great many of the Christian Indians being present, and read to her the service for the visitation of the sick, and engaged in prayer. She was baptized some years ago, but her husband and children are unbaptized. After sitting a short time the husband said, "When you baptized my wife, some years ago, I did neither forbid her nor urge her to be baptized; and now I shall give up four of my children to become Christians, and two I shall keep for myself. I do not say, at present, that I will or that I will not become a Christian." This man, Ooskenéku, is a brother of Mistáhpao, or Big-Buck, and

often attends Church. He made this short address to me perfectly unsolicited, and I have no doubt that ere long he will become a Christian. He is one of the two or three about the Station who are keeping back from embracing Christianity. I have not heard the sound of the drum this spring for the first time, which shews that heathenism is passing away from the place.

Our Sabbaths are now peaceful and happy. Formerly the Indian Christians were very much annoyed on the Lord's Day by the heathen young men. I feel that we have much cause for praise and thankfulness.

The Rev. John West's second Pupil, James Hope.

June 10 — Mr. Rowand arrived with the Saskatchewan Brigade of twenty-four boats, manned by more than 100 men, some of them Indians from the plains.

James Hope, who is employed in these boats, came and informed me that some Half-breeds and Indians, living half way between Carlton and Fort Pitt, were desirous that some one should go and teach them. They wished to send him down to me last winter to request that I would send up some one, or endeavour to procure a Minister or Catechist for them. They have already built some houses, and are very anxious for Christian Instruction. I told James Hope that all I could do at present would be to mention the case to the Bishop, and also to the Church Missionary Society. James Hope was at school with Mr. Budd at the Red River, and I believe he has been instructing these people.

Visit to the Grand Rapids.

The following extract is descriptive of a voyage to the Grand Rapids at the mouth of the Saskatchewan, for the purpose of meeting the Mission-boat returning with Mrs. Hunter from Norway House, where her parents reside. Norway House is situated at the northern end of Lake Winnipeg, and is distant from Montreal 2000 miles.

July 21—I left home in a canoe for the Grand Rapids, to meet my boat returning from Norway House, as I expect Mrs. Hunter will be returning in her, from a visit to her parents at Norway House. We paddled all night, as the

musquitos would give us no sleep if we encamped on the banks of the river.

July 22, 1851—We crossed Cedar Lake, and slept in some houses abandoned by the Company.

July 23—Arriving at the Grand Rapids early this morning, we ran the canoe down, but did not find my boat at the mouth of the river, she not having yet arrived. We saw several Indians here, and I had some conversation with them.

July 24—Two of the Shoal-River Indians visited our camp, and brought me two very large sturgeon as a present. They take a great number of these fish at this season, as they ascend the Rapids, hauling them on shore with large hooks fastened to long poles. One of the two Indians is called Pollette: he said he was very happy to see me, and shook my hand most cordially. They remained with us the night, and joined in our evening Prayer-meeting.

July 25—I saw a black bear prowling about our camp this morning, and gave the alarm to the Indians, two of whom went off in pursuit, and shortly afterwards returned, one of them bringing the bear on his back. It was not full grown, but still a very strong and powerful-looking animal. I went to a point in the lake to look out for the boat, but saw nothing, and returned in the evening to our old encampment.

July 26—This afternoon we descried a sail in the distance, and in about two hours our Mission-boat came safely into the mouth of the river, having a very weighty cargo of flour, &c. I was glad to welcome Mrs. Hunter returning to her home. They had had a dangerous passage across the lake, and been much hindered by winds, having left Norway House last Monday, the 21st instant. My crew were all glad to see me, and we enjoyed a nice Prayer-meeting this evening.

July 27: Lord's Day—Remaining in the encampment all day, I held morning and evening Services with my Indians: some of the heathen Indians who are encamped here also joined us.

July 28—My crew hauling the boat up the rapids, and carrying the goods across the portage. The water was very high, and the crew had much labour and risk in getting the boat up through the boiling waters.

July 29—The remainder of the cargo was brought across the portage this morning, and we left about noon to pursue

our journey. We hauled the boat up two rapids to-day, and encamped in Cross Lake.

July 30—We left at an early hour, hauled the boat up another rapid this morning, where we had to take out half the cargo and carry it across the portage, and encamped on an island in Cedar Lake.

July 31—We crossed Cedar Lake, and encamped in the evening on the banks of the Saskatchewan River. We suffered much from the heat and musquitos to-day.

Aug. 1—The crew pulling all day against a strong wind and current. We encamped again in the evening.

Aug. 2—We started about one o'clock, A.M., and reached home in the evening. The crew unloaded the boat, and all was safely put into the store. We found all well, and every thing going on as usual on my return.

Occupation of Moose Lake—Visits of Mr. Hunter and Mr. Budd.

We mentioned, in our Number for February 1851, that John Humphible, a pious Indian, had proceeded, in August 1850, to occupy Moose Lake. We now introduce such extracts from Mr. Hunter's Journal as have reference to this outpost.

Aug. 14, 1850—I gave out supplies to John Humphible, for himself and the new Station at Moose Lake, consisting of cloth, blankets, cotton, handkerchiefs, carpenters' tools, ammunition, nets, books, &c. He will leave here for Moose Lake on Monday the 19th instant, to commence the Station by building a small house, collecting a few children to attend School, &c.

Oct. 21—To-day I left home for the purpose of visiting Moose Lake. Louis Constance, the Chief, Charles Thomas, Alexander Bell, and Isaac Bignell, accompanied me. We paddled down the Saskatchewan River, and the Moose-Lake branch of it, going on shore twice to pitch the canoes, and encamping in the woods for the night. Baptiste Amland prepared supper, and the other Indians cut firewood and prepared the encampment. After supper we sang a hymn, and I engaged in prayer with my Indians. How delightful to join in prayer and praise, where Satan once reigned supreme, and with those who formerly delighted in his

service! Louis Constance, who is now with me, has been a great actor in heathen ceremonies, and has often gone to Moose Lake for a very different purpose from the present: then it was to conduct the worship of the god of this world; but now he is anxious, both by word and example, to persuade his countrymen to turn from dumb idols to serve the true and living God.

Oct. 22, 1850.—We started at two o'clock, A.M., and took breakfast on a portage leading from the Moose-Lake branch into a lake. After prayers and breakfast we crossed the lake, which brought us to another portage, where we left our canoes and walked to the house. On this portage there are two mementos of heathenism—a small valley, and a large stone, both sacred spots among the heathen. However, their veneration for them is on the decline, and I trust the light of the Gospel is beginning to dawn. The Gospel has a remote influence even among the heathen: although they have not openly confessed Christianity, yet their confidence is very much shaken in their former ways, and it is evidently on the wane. About noon we arrived at the Company's Establishment, where I met with a warm reception from my kind friend Mr. John Ballendine and his family. He is very anxious for the spiritual good of the Indians; and, as he speaks Cree fluently, he has given the Indians many a faithful lecture when visiting his house for the purpose of trade: at all opportunities he has a word for them. Formerly they heard him with impatience, but he finds them now more disposed to listen. From his co-operation with John Humphible, who is his brother-in-law, we may hope, with the Divine Blessing, eventually to make some impression upon the Moose-Lake Indians. At present they are wholly given to idolatry, and all their efforts are directed to the attainment of long life, abundance of provisions, and fur for the purpose of trade: beyond these objects they have not a thought. They are ignorant of the God who made them, the blessed Saviour who died for them, and the Holy Spirit by whose agency alone they can be regenerated and prepared for the kingdom of heaven. They are unacquainted with heaven and hell; having no desire for the one, nor dread of the other. Oh, in what a fearful state are these poor heathen, only two days' journey from our dwelling! and how painful,

when speaking to them of the all-important interests of their never-dying souls, to observe the perfect apathy with which they listen, as if they willingly shut up every avenue to the soul, and desired to continue in darkness rather than be introduced into the glorious light of the Gospel! O that the Spirit of the Lord would breathe upon these dry bones, that they might live!

From the Company's Establishment, I went to the new house built by John Humphible for the Station, about a quarter of a mile off, and situate upon the margin of the lake. He has built a comfortable house during the two months he has been here, and fitted it up very nicely: I found a cheerful fire burning, and his wife busily engaged making a sturgeon net. John was from home, cutting fire-wood. Near the house a little plot of ground has been cleared for a garden next summer, when I hope to send him potatoes, &c., for seed. He has also made two stacks of hay for the horse, and is comfortably provided for the winter. The whole had a nice appearance, and, looking at it as the commencement of a Station, I felt thankful to God for this fresh effort to promote His glory in the salvation of poor sinners.

In the evening I had a good Congregation at prayers, including the Company's Servants, and preached from John iii. 16, 17. I also read a short sermon in Cree to the Indians present.

Oct. 23 — To-day I held full Morning Service in Cree, about forty being present, and administered the Lord's Supper, for the first time at this Station, to eight Communicants, including the Indians who accompanied me. I also baptized two infants.

As John Humphible has the house completed, I made arrangements to commence a School this winter, beginning with eleven scholars, who will be taught by John and his sister-in-law, a young woman who has recently come on a visit from Mr. Cowley's School. I also engaged a fisherman, George Jebb, for three months, to assist John with the fishery. Moose Lake is an excellent place for fish, which makes it the more valuable for a Missionary Station. Want of food is constantly taking the Indians away from our Stations, and thus they lose, in a great measure, the Means of Grace, and their children the benefit of the Schools.

In the evening I held prayers with the people. I hope many of them feel thank-

ful for the services of this day, since it is only now and then that they have the opportunity of hearing the preached Gospel.

Oct. 24, 1850—After Morning Prayers we made preparations to return, as I hope to get back by Saturday night in readiness for the duties of the Lord's Day: my absence from home is the more felt at this season, when Mr. Budd is at Red River.

Commending the work at Moose Lake in prayer to Almighty God, and bidding farewell to my kind friend Mr. John Ballendine, and also John Humphible and his family, I took my departure, accompanied by my four Indians, who appeared to have enjoyed, and I trust have been benefited by, this little Missionary Excursion. All with me spoke Cree, so that I have had a week's drill in the language. On returning home I found myself speaking Cree in the family; although this is no new thing, for sometimes I have made an arrangement with Mrs. Hunter to speak only Cree for a day.

When we came to the lake, where we left our canoes, it was frozen over, and we had, in consequence, to walk round part of the shore, where we dropped our canoes in a small creek, and made for the river, sometimes forcing our way by breaking through the ice. One of our canoes was very much cut by the ice, and became leaky; but at length we reached the Moose-Lake branch of the Saskatchewan, and encamped for the night.

Oct. 25—We started early, the men paddling all day. I employed myself in talking Cree to Louis Constance, the Chief, an intelligent and sensible Indian. To-day he told me that the Indians regard both the ice and snow as deities; the former as presiding over the aquatic animals, as fishes, beavers, otters, musk-rats, &c., and the latter over the land animals. They pay them certain rites and ceremonies to propitiate their favourable regards. When they eat, they throw a small portion into the fire, saying, "I wish to live! Give me long life! Give me plenty of moose to kill! Give me plenty of fur to trade! Shorten the life of another Indian, and add it to mine!" These are their prayers in their natural state. Their desires are confined to the body and to this life; and, as the Chief remarked, the offerings they make are small, but they ask a great deal in return for them. Dirty rags, small pieces of tobacco, broken bits of iron, crockery, &c., they present to

their deities, and in return they expect long life, and what they esteem the good things of this world.

Thus have they *become vain in their imaginations, and their foolish heart is darkened . . . and changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*

Oct. 26—We started early, and reached home about noon.

Mr. Budd, on his journey from Red River to Cumberland, visited this post in January 1851. His notice of it will be found interesting.

We reached Moose Lake in the evening, and found all the people quite well. Here I found John Humphible and his family quite well, and doing well. John Humphible is one of our first converts at Cumberland Station: he embraced Christianity the first winter I came there, in the year 1840, and has been a steady character ever since. He was then a young man, without a wife and family. He came to the Sunday School regularly the first three years I was at that Station, and was very regular and diligent in attending the Means of Grace, by which means he became acquainted with the knowledge of Christ, and the way of salvation through faith in His name. He reads the New Testament well; he has an excellent memory, and a good delivery: he is well qualified in speaking to the heathen on subjects of the highest import. He had three children whom he lodged in his house, and whom he was teaching, besides the children belonging to the Company's Post—altogether about twelve children. Some of them were spelling in cards of two syllables, and the rest were learning the alphabet. When night came on we had our Evening Prayer: Mr. John Ballendine's family and all the people of the Fort attended. I am very sorry that I have no chance of seeing any of the Indians that belong to this place, for they are all off to their hunting-grounds, and many of them will not be back before the spring. I hope, however, to come here again in the spring, and then, if God will, I shall see them.

Mr. Hunter, in his Journal for June 18, 1851, refers to a subsequent visit made by Mr. Budd to Moose Lake.

Mr. Budd returned from his Missionary Visit to Moose Lake and Shoal River. He has been absent about five weeks, and seen a great number of Indians at both places. The Indians at Moose Lake are still very wicked, and opposed to the Gospel. However, I hope, if we persevere, that God will bless our labours with success, even among them. The Indians here were equally ignorant formerly; but God has blessed our labours, and now at least many of them are our fellow-labourers in the field. They are also related to the Moose-Lake Indians, and therefore I think we have every encouragement to persevere, and maintain our ground among them. But I leave Mr. Budd to give fuller particulars. Shoal River is very promising, and I hope some efforts will be made to commence at least a School at that post. Shoal River, if occupied, will more properly fall under the superintendence of Mr. Cowley than myself, the direct communication being by way of his Station. Mr. Budd visited Shoal River simply to see the Indians, and report accordingly, not with any intention of commencing a Station.

LAC-LA-RONGE.

The Letters and Journals received from this remote Station are of a peculiarly touching character, and cannot fail to elicit many prayers for those who, in their efforts for the spiritual welfare of the Indians, are enduring much of physical and mental trial. The remoteness of the place; its difficulty of access; the dreariness of the locality and climate; the absence of all the comforts, and sometimes even dearth of the necessities, of life; the disappointments and trials connected with the Indian Character; the lowering effects of influenza, from which Mrs. Hunt in particular has suffered much; and yet, in the midst of all this, no looking back, nothing expressed save a cheerful determination, with the help of God, to persevere; combine to form a picture of Missionary Life, impossible to be contemplated without deep interest and prayerful sympathy. As the follow-

ing extracts from the Journals of the Rev. R. Hunt—referring, as they principally do, to the transactions of a former winter—are being read, it will be well to remember that our Missionary and his wife are now passing through the privations and sufferings of a like inclement season. Who, amidst the comforts of our English homes, shall forbear to pray for them, that as their day is, so their strength may be? We shall not attempt to interfere with the natural order of Mr. Hunt's Journal, believing that the events which he relates will prove most interesting by being permitted to pass before us in the order of their occurrence.

Arrival of the Rev. R. Hunt at Lac-la-Ronge.

July 30, 1850 — *Hitherto hath the Lord helped us.* Thus we have arrived at our destination among the Indians, whose souls Christ has sent us to seek, as His instruments in the hands of the Church Missionary Society. *Oh that Thou wouldst bless us indeed, and enlarge our coast, and that Thine hand might be with us, and that Thou wouldst keep us from evil, that it may not grieve us!* and that Thou wouldst make us most abundantly a blessing!

Description of the Station, People, and District.

The appearance of our Station, and the low log and mud houses, and all such merely physical matters, were far from prepossessing. The interior of our two rooms was a degree better: still, their look and smell called out for water, and for the brush and broom. A more prominent defect was, their not being water-tight; but this is considered a small matter here. Our outer room we converted into a store-room, in which we take our meals, in the midst of our bags and baggage, some of which does duty as chairs, &c. We entered an inner room, where were a small table, two chairs, and a bedstead, each of them an individual *sui generis*; and we found it the house of God and the gate of heaven. Here we must hope to obtain guidance and help, that with supernatural power we may cultivate this wilderness, where man

seems, when compared with Europe—which has enjoyed the blessings of Christianity for 1800 years—as untrained as the trees of the tangled woods that surround the Station, and his mind almost as barren of good as the swamps and stagnant water that occupy a considerable portion of the face of the land in this neighbourhood. The water rests in pools under our very floors; and to take a walk for a hundred yards dry-footed is at present out of the question. It seems that this is the season of heavy and continued rains, and the clay subsoil, and the little irregularities of the surface, prevent the water running off without a ditch or drain. But for all these things there are natural remedies to be supplied by industry and time; so that, if God bless us, neither moral nor physical difficulties need depress us. This place is capable of improvement, which the old Station near the Fort was not. Here the land is nearly flat, and although there are plenty of stones, and very much more, to clear away, yet there are few rocks. Draining will do much to enable the land to yield us her fruits, although I do not expect wheat.

August 1850—As for our dear, though ignorant people, thus saith the Lord—*My Word . . . shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it.* My parish—English-River District—is certainly a large one, about 600 miles by 400, with authority from the Bishop, over and above what my licence contains, “to preach the Gospel in the regions beyond.” But what I have seen of the country, while coming hither, forces the conviction upon me, that there are few spots in the district that I can visit for this purpose. All is either forest, through which none but an Indian can find his way, or naked rock, or swamp, or lake, or river, without a solitary pathway through any part of it, except those short ones made by the voyagers at the portages while passing, once or twice a-year, from one lake or river to another.

Over the 200,000 square miles of my district, all its aboriginal inhabitants, who do not remain at the Station or near the forts of the Hudson's-Bay Company, are hunting for the greater part of the year; and in general each little party consists of only one man and his family, averaging, I conclude—from a hasty calculation I have made, from the best data I

can collect upon the spot—not more than one adult to 100 square miles. This Station, and the posts of the Company, or some portage which is passed by all the boats of the district, are occasional, temporary places of rendezvous. Our Station is, I hope, the favourite resort of the baptized Indians, who occasionally bring others with them; but their engagements with the Company, by which they obtain many necessities for their families, do not admit of their remaining long with us in the winter, and their wandering habits make them “think long” before they have remained any time near the Station in the summer: still, it seems they will all pay occasional visits. It is evident that we shall obtain our strongest hold upon them by detaining their children for instruction; for as yet not one family or individual has made a permanent settlement here, and the Mission Buildings are the only houses. We intend to begin by undertaking to feed, clothe, and instruct the orphans and destitute, as far as we find ourselves justified in so doing. As often as it is in my power, I shall meet the little gatherings of Indians at the other places alluded to; but we can determine on no positive course or plan till instructed by personal experience. The information we receive is very uncertain, partial, and even inconsistent. Prov. xxiv. 27 must be my motto—*Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.* I shall take an early opportunity of consulting with the Indians themselves, when assembled here, upon matters in which their knowledge and advice ought to influence me. My dear wife and myself have made up our minds, in the strength of the Lord, to share the earthly lot of the poor North-West-American Indian, in whatever place there may appear to be the best prospect of successfully soliciting him, in Christ's name, to “come with us,” and share our future portion in the Paradise of God. May He grant that, having glorified Him on earth, and finished the work He has given us to do, we, and our now very widely-scattered flock of Indian Wanderers, may there assemble, with our dear Christian relatives and friends, in the light of Christ's loving and approving countenance!

Arrival of the Indians.

The Indians begin to arrive. Mrs. Hunt is rejoicing in being able to assist

in the School. I can only look in occasionally, being much occupied among the adults; and becoming in turn blacksmith, carpenter, tinker, plasterer—in mud only, though—farmer, &c., my hand is becoming familiar with spade, and trowel, and hammer. I hope we are beginning to make an impression on the hearts of the people also.

Mrs. Hunt has commenced an evening class for the adult females: in all such matters the half-breed servant, Sabina Denmet, whom we brought with us from Red River, is very useful to her. This young person was one of Mrs. Hunt's adult scholars at Red River, and also one of those whom I prepared for Confirmation while there, and is, we believe, a truly pious young woman. We hope the love of Christ constrained her to accompany us here.

Efforts to improve the dwelling-house.

September 1850—My dear wife has had the interior of our rooms put into a comparatively comfortable state. Mr. Settee, with the assistance of some other Indians, has put up another room of logs and mud behind each of the other buildings, and they serve as store-rooms and kitchens. But the rain comes in copiously; so, as the Indians have expended their working energy, I am engaged in putting fresh clay upon the roof of our house, with the hope of causing the water to run off, as the season for procuring a better material has gone by: indeed, we find that the season had got the start of us before our arrival. These houses are very inconvenient. In dry weather the clay falls down, inside and outside, in lumps and dust: in wet weather it runs down in the shape of mud, opening the way for wind and rain—sometimes it is necessary to have an umbrella over your bed—and in frosty weather it contracts, and lets in the cold at the cracks. Still we have some comforts. We find the flour, which was given us by the Christian liberality of the good people at Red River, of the greatest service. The people are very fond of it, and it helps us to procure their assistance sometimes when they would otherwise be idle: it is therefore beneficial to all parties. We pay for all that we use ourselves, in addition to that which was a present to us personally.

Baptisms, Marriages, and administration of the Lord's Supper.

October—A prominent feature in this month is the great body of baptisms and July 1852.

marriages. On the 7th instant I baptized five adults; on the 8th, four children, and married five couples; on the 9th, baptized eleven adults and nineteen children, and married six couples. A few of these had, at first, appeared unsatisfactory cases; but reports to their discredit had been cleared up to my satisfaction, through the agency of Mr. Settee. With the majority of them I was pleased from the beginning, judging from what I saw of them, and from their answers as interpreted by Settee: their memories were not stored as could have been wished, nor so much as I expected; but human agency can do no more to instruct them at present, as in a few days most of them will be far, very far away, till they visit the Station again at Christmas. May the Lord Jesus be with them in the power of the Spirit, to teach them, and bring His Word to their remembrance; and may He pour upon them the spirit of prayer and supplication! What a treasure a few passages of Scripture and two or three prayers, printed in their own tongue, might be to them! I hope to be enabled, before very long, to furnish them with these, and to teach them to read them.

Another peculiarly-interesting day with us was the 13th instant, the twentieth Sunday after Trinity, when twenty-nine of us, including three Europeans, partook of the Lord's Supper together. It was indeed a refreshing season, a feast indeed. Although it was taken amidst bitter tears and sobs, our hearts were glad. Our daily worship during the previous weeks had respect to both the Sacraments; and I hope that the spirit, the understanding, and the heart, were alike engaged in them.

The general character of the answers of the Candidates for Baptism was such as the following—"I am a sinner. I believe Jesus Christ is the Son of God, the Saviour of the world. I wish to be baptized, and wash away my sins, according to His Word," &c. So, when expressing their wish to be admitted to the Lord's Supper—"I know that my past life has been very wicked, and I am afraid I shall not keep God's Commandments as I ought to do. I can only trust to His strength and mercy." Such expressions as these fell from most of them in the little meetings we had for familiar conversation on the subject, and the manner of their expressions was more touching than their words. O that their goodness may not be as the morning cloud!

Population—Surrounding Posts.

I have attempted a census of the country immediately around this lake, and find there are about eighty adults and ninety children. Of the children, fifty-five attended School while their parents were at the Station, and about the same proportion of adults attended, including the Sunday School and week-day evening classes: in these last Mrs. Hunt had thirty-one adult females.

With respect to the census mentioned above, it should be remembered that this population is that connected with only one of the Company's Posts in this district, and that a subordinate one. Other posts in the district are, Green Lake, south-west of this; Deer's Lake, north-east; Frog Portage, east, only occupied while the boats pass and re-pass; and Isle-à-la-Crosse, the head-quarters, west. The Roman Catholics occupy all these, except Lac-la-Ronge and Green Lake. To Isle-à-la-Crosse I should like to have it in my power to send a Schoolmaster, as I understand the present chief factor is building a School-room; so that if the teacher were a judicious and zealous man, he might open the way for my appearance there as a Minister. I hope to pay the post a visit before very long. From 150 to 200 Chipewyan Families visit it annually, and also some Crees, as I am told.

Distribution of Clothing.

On the 9th we distributed the winter clothing to the regular children of the School. The funds of the Society were not diminished in any degree by this seasonable and necessary supply; a considerable portion of the materials for them having been kindly supplied, in addition to various other useful articles, by the liberality of some Christian Friends at Birmingham, whom I had the pleasure of meeting there last year at the house of the Rev. C. Hume. The hardware implements received from the same place have proved of great value, for which we desire to acknowledge our obligations to Mr. and Miss Hume, and to Messrs. Yates and Smith, Messrs. Griffiths and Hopkins, Mr. Chance, Mr. T. Cox, Mr. J. Guest, and others.

Advances of the Indians towards the formation of settled habits.

Two houses are in the course of erection opposite the Station by two Indians; one by the Chief, Jacob Bird, whom I think the meekest and most consistent Christian Indian I know, and the other by

Abraham Roberts. I have promised to supply them with seed-potatoes and garden vegetables, if they will clear and fence in some land around their houses. I do not expect much in this way from them at first, as their ground is rather stony and crowded with trees; but it wants no draining, which the Mission Ground does very much. Although they are rather elderly men, they will not give up their hunting—in fact, they cannot subsist without it; but their houses and gardens will be comforts to them and their families while they are near the Station. We hope to pay a formal visit to their Christmas Firesides, and give them some of the knives and forks, and strong tin soup-plates, from our kind Birmingham Friends, to set them on the road to civilization; and they are very ambitious of possessing them.

Mode of Instruction.

Dec. 25—On our arrival here I entered upon the reading and practical illustration of St. Matthew's Gospel at my daily evening lectures. In the mornings I gave shorter lectures, and more varied in their subjects; and on Sundays the doctrinal articles of the Apostles' Creed and the Lord's Prayer engaged our attention. My endeavour has always been to speak as simply and familiarly as possible, introducing many illustrative facts, &c., from the Bible, hoping and praying that God would be pleased to honour His own blessed Word. The attendance varies very much: sometimes the children are obliged to stay away, to leave room for their elders, but for the greater part of the year the average attendance is about 40; the adult portion consisting of different individuals every few weeks. On this account, though a goodly number hear the Word of God, few hear it for any length of time continuously. On Sundays I have Morning Lecture and Prayers, Morning full Service and Lecture, Afternoon Sunday-school, Evening full Service and Lecture. All my addresses are in Indian, through Mr. Settee, and all the prayers in Cree also, except the Sunday-Evening Service, which is occasionally in Cree, when I have been requested to have the Morning Prayer in English for the benefit of the people from the Fort. Mrs. Hunt has a class of adult females on Sunday Morning, and every evening in the week except Saturday.

Number of Baptisms and Marriages.

December—Since my arrival here I have

baptized 21 adults and 35 children, and married 18 couples; making a total of 163 baptisms at Lac-la-Ronge, and 31 marriages, within four years. Several also have been baptized, and some married, at the Pas, by Mr. Hunter, who belong to this Mission, but do not appear in this statement.

Illness and Privations—Grateful Supplies.

January 1851—Amidst much to discourage, we enter upon another year, having for our portion hope and the promises of God, upon which we may fare sumptuously every day. Through a great part of this month I was indisposed, but we were considerably strengthened by a deer's tongue, which was brought us from a distance by one of our Indians. This was the first meat we had tasted since our arrival. The next day we received two more tongues, and the blade-bone of a deer, from another Indian: these revived us wonderfully.

February—Jacob Bird brought us word that he had killed a moose-deer within two days' journey of the Station, and had secured the meat, which he would give us, i. e. sell us, if we would send for it. Accordingly, we gladly hired him and Abraham Roberts to bring it home for us. We halved it with Settee, and for some weeks we were continually gaining strength by means of our improved bill of fare, to which were added some potatoes by the kindness of Mr. Mackenzie. The Chief who thus supplied us with meat now, we had previously rescued from starvation by sending him food, and bringing him to the Station on a sleigh.

Agricultural Operations.

March 14—My dear wife took the entire charge of the School. Settee had expressed his wish to be looking after the people who were cutting logs now and then, but did not appear likely to get enough done. I was glad of this opportunity of introducing some little changes into the School; and was also glad that, by Mrs. Hunt's taking the School, Settee's love of active out-door employment would be turned to good account, as much remains to be done to prepare for spring, that we may make an effort to increase the internal resources of the Station by laying some land under contribution. A good number of the potatoes, which Mr. Mackenzie had kindly sent us for food, I preferred saving for seed, and he has promised us more for this purpose. The

period of our arrival last year had not allowed of more preparation for crops than making two short drains, to carry off a portion of the stagnant water: no land could be dug, and exposed to winter's powerful pulverizing process. We must begin to put the spade into the ground as soon as it is a little dry after the melting of the snow: at this we must hurry on, that we may not be left too far behind the short-lived summer. Here we can scarcely say we have a spring and autumn distinct from summer; for from snow six or seven months old we suddenly pass through a little flood to a sunny and hot season, soon succeeded by heavy and prolonged thunder-storms; and almost immediately after, we must hurry every thing off the ground and bury it in cellars lined with hay or rushes, and trench and ridge our ground, if we wish to be ready to advance with the next summer: then prepare every thing you can during the winter. Accordingly, during this winter I have prepared boxes in which to sow garden seeds in doors, to be ready for transplanting at the earliest opportunity. I have also turned to account the little practice I got in carpentry during my hours of exercise at College, and have completed a wheelbarrow.

Easter Services.

April 20: Easter Sunday—There were thirty-one women at Morning School. Mrs. Hunt spoke to them of the Holy Communion. On this day I admitted seventeen new Communicants. I trust that, although there was not, on the occasion of this Communion, so strong an outward manifestation of feeling, there was a better understanding and appreciation of their obligations as God's redeemed people. The total number of Communicants upon my list is now fifty, including ourselves and the people from the Fort.

Peter Mackenzie.

May 24—Peter Mackenzie, a scholar who had been taken from the Station by his old grandmother without our leave, was brought back very ill.

May 25: Lord's Day—Poor Peter, on the School-room floor, battling with death during the Morning Service, responding to our prayers with his moans. The heavy snow of yesterday was melting, and pouring down at every part of the room, but he was insensible, and past human aid, and neither he nor we could move anywhere for the better, and none

of us could kneel during the Service, for the water on the floor. We had to crowd together here and there, wherever a less pervious part of the roof afforded a little shelter; yet this is the best place we have for a School-room, a sleeping room for the girls and women, and a Place of Worship. We can mend it a little when warm weather allows us to get bark off the pines; but I am resolved—and my duty is plain in this matter, as there is not time to consult the Committee at Red River—to build a School-house in which the boys and girls may live apart, and under proper control; and a School-room under the same roof that may form a decent and comfortable Place of Worship. This must be done, even before we shelter our own heads under a better place than that we inhabit at present.

June 1: Lord's Day—After Morning Service poor Peter died. He had hardly been sensible, except for very short intervals, since he was brought back to the Station. Myself, Mrs. Hunt, and several of the Indians, particularly the Chief, did all we could for him, but we could only bury him "in hope." He, like ourselves and many others in the country, had suffered much from influenza; and while we were giving him sudorific medicines he left the Station without leave, in company with his grandmother, when a few cold and damp nights settled the complaint upon his lungs, and he was far gone when he returned.

Second Distribution of Clothing.

We had again the pleasure of distributing clothes to the regular scholars, in which we were greatly assisted by the kind liberality of a dear clerical friend, whose wish it is to do good secretly. We had help also from others in this work of mercy and absolute necessity. May the Lord return it to them seven-fold. *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* Some of the children were rather scantily clothed, and there was nothing for occasional scholars almost as destitute. This is of less consequence in the summer; but in the winter their lack of clothing is shocking to see, and much worse for them to endure. Last winter some of the people, at the Station even, were severely frost-bitten for want of flannel. We had not then succeeded in getting the flannel sent by our dear clerical friend from England, on account of our

Indians having so long wasted their time as to be obliged to leave the goods on the snow, not half-way hither from Mr. Hunter's Station.

Spiritual Condition of the People.

With regard to this all-important matter, at the end of our first year's residence—we have had much, very much, to discourage us, or rather, I should say, to disappoint us. We are not disheartened or dispirited; for all the Indians, immediately around the large lakes of this neighbourhood, have come forward to acknowledge their need of pardon and sanctification through faith in Jesus Christ, the Son of God. We have now 51 Communicants, and 21 children whom we clothe and feed. These form our stated School; and, in addition to these, there are about 10 others who regularly attend, and 33 others constantly so, while they are at the Station.

FAIRFORD, MANITOBA.

In our last notice of Manitoba we ventured to express a hope, amidst the discouragements to which our Missionary, the Rev. A. Cowley, has been subjected, that an era of improvement might not be far distant—an outburst of spring, as the termination of a long and dreary winter. This hope has been realized. A change has taken place in the gloomy aspect of the Manitoba Mission, and the Station itself has, in consequence, undergone a change of name. It was of old called Partridge Crop: it is now called Fairford. The reason of this alteration is well expressed by the Bishop of Rupert's Land—"It may serve to remind us of the beginning of God's work there. When we think of Manitoba, we may remember that it was the Indian's name for the narrow pass over the lake which he imagined to be haunted by an evil spirit, and called, therefore, Manitoba. When we name Fairford, may we think of that brighter passage to a better land, made known by Him who is *the way, the truth, and the life.*"

We now refer to Mr. Cowley's Journal.

Preparation of Candidates for Confirmation.

Feb. 8, 1851—As the time for our beloved Bishop's visit draws nigh, I have commenced, in addition to our ordinary evening public service at the schoolroom, a course of private instruction for the benefit of such of my Congregation as are desirous to be confirmed. Seventeen have attended; but as a part of these are Papists, it is not likely they will be willing to renounce all that will be required of them in order to their being admitted to communicate, or to receive the rite of Confirmation at the hand of a Protestant Bishop. However, the meetings, though avowedly private, and in my own house, are open to all who wish to attend them.

Arrival of the Bishop.

Feb. 28—Our good Bishop arrived to-night, about nine o'clock: as we scarcely expected him till to-morrow, he caught us a little unprepared, owing to the tardiness with which some internal arrangements have been accomplished. But we feel quite easy about the temporary evil, knowing his kind and accommodating disposition, and meet and receive him with open arms and hearts, as one whom we delight to honour. May his visit be blessed by God to all of us!

March 1—I took the Bishop out, in the forenoon, to see the Settlement and a part of its locality; but as the day has been rough, I fear he little enjoyed the scene. In the afternoon he inspected the new School-house, and seemed much pleased with the temporary arrangements for conducting the worship and service of God.

Baptism of Luke Caldwell.

March 2: *Lord's Day*—A happy day indeed! After the Second Lesson in the Morning Service, the Bishop, at my request, baptized, by the name of Luke Caldwell, a youth whom we have been training in the Christian Religion a little more than two years. He is a very promising young man, and one, I think, against whom not even those that are without have any evil thing. He has hitherto conducted himself very nicely, and I trust will henceforth adorn the profession he has made before many witnesses. We call him Caldwell, to perpetuate in the

country the name of the Governor of the Red-River Colony, whose memory we delight to cherish as that of a good man and a great friend of Missionary Labours. I read Prayers in the native language, and the Bishop addressed the Congregation through an interpreter.

The Confirmation.

March 5—The Bishop has to-day been pleased to confirm, of my small Congregation, fourteen persons. To these was joined one other person from Manitoba Lake, making, in all, fifteen souls.

Additional Baptisms.

March 8 — This is perhaps the most blessed day that that has yet dawned on this wilderness and solitary place. I hail it with delight and thankfulness. It is a day much to be remembered throughout many generations, for in it there hath been added to the Church such as, I trust, shall be saved. Seventeen Indians have been baptized into Christ. The occasion has been deeply interesting, and the Service and scene most impressive.

Administration of the Lord's Supper.

March 9: *Lord's Day*—This is the day which the Lord hath made; we will rejoice and be glad in it. And, oh! what a glorious and delightful Sabbath! During the Morning Service, a member of my Congregation and a Communicant, who arrived yesterday from a distance, was confirmed; and after the Morning Prayer was ended, fifteen of us around the table of the Lord partook of the sacred emblems of His body broken, and His blood shed, for us and for our salvation. May the solemn impressions of the occasion not pass away, but, being present to our minds, enable us, by God's help, to bring forth the fruits of a holy and religious life, to the praise and glory of His holy name!

Again the Bishop, as on last Sunday, taught in the School both morning and afternoon. On the four occasions he took the head class, and expressed himself as agreeably surprised at their understanding and answers. This afternoon, too, for a short time, he heard the Testament-Class.

During Evening Service, an aged Candidate presented herself and grandson for baptism. It was administered by the Bishop in the same impressive manner as on last night, I acting as sponsor.

This Evening Service closes the Bi-

shop's public labours among us for the present: and I thank God for the help thus afforded me. It has been very opportune, and I trust will be blessed to us all. I think that the Bishop has enjoyed the labours which are now closed as much as any one. Of this I am very glad, as it was to be feared, after he had witnessed such great things among the Muskaigoes at Cumberland and at the Red River, the little which my Station would afford of interest would damp his ardour. But the reverse is the case. He knows the Saulteaux Character, in part, from what he has seen and heard at the Red River, and evidently takes all circumstances into consideration in forming his judgment.

Departure of the Bishop.

March 10, 1851—This morning the Bishop departed, with our best wishes, prayers, and blessings. God grant that he may reach his home in safety, and find all his family and household well and prospering, and be blessed with length of days, so as to be able to pay many visits to the place where he is so cordially welcome! After rising from family prayer this morning, the Bishop announced his intention of calling this place no longer Partridge Crop, but Fairford. This is the first visit we have received from any clerical friend, or from any one else who was at all likely to furnish to the Committee of the Church Missionary Society an independent testimony of the state of their Station here. This I greatly desired, though I have been gratified and much encouraged to receive, from time to time, the assurance of their confidence and sympathy. It is a relief to my mind to know that they will now receive a plain, faithful, and just statement of facts from another pen. Still, I sigh for more extensive good among the heathen. There is room for a greater blessing: many, many souls still lie in *darkness and the shadow of death*. O that the Saviour of all would come in, and by His Spirit regenerate and bring into His fold those *other sheep*! The door, however, is open, but we have many adversaries. May it never close till all shall have entered, and taken their places at the footstool of the Lamb, who is worthy to receive glory and honour, praise and power, everlastingly.

The baptized Persons and their Characters.

The number baptized here by the Bishop during his visit is exactly twenty; of

whom sixteen, being capable of answering for themselves, were baptized as adults, and the remaining four as infants.

James Brooks and his wife I desired to remain longer under instruction; but so urgently did they wish to be received that I knew not how to reject them. They have been with us about a year, but have received private instruction a much shorter time. There is one thing greatly in their favour, and but for that I think I should hardly have been justified in the course I took—viz. that they did not leave us last summer to visit the conjurer with the other Indians, but stopped and built themselves a house. Indeed, it is pleasing to remark, that, of all those who have been now baptized, only a woman and her little daughter went across the lake to see the conjurer; and she, poor woman! perhaps went more to reclaim her husband, who has thrown her away, than for any other purpose.

Old Robert, now Robert Cockran, and Jummia and his wife, now John and Isabella Sumner, and Nancy Venn, have attended our instructions, more or less, for six years. John Sumner asked to be baptized when I baptized his deceased wife about three years and a half since, but was then desired to wait longer. His conduct since that time, taking his circumstances into consideration, might be called praiseworthy. I feared, however, that he was pre-disposed to covetousness, but could not keep him waiting longer, lest I should make those sad whom God had not made sad. In a worldly point of view he is a *light shining in a dark place*, and is often held up as a beacon to guide others into prosperity. We are much attached to his wife, and think her an intelligent Christian. I was very glad to admit her, with her husband, to baptism. She is a relic of a poor Indian who was starved and frozen to death about seven years ago, and has lived about us all the time we have been here. She is a robust, athletic person, and has washed for the school-children since Matilda left us in 1849.* I trust they love each other, and I pray that God's blessing may largely rest upon them. Robert Cockran manifested instability of character, and has consequently been kept on trial, as it were, waiting for baptism, for years. I pray that the covenant of baptism may bind him unwaveringly to the Redeemer of our souls henceforward for ever. I think him much attached to us and civilization.

Charles and Peter, younger brothers of John Sumner, are nice young men, and bid fair to become staid characters. They have been brought up beneath the sound of the Gospel during the most important period of their lives—the last six years; but were never put to School, being rather old, and their father remaining a heathen. Their mother, a very nice person indeed, left her husband, spiritually at least, and declared her desire to join her children in their way to heaven. O may she indeed find it for Christ's sake! We have great respect for her.

The rest, except the infants, are members of our School, and I feel greatly responsible for them.

*Death of Paquonchees.**

After the Bishop's departure I went again to visit "the old Stump," who is sick, and talked with him about his soul, but he still wishes to remain in heathenism awhile. I prescribed for him, and left.

March 12, 1851—I spent some time this morning with the old man across. I

* The husband of the "aged candidate" baptized on the 9th.

thought him dangerously ill, and spoke seriously to him about death and the judgment to come, but most pointedly about Jesus Christ, and urged him to lean only upon Him for salvation. There was a groping after light, and, I trust, a leaning to Christianity. One expression—viz. that he was sorry the Bishop had gone so soon, as he intended to give himself up—and something else that he said, though I fear imperfectly, about trusting in Jesus, as nearly as we could understand him—for his voice faltered, and he became weak—leave a ray of hope, which I am glad to cherish, that, like the thief, at last he prayed to be remembered, and was heard. Not knowing that death was so near, I left, to send him more medicine and some little comforts. His son, John Sumner, who came for the articles, had scarcely returned ere the old man ceased to breathe. I trust this will be a warning to all not to delay matters of such awful importance, but in health and strength to choose the Lord for their God. Out of respect for his family, who have embraced Christianity, I ordered a coffin to be prepared for his remains.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On the 11th of June, at the Parochial School Room, Church Street, Islington, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the following Missionaries, proceeding to the undermentioned Missions: For the *Yoruba Mission*: The Rev. Adolphus Mann, Student from the Institution, Islington—For the *Calcutta and North-India Mission*: The Rev. C. H. Blumhardt and Mrs. Blumhardt, returning to their Station; the Rev. Clement Francis Cobb, M.A., Trinity College, Cambridge, late Curate of St. John's, Clapham; and the Rev. Albert Peter Neale, Student from the Institution, Islington—For the *Madras and South-India Mission*: the Rev. David Fenn, M.A., Trinity College, Cambridge, late Curate of St. Paul's, Covent Garden; the Rev. John Pickford, late Curate of St. Michael's, Stockwell; the Rev. R. R. Meadows, B.A., Corpus Christi College, Cambridge; and Mr. J. G. Seymour and Mrs. Seymour—*China Mission*: the Rev. R. H. Cobbold, M.A., return-

ing to Ningpo, and Mrs. Cobbold—For the *New-Zealand Mission*: Mr. James Booth and Mr. James W. Stack, Students from the Metropolitan Training Institution, Highbury; and the Chief Tamahana Te Rauparaha—For the *North-West-America Mission*: the Rev. Edwin Arthur Watkins, Student from the Institution, Islington, and Mrs. Watkins; and Mr. William Kirkby, Student from the Metropolitan Training Institution, Highbury, and Mrs. Kirkby. The Instructions having been acknowledged by the Missionaries, they were addressed by the Anglican Bishop of Jerusalem and the Rev. Francis Close, and were commended in prayer to the favour and protection of Almighty God, by the Rev. J. H. Stewart—The Rev. Stephen Hobbs and Mrs. Hobbs left Madras on the 19th of February, and arrived at Gravesend on the 13th of June.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. A. Matchett safely arrived at Bombay on the 19th of April.

Miscellanies.

An account of Dr. Krapf's perilous journey was given at pp. 107—111 of our Number for February. On the following page is a representation of Dr. Krapf when awaked by the howling of hyænas and other animals, as he lay under a tree covered with grass for the purpose of sheltering him from the cold during the night.



"PERILS IN THE WILDERNESS."

Missionary Register.

AUGUST, 1852.

Biography.

MEMOIR OF KEYEHPAU,

STUDENT IN THE THEOLOGICAL SEMINARY, TAVOY, IN CONNECTION WITH THE
AMERICAN BAPTIST MISSIONARY SOCIETY.

THE Rev. E. B. Cross, in a Letter written while the small-pox was raging in Tavoy, says, "It has been generally mild, from the power of the vaccine as we suppose. We have, however, had two cases in its very worst form, and I am exceedingly sorry to say that we have lost by this terrible disease one of our very best young men. Would I might wrest the facts of this case from oblivion, and place them before the eyes of some who hesitate in reference to the utility of Missions, and the efficacy of the Gospel to elevate the heart of a heathen. I can scarcely ever think for a moment of the really sublime exhibition of the power of the Gospel in the case of this young man, without feeling my heart overflow with emotion."

Keyehpau, when he first entered this School for Native Assistants at Tavoy, was about fifteen or sixteen years of age. But, as is the case generally with the inhabitants of the hot climates, he had arrived nearly to his full growth and the development of his physical powers. He evinced from the first great aptness for acquiring, and soon became distinguished among his fellow-students for the accuracy and decision with which he became master of the different subjects of investigation and study.

When he died he was about seventeen or eighteen; but was a fine-looking, well-formed man, much above the ordinary stature of the Karens. His shoulders were broad and heavy and his face wide, with a high, open, square forehead, and his whole frame struck one at once as formed for strength, and as well for mind as for body. One of his fellow-students, in writing of him, says, "We look around among all our number, and we see none furnished with so much strength as he; and the mind of no one of our number seemed so readily to open and expand with knowledge as his." Another says, "We looked on him among all our number as distinguished for his powers both of body and of mind. As God had given him more beauty of limbs, strength, and pleasing appearance of body, so we saw him in advance of us in acquiring know-

August, 1850.

ledge and the readiness with which his mind expanded under its influence." He was remarkably cheerful, and perhaps never in his life had been so ill as to be obliged to take medicine. His face wore a uniform smile, which shewed a mind undisturbed, and always ready to lend itself for the relief and the happiness of others.

But the principal object of this sketch is to present the circumstances of his death. In the language of one of his fellow-students, "We had hoped that he would be an instrument in extending the kingdom of God in the earth. But it has not pleased God that he should any longer remain in this place of temptation, and He has taken him to Himself." He was among the number who had pledged themselves to a full course of study with us; and had fully determined to spend his life in preaching the Gospel among those who are in darkness. Yet this young man, whose loss we mourn, and cannot contemplate without a heart full of grief, has been the first to be taken from us.

He was attacked by the small-pox, which was at the time raging in the town, and, after a most distressing illness of about thirteen days, expired.

Those who have any acquaintance with the small-pox, particularly in its worst forms, know that it is a most terrible dis-

ease; and, in cases where it terminates fatally, during its last stages reduces the patient to a most loathsome appearance. Day by day and hour by hour it steadily advances. The face and limbs become enormously swollen—the throat and tongue filled and swollen with the loathsome pustules—the lungs inflamed, accompanied with a distressing and violent cough; and the whole appearance is that of the greatest suffering and distress. All these symptoms in their worst form were manifested in the case of this young man. And yet, during the whole, he was never heard to utter a complaint. While others could not refrain from weeping around him at the very appearance of his distress, and from the prospect that he could not recover, he would remind them of the sufferings of the Saviour, and bid them not to weep. On one occasion one of his fellow-students, with whom he was most intimate, reminded him of his mother, and said to him that she would see his face no more, and wept profusely as he uttered these sad expressions. But he answered, "Why do you weep? Do not weep." "With this," says his comrade, "he stretched out his hands and embraced me, and said, 'I love you. You have ever been my friend, and I have loved you more than others. But do you not remember that Jesus Christ came down to earth? Have you not seen it in the Scriptures? Do you not know it?' His fellow student said, 'Yes, I know it.' But he said, 'Give me the Testament.'" Though racked with almost intolerable pain himself, he would comfort those weeping about him, and he would not be contented with a general expression in his own words. He would turn to the exact words of the Saviour. But, alas! disease had made too great havoc with his bodily powers. The familiar words of the Testament, to which he would turn in order to comfort his weeping friend, were never more in this world in an intelligible manner to greet his eyes. He took the book, but he could not read; and he covered his face with it and gave vent to his grief.

Almost from the first of his attack he was impressed with the idea that he should not live. But he evinced no perturbation or alarm. Not a murmur nor a complaint escaped him. The most that he was heard to say of the kind was on remembering his mother. He simply said, "My mother nourished me and watched over me"—his father died when he was quite young,

—"till I was grown, but I shall never be able to do any thing in return for his kindness. I am cast down with this fierce disease, (his literal language,) and I shall never do her an act of kindness in return."

At an early stage of his sickness he said, "I shall die." "But," said a fellow-student to him, "can you not remember your mother, and your father, and your brother?" "Yes," he replied, "I remember them all. But this sickness I cannot endure. My only wish is that I may now sleep by the side of Teacher Boardman and Mrs. Mason." The manner in which he frequently alluded to Mr. Boardman, and his desire of finding a place to rest his body by his side, was really affecting. This is the more remarkable, as he could never have seen that devoted servant of the Saviour. So earnest were his expressions that he might sleep with Mr. Boardman, that his grave has been made as nearly as possible to his wish; so that, at the day of resurrection, the founder of the Tavoy Mission will probably meet face to face with this young hero of the cross, and their new forms of light may greet each other on the first awakening peal of the dead-arousing trumpet.

I never can forget the first time I attempted to converse with him after the violence of his first fever had in a measure subsided. His face was almost completely disfigured and transformed into a most ugly mass of corruption, and so swollen that scarcely an original feature could be detected. But as soon as he caught my words of the sufferings of the Saviour, and of patience, his head partially fell back, his countenance assumed an upward glance, and such an impression of glory seemed to seize on his mind as to shine through the dark masses of corruption with which his skin was loaded.

On one occasion when I went to him such seemed to be the overflowing of his affection that he had utterly forgotten his condition. He threw up his arms and begged to be permitted to kiss me; and such was the strength of his feelings manifested in the exhibition that none could refrain from tears. There were a number around him, but all were overcome. A heathen woman, a Burman, who was employed to wait upon him, covered her face and wept.

On the morning of the day on which he died, the Sabbath, the physician said that

he had great hopes of his recovery, and I felt somewhat encouraged. The disease had evidently arrived at its crisis, and the question whether his system would rally or sink was one of the most critical nature. But it was sad to see that the change was followed by a rapid filling up of new pustules, which no doubt exhausted his little remaining strength.

He was extremely restless from the torment which his disease inflicted upon him, and almost involuntarily rolled himself from side to side in a manner uncontrollable; but his language was uniformly pleasant, and full of interest for those who were around him. He spoke with affection and concern of others who were suffering, and seemed unwilling to have any one think of him, or to think of himself even, as a special sufferer who claimed any particular share of sympathy.

To shew how completely his thoughts were governed by his affections and sympathy for others, I will give an instance. The little infant of Dr. Bennett, who followed our young friend after the lapse of a little more than twenty-four hours to a place of rest from one of extreme suffering, was at the time in a state of great apparent misery and distress. No one who saw the young disciple of a suffering Saviour would have thought it possible for him to be calmly and earnestly thinking of the sufferings of others, particularly those with whom he had little immediate concern. But why, with great and painful efforts, did he attempt to force an articulate word from his swollen and useless tongue? Was it to complain of suffering? Was it to say, O Lord, alleviate my misery! Why am I, so young, when life, and a life of usefulness, is just opening before me, called to die? Was it to ask some relief from those standing around? No; his laboured and distressing exertions to make himself understood were to entreat the young man who was watching with him to go and inquire particularly about the little sufferer whom he remembered to have seen prattling about in his play a short time before.

The sky was clear, and the sun poured down its unclouded rays with great power during the former part of the day, and, but for the breeze which fanned him, must have rendered his sufferings still more intolerable. But from his internal fever and the effects of his disease upon the lungs it was quite impossible for him to keep from writhing and turning him-

self back and forth. About three o'clock, however, the weather changed, and there came up a beautiful shower of rain. The cooling effects seemed to relieve him. He asked to be raised up so as to look out once more on the heavens, and to see the effects of the shower upon the grass. There was something sadly premonitory in this request. I could not but feel that the scene was a most lovely one. I said to him, "Wait, my young friend, you are too weak now. If it is the will of God you will look out again on the green grass, and on whatever you now think is beautiful: if not, in a little while you will see what is infinitely more beautiful than this." He seemed satisfied with the denial of his wishes, and endeavoured to quiet himself.

A few minutes afterward he wished to have his mouth washed, to which I consented, and retired from him while preparations were made. But I was soon called back by the announcement that he had fainted in the effort to sit up during the operation. Every effort was made, by the use of the fan and by administering small quantities of wine, to restore him, but with no success. He only recovered a little so as to be able to speak. But this interval presented one of the most lovely scenes of the whole, as it was described to me by one of his fellow-students, for I was obliged to leave him for a time.

He is represented to have looked at his hands and his body, black and disfigured with the mass of corruption which covered them. After calmly surveying himself in this way for a moment, he said, in most beautifully figurative language, "These limbs and this flesh I shall soon lay aside." "Do not cast yourself away: remember your mother and your brother," was the anxious expression of a fellow-student. But he said, "Our garments, when they become old and rent, do we not cast them away? Thus I shall cast away these limbs."

He continued to sink. The physician came in just as the sun was setting. He was still breathing, and the more gently as his breath seemed to be quitting its last hold of his lungs. The breath grew fainter—it ceased; but the wondering expression of the face could not be removed even by death. A deep stillness succeeded. It was as if rejoicing angels had departed to conduct away their precious charge, leaving the silence of death behind them.

His example has left an impression which cannot be easily effaced from the

memory of those who witnessed his sufferings. This seems to be a subject of conversation for those who remain. The day after his death, the Burman Woman, who had been employed to take care of him a part of the time, came seriously to inquire what it was that could make a young man endure with such patience so much suffering, and look with so much peace on the prospect of death; and, at the end, to go with such elevated feelings of joy? We had reasons to hope that a lasting impression would be made, not only on her mind, but on the minds of multitudes more.

Never can I lose the impression which the scene of his departure made on my mind; but I have no hope of imparting it to others: yet, if his early removal from the work to which he had consecrated himself, should awaken others to reflect on the preciousness of the Gospel, and its power to save, it may be that the end of Providence in thus calling him away will be answered; and the heathen whom he wished to enlighten by his own preaching may be benefited by his triumphant death as much as they could have been by his life.

BRIEF NOTICE OF A SCHOOL-BOY,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION, KADATCHAPOORAM, TINNEVELLY.

FROM the Journal of the Rev. John Dewasagayan we extract a notice of the school-boy Dharmakkunnoo—

Feb 19, 1851—I heard that Dharmakkunnoo, one of the Day-school boys, was dangerously ill with cholera. I went to see him, and found that he was too weak to speak. However, he asked me to pray for and with him. I implored God to grant this dying child grace, and to bless the means used for his recovery. He died in the afternoon, and his mother, who had left him about an hour before he became ill, returned that night to bemoan her loss.

Feb. 20—I performed the melancholy duty of reading the Burial Service over the remains of Dharmakkunnoo. His Schoolmaster, and many of his companions, considered him a good and pious youth. He had learned to read the Scriptures about four years ago, and was a great comfort to his widowed mother, who is a regular Communicant. The following account of him was written by his Schoolmaster:—

"Dharmakkunnoo entered the School when he was about four years of age, and continued to give satisfaction. When he was six he could read the Scriptures, and took delight in reading them to his mother—to whom he was an obedient and only son—and to their neighbours. He was a bright example to his schoolfellows, in regular attendance and progress in learning. Whenever I had occasion to correct him he was thankful, and received

my advice gladly. When attacked by cholera, I visited him, and inquired on whom he placed his hope of salvation. He replied, 'I trust in my Lord Jesus. I remember His sufferings and death, and feel comforted.' He called for his mother, but unhappily she had left for Pannivilei an hour previous. I asked him to whom he would compare his present state, and he answered, 'To the son of the widow of Nain.' He then repeated the whole account, and said that the Lord would deal with him as He dealt with her son. He replied to my inquiries, that all mankind were as grass, and as the flower of grass, and that heaven, whither he was prepared to go, was our safe abode. I told him that we would follow him thither, and then commended him in prayer to God. A few hours after this Dharmakkunnoo suffered much, and died crying, 'Jesus, save me!' He was six years of age. About six hours elapsed, and his mother returned, exceedingly grieved. Two days afterward I called to see her, but was at a loss how to offer consolation. On seeing me, she exclaimed, 'Schoolmaster, my son was hitherto taught in your School, but he now learns in heaven.' I exhorted her, from this circumstance, to comfort herself; and reminded her of King David's words, *I shall go to him, but he shall not return to me.*"

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 293)

UNITED KINGDOM.

Timely Service rendered the Nation by the Church-Pastoral Aid Society.

FOR all the purposes of this kingdom, and of the Church, I hold that this Anniversary Meeting is the most practical affair of the whole year. I really do not know where at this time we should have been without the exertions of this Society. To have left the people as they were—to have left those large masses of the population which are congregated together in the great hives of industry in the counties of Lancaster, Chester, and York, and in other districts thronged by a teeming population, without superintendence and pastoral care—without persons commissioned to carry to them the Word of God, to seek them out, and bring them to the knowledge of the Truth, would, I believe, by this time have exposed us to such dangers, that we should probably have been overwhelmed by an irresistible torrent of vice and violence. But it did please God some years ago to put it into the hearts of a few men to devise this scheme, and it pleased Him, moreover, to realize this scheme; and I doubt whether any Religious Society has ever received, at the hands of God, more signal proofs of favour than have been vouchsafed to the Church Pastoral-Aid Society. It has saved us, depend upon it—it has saved this realm, the whole of the realm, from great political trouble and convulsion; it has saved, God be praised! a very large portion of our Church from religious heresy; and it has set up a glorious standard of truth. Its teaching is evangelical, and its practice is in accordance with the truth and purity of its principles. Now if ever there was a time in the history of these realms when the agency of such a body was required, we are now in that time; and a very little consideration will shew to you that we are beset by dangers of a various and novel description, which nothing can encounter but such a body as this, based upon the truth, and earnestly determined to make known that truth, and to assert that Christianity is

the beginning, the middle, and the end of all.

[Lord Shaftesbury—at Ch. Past.-Aid Soc. An.

Evils of the Penny-Periodical Press.

Look at the efforts made by that new system—for new it is as to its agency and mode of operation—the circulation of infidel publications. They are of a more cautious and novel character than formerly. Many are gross and disgusting, it is true, but many are insidious—many are devised to catch well-intentioned, though weak and doubting minds. The circulation of these works increases day by day—I might almost say hour by hour; and I was perfectly astounded and terrified the other day on looking into a small pamphlet, placed in my hands with the view of calling my attention, and the attention of others, to the necessity of forming, if possible, a counteracting Society, and to see if we could not meet open publications by open publications, and send them into all the recesses, the courts and alleys, that are the resort of these miserable and benighted people. I was perfectly astonished to see the extent to which this system is carried, and the prodigious success it has obtained. Here is the testimony of a gentleman who has great acquaintance with the circulation of pamphlets of all kinds, having himself issued many works of great value to the working people:—"At the beginning of April 1850 there were issued from the London Press, to be continued in weekly numbers, at a penny and three halfpence each, 100 separate publications. Of these, sixty were wholly works of fiction and ribaldry. Of the professed works of fiction a great number were of the 'Jack Sheppard' school, such as, 'The Freebooter,' 'Dick Turpin,' 'The Bold Smuggler,' 'Paul Jones,' 'Gentleman Jack,' 'The Brigand,' &c. The book is varied by every variety of tales of murder. The influences of such publications are counteracted by twenty-two weekly journals, for the most part innoxious. The circulation of pernicious publications is immense. In 1845 it was calculated that

from London alone there was a yearly circulation of stamped and unstamped newspapers, and serials of a decidedly pernicious character, to the extent of 28,802,000! During the last five years, while cheap religious periodicals have made limited progress, either in numbers or interest, the corrupt printing-press has been unceasingly at work. The present circulation in London of immoral unstamped publications, of a halfpenny to three halfpence each, must be upwards of 400,000 weekly, which would give the enormous issue of 20,800,000 yearly! In addition to these there is the weekly importation of French prints and novels, of so indecent a character that once they could only be obtained by stealth, but may now be purchased openly from any vendors of the other periodicals. We lately observed a shop called the 'Parisian Depository for the Sale of French Prints,' where the business was entirely confined to that class of publications. The total (annual) issue of immoral publications has been stated at 29,000,000, being more"—mark this, because it shews how defective we are, and that it is owing in a great measure to our own neglect: we must not plume ourselves that we are all so righteous and so good, and that others are so wicked—"being more than the total issue of the Society for Promoting Christian Knowledge, the Religious-Tract Society, the British and Foreign Bible Society, the Scottish Bible Society, the Trinitarian Bible Society, and some seventy religious magazines." Yes, the whole of these Societies put together do not issue, for the instruction of the public, a number of publications equal in amount to the quantity of immoral publications issued from those sinks of infamy and pollution. There is one point to which I must specially direct your attention—the immense number of these detestable publications. Many of them have been sent to me anonymously. Nothing can be more insidious. Many of them profess to be only copies of the old masters; many of them profess to be only prints taken from established and well-known works; and then they say, after all, they are only promoting art, and circulating that which must tend to elevate public taste. But the manner in which they are presented to the public, and the text whereby they are accompanied, cannot fail to corrupt the mind of every person who devotes his attention to them.

[The Same—at the same.

Antidote of the Evils of the Day.

You will find in several of our large towns, and in many parts of this great metropolis, Lectures periodically delivered, of such a nature that I know not how they can be counteracted, except by the constant presence and activity of such agency as that which you offer. I know not how this evil can be met, except by some one who shall carry into the recesses and alleys of the streets of this great metropolis the truth of God, and who shall on all occasions set the truth against the falsehood, set the purity against the indecency, set the danger against the fancied enjoyment of the present hour. Again, we are exposed to another danger. We are exposed to great danger from the advances of Rome, real and fictitious; from the advance of Romanism without and Romanism within. [The Same—at the same.

Not Ascetic Doctrine, but Parochial, House-to-house, Visitation.

This Society will shew to you that we have no need of sisters of mercy, and brothers of the oratory. We have sisters of mercy, not living in convents and monastic establishments, but, God be praised! we have Protestant sisters of mercy living in their own homes, and issuing forth, having discharged their domestic duties, to give the remainder of their time to the service of God and of mankind. That is the true mercy—that is the right sisterhood—not to live in convents and monastic establishments—not to live in that state of self-righteousness, but in humble persevering labour to appear before the world only as discharging your simple and domestic duties, simply issuing forth to give to God all you have to spare of life, of energy, and of health. I do not mean to disparage the voluntary efforts of other denominations; but of this I am sure, that the voluntary principle, as it is called, is not by any means adequate to the necessities of the times or the wants of men. I believe that, of all human institutions, the nearest to Divine Inspiration, the best that was ever conceived for the general good of the country, is that which we call the parochial system. But that parochial system must be a reality. It must not be as, owing to the difficulties in which the Church is placed—it must not be, as it is in many places, a great fiction: it must be a reality; and the reality of the parochial system is, that the flock be limited in

number, that the flock have its own pastor, that the pastor be known of his flock, and that the pastor be able to know and see every member of his flock. To the completion of the parochial system I look for the security of these realms: and as Abraham, wherever he stopped, set up an altar unto the Lord, so would I, had I the means, and so would you, set up in every nook of this land a Church and its Minister as a perpetual standard of the truth, a perpetual testimony of our obedience, and a perpetual remembrance of what we are, and whither we are going.

[*The Same—at the same.*]

What has been done?

It is a delightful fact, that 2,500,000 souls are already receiving benefit from the interposition of the Church Pastoral-Aid Society. There is something very cheering in the tidings that 432 grants for Clergymen and Lay-assistants were made last year; but there is something very affecting in the thought, that there are 50 Incumbents, representing 380,000 souls—if I take the average of the population to the grants already given—who are applying to the Committee, and through the Committee are appealing to us this day, begging for help, to whose prayer the Committee are compelled to reply, "We cannot help you because we have not the means." Now what I want is, that this Meeting shall resolve, that before the next Anniversary every one of those fifty applicants shall have his grant; and that as the Committee have met us to-day by saying that twenty-five more grants have been given this than in the previous year, may God help them to say next year that fifty more grants have been awarded in that year than in this, and that every Clergyman who is now before them as an applicant has been supplied, and is thanking God for the assistance the Society has given to him. But it will be said, "If this were accomplished, you would still have the Committee coming to us and telling us—and I am sure we should welcome the news—that though they have supplied these fifty Clergymen, there were fifty others waiting." And should we blame them for their encroaching spirit? Surely, no. You will say, "Go on, and prosper; bring us fifty more every year, and we will try, by God's grace, to prevent any of them going away disappointed from our doors."

[*Rev. E. Hoare—at the same.*]

Happy Effects of a Pastor's hands being strengthened.

I for one ought indeed to love this Society, for I owe to it a great debt in the matter of my own soul. I stand here as a living witness that the Society has not laboured in vain. I have seen on this platform men brought forward as witnesses that the Church Missionary Society, or the Jews' Society, does not expend its money for nothing, and does not labour without a return. I can myself bear witness that the Church Pastoral-Aid Society has not laboured in vain. Yes; I shall always feel that I owe a debt, a very great debt, for what the Society has done for me. Let me explain. It is now some sixteen or eighteen years since I was first brought to think any thing about my own soul. I shall never forget that at that time I was indebted, under God, to the ministration of a pious Clergyman, who lived near me, for much of the spiritual light and knowledge which I received. Now I know it for a fact that that Minister was only able to maintain his place and continue preaching where he did by the aid of the Church Pastoral-Aid Society, and by the strength with which it supplied him to reach those whom he could not have reached himself, and to labour for souls who, but for that aid, must have been utterly neglected. Therefore I can bear testimony that, in my own case, as in that of many hundreds and thousands of others, the Church Pastoral-Aid Society does good in ways that it knows nothing of at the time. It prevents many a true and faithful servant of the Lord from breaking down in his work. It holds up his hands in the great battle he has to fight. It supports men who would otherwise faint, and enables them to carry forward a work that else must stand still; and the last day only will prove how much good has been done, by its instrumentality indirectly, to individual souls, which never comes under the cognizance of the Committee, and which the public never hear of. I remember in that Clergyman's case a remarkable illustration of the way in which the Society does good. When he first came to the town, in which he afterward laboured for many a year, there were but three Churches to a population of between 35,000 and 36,000 souls; that was 11,000 or 12,000 people to each Church and to each Minister. As might be expected, nothing could be more low than the posi-

tion of the Church of England in two out of three districts into which the town was divided. Dissent was everywhere rife, and people looked upon the Church, if not with enmity, with contempt, as a useless thing, altogether inadequate to the great purposes for which it was established. But when this Minister came, he sought and obtained the help of this Church Pastoral-Aid Society. Labouring with that help for many years, he was enabled to gather together those who had been driven out from the Church by previous neglect. He started in his work with the zeal of a man confirmed in the faith he taught, and brought many to know the value of the Word who never knew it before. What has been the result? In sixteen years from that time

we see in that town, instead of three Churches, and two of them almost without congregations, seven Churches. Each Church has its School. In every pulpit of those seven Churches the Gospel is regularly preached. The children are looked after. The Communicants are kept together. The Church of England, in short, stands higher than it ever did there in the feelings and the affections of the people. They now see that she is not a matter of form, a fold without sheep and without shepherd, but a real thing—a Church that endeavours to fulfil the duty which the Saviour has committed to her charge, to uphold the strong, to strengthen the weak, and to draw the souls of men to the fold of Christ.

[Rev. J. Ryte—at the same.

RELIGIOUS-TRACT SOCIETY.
FIFTY-THIRD REPORT.

Introductory Remarks.

IN presenting another Report of proceedings at home and in foreign lands, the Committee, while rejoicing in what has been effected, deeply regret that so little, comparatively, has been done in the wide sphere now open for Christian Exertion. The field of its operations is the world. Some seeds may have fallen by the wayside, some on stony places, some among thorns; yet the Committee believe that the Report will shew, to the praise and glory of the Lord, that other seeds have fallen into good ground, and have brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Issue of Publications.

The total issues of the Society's publications during the year have been TWENTY-TWO MILLIONS, FIVE HUNDRED AND FORTY-SIX THOUSAND, SEVEN HUNDRED AND FORTY-SEVEN, being an increase of ONE MILLION, SIX HUNDRED AND FIFTY-NINE THOUSAND, SIX HUNDRED AND EIGHTY-THREE; the largest annual circulation hitherto attained. The total circulation of Tracts and Books, in 112 languages and dialects, including the issues of affiliated Societies in foreign lands, has been about FIVE HUNDRED AND SEVENTY-SIX MILLIONS.

Grants for Great Britain and Ireland.

The miscellaneous grants have been larger than in former years, in consequence of the peculiar state of the times; viz.—

London City Mission, District-Visiting, Town Mission, Scripture Readers', Christian-Instruction, Loan-Tract, and similar Institutions	Tracts and Books.
Sabbath-Day Circulation	1005458
Soldiers, Sailors, Rivermen, &c.	78535
British and Foreign Emigrants	200090
Prisoners and Convicts	86648
Patients in Hospitals	22115
Workhouses and Union Poor-Houses,	9421
Railway Labourers	6600
Pleasure Fairs	21379
Races	98648
Agents connected with Home Missions	18366
Foreigners in England	19506
For Special Distribution in connection with the Great Exhibition	9910
Miscellaneous — being about Six Hundred and Nineteen grants for different objects, particularly to counteract Romanism, Mormonism, Infidelity, and other errors; also the Christian Spectator, Reports, and Specimens sent gratuitously to Subscribers	325776
	1217259
	3119711
Ireland	448394
Scotland and the Orkneys	154919
Wales	34651
Total	3757675

The value of these publications is 4167l. 13s. 6d. The London City Mission has received 1,354,302 Tracts at half price, and many similar Institutions have had grants on the same terms. About 10,000 anti-infidel Tracts, at half price,

have been voted to the Lancaster Tract Society for circulation, after the delivery of lectures against sceptical errors. To various Mechanics' Institutions large grants of books have been made for their Free Libraries on greatly reduced terms.

The great importance of these grants arise from the extraordinary exertions made in the present day to diffuse erroneous and soul-destructive publications at a cheap rate. These painful operations can only be counteracted by active local efforts. Religious and moral publications must be made of easy access to the poor. Hence the great importance of small dépôts in the midst of the abodes of the working-classes. This plan has been successfully tried.

Notices relative to Domestic Grants.

Libraries for Destitute Districts—The Libraries supplied on reduced terms have been 258, at an expense of 584*l.* 17*s.* 6*d.*

Libraries for Union-houses—Thirteen Libraries have been granted, amounting in value to 102*l.* 10*s.*

Select School Libraries—Of those which contain 100 volumes, for 2*l.*, twenty-two have been granted; and six containing 50 volumes.

Books for Ministers on their Ordination—The Committee have received thirteen applications from Ministers and Missionaries of limited resources for the supply of books offered for their private libraries. These selections have amounted to 116*l.* 16*s.* 9*d.*

Books for National and British-School Teachers—The applications received have been thirty-six; and the total value of the grants, 72*l.*

Total Number of Libraries—The Libraries voted in the year amount to 758, without including those sent to foreign lands. The total value of these Libraries amounts to 3298*l.* 11*s.* 8*d.*, the portion gratuitously voted being 1523*l.* 10*s.* 7*d.* The number of Libraries granted since 1832, for Great Britain and Ireland, is,

For Destitute Districts.....	2644
For Sunday and Day Schools.....	3880
Select School Libraries.....	568
For Union Poor-Houses.....	182
Factory Libraries.....	60
For National, British, and other School Teachers.....	227

Total..... 7561

The reduced price gratuitously voted being 19,539*l.* 3*s.* 3*d.*

August, 1850.

Wales—In Welsh, have been added to the Catalogue, "The Pearl of Days;" and the Tract, "The Man that Killed his Neighbour." The sales of Welsh Works are still very limited. The total circulation in the year has been 115,578 Books and Tracts. The grants have amounted to 32*l.* 18*s.* 3*d.*; among these, Welsh Books, at half the catalogue prices, to the Bishop of St. Asaph, for various Free Libraries, established by his Lordship in his diocese.

Scotland—During the past year Mr. Saffery, the Society's travelling agent, has visited in Scotland sixty-four cities and towns, and preached or spoke on behalf of the Society eighty-seven times. The result of the tour has been an addition of nearly 400*l.* to the Society's funds. New annual subscriptions have been obtained, amounting to 215*l.* 15*s.* 6*d.* In Glasgow and its neighbourhood Mr. Greenlees has promoted the circulation of the Society's new periodical, "The Leisure Hour." He has secured the general canvass of the city. The grants of Tracts and smaller publications have amounted to 154,919, being of the value of 116*l.* 13*s.* 7*d.*

The Orkneys—Several grants have been made to friends in these islands.

Ireland—The applications from Ireland during the year have been 166. The Committee have voted to Ireland 101 Religious Circulating Libraries, on reduced terms, and 448,394 Tracts and Children's Books. The value of the Tracts is 314*l.* 10*s.*, in addition to the Libraries. Although the Roman Catholics are strongly enjoined by their priests not to receive the Society's Tracts, yet many take them. In some cases they have been productive of good. A grant of 15*l.* in Irish Tracts has been made to the Irish Church Missions; 500 "Cottage Hymn-books," at a reduced price have been voted to a Minister in Connemara; and large supplies have been sent for emigrants. The Committee regret that hitherto their efforts to promote the sale of the Society's Works by Colporteurs have not been successful. Several of the agents have given up the work from the great difficulty of effecting sales, arising partly from the poverty of the people, but principally from the strong opposition of the Romish Priests.

Special Objects.

Romanism.—In the early part of the preceding year the Committee announced their intention of awarding a premium of

100*l.* for the best Treatise on Popery, viewed in reference to its present character and pretensions, and clearly pointing out the leading errors of that system, contrasted with the pure Christianity of the Bible. The manuscripts sent in competition for this prize amounted to 122. The adjudicators expressed their judgment, that the one entitled "The Gospel and the Great Apostacy; or, Popery contrasted with Pure Christianity, in the light of History and Scripture; especially with reference to its Present Character and Pretensions," best fulfilled the conditions of the announcement, and was entitled to the premium. The writer is the Rev. Alexander Leitch of Edinburgh.

The Society has also been enabled, through Thomas Thompson, Esq., of Poundsford Park, to offer a prize of TWENTY GUINEAS for the best work on the errors of Romanism, with a view to instruct and fortify the minds of Sunday-School Teachers and Scholars. The offer was responded to by 72 competitors. The Committee have awarded the prize to the manuscript entitled "The Head and the Heart enlisted against Romanism." The writer is Miss T. S. Henderson, of Highbury.

The Committee thank their friends, the Rev. Thomas Hartwell Horne, Prebendary of St. Paul's, and Mr. W. F. Lloyd, the publicly-announced adjudicators of the 100*l.* prize, for the efficient services they have rendered, and also to the several other friends who kindly aided the Committee.

The Books and Tracts on the Romish Controversy issued from the Depository amount to 70,272. The Committee have given every facility to the gratuitous issue of these useful works.

Great Exhibition—"The Royal Exchange and the Palace of Industry; or, The Possible Future of Europe and the World" was issued, and afterward translated into the German and French Languages. "The Palace of Glass and the Gathering of the People," adapted for this occasion, was also published. The Committee felt it their duty to present copies to Her Majesty and His Royal Highness Prince Albert, through their respective authors; also to Her Majesty's Ministers, the Ambassadors of Foreign Countries, the Commissioners of the Great Exhibition, the Members of the Executive Committee, the Foreign Commis-

sioners, the Managers of Departments, the Superintendents of Classes, and the Architects and Builders. Copies of these Books were also sent to all the contributors of 1*l.* and upward to the Special Fund.

Prize Essays on the State of the Working Classes—"The Glory and the Shame of Britain," by the Rev. Henry Duncckley, of Pendleton, near Manchester, being the Essay which obtained the premium of 100*l.*, has been published. It is written in a comprehensive and well-arranged manner: its arguments are fully sustained by statistics and facts. It is in full sympathy with the working-classes; at the same time it does justice to other portions of the community.

"The Operative Classes of Great Britain; their existing State and its Improvement," by the Rev. W. M. O'Hanlon, of Belfast, obtained the premium of 50*l.* This book is distinguished for much originality and breadth of aim, and is especially adapted to rectify the mistakes which mislead the working-classes, and place them in collision with their employers.

In addition to the two books above mentioned, the Committee offered premiums for Tracts on "The Present Condition of the Manufacturing and other Working-Classes, so far as the same is affected by Moral Causes and Personal Character and Habits; together with the best Means of promoting their Temporal and Spiritual Welfare." A large number of manuscripts were received in competition; the following obtained the award of the adjudicators: "A Companion for the Working-Classes," by the Rev. H. Trigg. The topics are clearly arranged; first, the evils prevailing among working-men; and secondly, remedial suggestions. Each separate topic is treated with good sense, and is enlivened by striking illustrations and quotations. "The Trials and Rewards of Labour," by Mr. Frederick Fox, of Kingland. This Tract is written in a neat and forcible style. The first part treats of the chief grievances of the working-classes; the second suggests alleviations and remedies, and points to the Gospel as the grand medium of their moral and social regeneration.

To promote the circulation of the Prize Essays, the Committee presented them to the Mayors of the leading towns of our country, in which large masses of working-men were employed. with an

earnest request that they would recommend them both to masters and workmen.

The gratuitous circulation of the Books has been 356, and of the Tracts, 23,838. The sales of these works have not been to the extent anticipated.

The Leisure Hour—An important object has engaged the Committee in the publication of a new periodical, "*The Leisure Hour*," a cheap weekly periodical, prepared on Christian Principles, but of a decidedly popular character. There probably never were so many serials as at the present time, especially of those issued weekly. Several have been started during the last two years, and have established a circulation of from 40,000 to upward of 150,000. Some of these are obviously of a most pernicious tendency; others are of a doubtful and subtle character, most beguilingly and insidiously hurtful to youth: and even if there be occasionally an appearance of reverence and feeling for religion, it is not the religion of the Bible. It is but justice, however, to state, that some weekly and monthly periodicals of a highly moral tone have been issued, which command, as they deserve, a good circulation. Thirteen weekly numbers and three monthly parts of this new work are now before the public; and it is with no small gratification the Committee announce that it has already reached a circulation of between 60,000 and 70,000. Testimonials to its acceptability and adaptation to its purpose have been furnished in almost every direction.

Travelling Agency.

The Committee having found it necessary to obtain additional assistance in the travelling department of the Society, have appointed the Rev. Philip John Saffery to be one of the Society's Agents.

Notice of New Publications.

Of some of the preceding publications the Report gives the following notices:—

The Leisure Hour—This publication has already been mentioned. If the periodical obtains acceptance where the treatise or volume cannot find admittance, it seemed a sound policy to use this means, and sanctify it to the promotion of truth and piety. Accordingly, after much careful consideration, they resolved to issue a Weekly Magazine, which would contain information on Literary, Scientific, and General Subjects, written in an at-

tractive style, and in a Christian Spirit. The new work appeared on the 1st of January, under the title of "*The Leisure Hour*;" a Family Journal of Instruction and Recreation." It consists of sixteen large pages, printed on good paper, illustrated with superior engravings, and is sold for one penny per number, or fivepence as a monthly magazine.

Books on the Great Exhibition—"The Royal Exchange and the Palace of Industry," by the Rev. T. Binney; and "*The Palace of Glass and the Gathering of the People*," by the Rev. J. Stoughton—In the first of these, the text, *The earth is the Lord's, and the fullness thereof*, which was appropriately associated with the Crystal Palace, is the expository theme, and from this point the author contemplates the "possible future of Europe and the world." The second work shews the greatness of England as traceable to its real source, to an open Bible, and the practical hold which its truths have taken on the public mind.

Prize Essays on the Present State of the Working-Classes—In the year 1849 the Committee offered two prizes of 100*l.* and 50*l.* respectively, for the best and second best Essays on "*The Present Condition of the Manufacturing and other Working-Classes*, so far as the same is affected by Moral Causes and Personal Character and Habits; together with the best Means of promoting their Temporal and Spiritual Welfare." The Essays to which the prizes were awarded are entitled, "*The Glory and the Shame of Britain*," and "*The Operative Classes of Great Britain*." Each is distinguished by its own excellences, and both are enlightened and valuable productions.

Works on Romanism—The directly antagonistic position of the Society to Romanism renders it imperative that it should, from time to time, send out works adapted to expose the unscriptural dogmas and practices of that system. On the adjudication of the Prize Essays on Romanism, the one specially designed for Sunday-School Teachers and Scholars was promptly issued, under the title "*The Head and the Heart enlisted against Romanism under the Banner of Christian Truth*." This volume has fully met the terms of the proposal: it is written in a plain yet attractive style, and clearly shews the opposition of Romish Doctrine to Scriptural Truth. "*Papal Errors; their Rise and Progress*," is a manual adapted for

those who require a concise yet comprehensive, plain yet pungent and truthful exposure of Popery. Two small publications, "Penance and the Confessional," and the "Worship of the Virgin and Saints," strikingly shew that these parts of Popery are contrary to the teaching and discipline of the early Church, and are utterly repugnant to the inspired Word of God.

Works Illustrative of Scripture—Some years since a Scripture Atlas was issued by the Society; but in order to keep pace with the advance of discovery and improvement, it was considered desirable to bring out a New Biblical Atlas, with superior plates and enlarged descriptions, embracing the results of modern investigation. Plans of the tabernacle and temple, and a copious Scripture Gazetteer, add to the utility of the work. "The Land of Promise," by Dr. Kitto, describes every place or site of interest in Palestine as it now appears. It is embellished with numerous engravings and a valuable map.

Annotated Paragraph Bible—The great labour and care given to this work have rendered it impracticable to issue more than one part during the year: it will, however, be of higher value when completed for the pains bestowed on it. The plan adopted of printing the text in paragraphs, and the poetical passages in parallelisms, adds greatly to the perspicuity and beauty of the text of the Scriptures.

Biography—"The Life of Lord Bacon," by the Rev. Joseph Sortain, presents a history fraught with the most valuable lessons to society. The author has done full justice to the intellect of Bacon, and his great attainments as a statesman and philosopher, without veiling his vices and crimes.

Gift-Books—"The New Casket: a Gift-Book for all Seasons," consists of original prose by various writers, and a few selected poems from celebrated authors. It is richly adorned with coloured engravings and fine woodcuts.

"The City of Rome: its Edifices and People," describes the principal objects of a city renowned in the history of the world, which stands associated with the purity and simplicity of the Gospel in the early age, and with its grossest forms of corruption in subsequent times. The reader will find himself under the care of a Christian Guide, able to instruct him in the fullest and most accurate manner, and

willing to turn all to the best possible improvement.

Divinity—"Now or Never" is a reprint of a devout and stirring treatise by Richard Baxter, and is suited to bring conviction to the hearts of opposers and neglectors of salvation.

"The Justified Believer," by the Rev. W. B. Mackenzie, discusses a variety of doctrinal and experimental points connected with the fundamental truth of justification by faith.

The Monthly Volume—In biography, have been added, the "Life of Sir Isaac Newton," the "Life and Times of Wycliffe," and "Lives of the Popes," Part II. In history, "London in the Olden Times," "The Jesuits," and "The Ancient British Church." In geography and natural phenomena, "Mines and Mining," and "Volcanoes." In manufactures, "The British Nation." In science, "The Telescope and Microscope," and "James Watt and the Steam Engine;" and in moral phenomena, "Remarkable Delusions."

Works for the Young—"Village Science" conveys much useful information in an attractive style. "Home Tales" consists of seven stories, each inculcating a good moral or religious lesson. "Frank Netherton" is a book for boys, exhibiting youthful character in lively and impressive contrast, and shewing the value of principle in early life. "Sunday Hours" furnishes materials for thought during a portion of the Lord's Day, and is calculated to foster those habits and dispositions which are a preparation for the Sabbath of Heaven. "Margaret Browning" narrates the adventures of an orphan girl, in whose course the influence of "trust in God" is finely exemplified. Old Humphrey has contributed two spirited and characteristic works, "Lessons worth Learning;" one for boys, and the other for girls. "The Pretty Village" is designed for younger children, and is embellished with coloured engravings. Five additions have also been made to the Infants' series, adapted for the youngest readers.

Almanacks—"The Scripture Pocket-Book" and "The Christian Almanack," as in past years, have contained the usual astronomical and general information, and retained their distinctive religious character.

Tracts—Three Tracts were prepared on the *Exhibition*, and the "Prayer of the

Archbishop of Canterbury," at its opening, was printed as a handbill. Also, two Prize Tracts on the State of the *Working-Classes*, advertising to topics connected with the position and circumstances of those for whom they are designed. Several argumentative and doctrinal Tracts on *Romanism* have been added to the Catalogue, and one on the gross and absurd delusion of *Mormonism*.

Publications in Welsh and Foreign Languages—As it was expected that a large number of strangers would visit England during the season of the Exhibition, particular care was used to obtain a supply of new works. In *Italian*, a translation was prepared of "Lucilla; or, The Reading of the Bible," addressed to sceptics in support of the evidences of Divine Revelation, and to Romanists in vindication of its sole authority, and the duty of all to read it. In *French*, "Lucilla," a translation of "The Royal Exchange and Palace of Industry," and the Tract "To a Stranger in Hyde Park." In *German*, the two last-named publications, and a variety of handbills. The "Prayer of the Archbishop of Canterbury" was also issued in the three preceding languages. In *Dutch*, sixteen handbills were printed. And in *Welsh*, "The Pearl of Days."

State of the Funds.

At p. 262 we laid before our Readers the particulars of the Income and Expenditure of the Society for the Year. The Report says, in reference to the Funds—

The Benevolent Funds have increased beyond the sum mentioned in the last Report by 957*l.* 15*s.* 1*d.*, without including the produce of the appeals for several special objects. The contributions from Auxiliaries have been 1627*l.* 3*s.*, being a small decrease of 264*l.* 1*s.* 9*d.* The general donations and life subscriptions are 1295*l.* 3*s.* 7*d.*, being a decrease of 68*l.* 8*s.* The annual subscriptions have been 3286*l.* 5*s.* 4*d.*, being an increase of 298*l.* 12*s.* 9*d.* The congregational collections have realized 129*l.* 4*s.* 2*d.*, being an increase of 76*l.* 4*s.* 10*d.* The Christmas Collecting Cards, 92*l.* 13*s.* 10*d.*, being a decrease of 18*l.* 7*s.* 2*d.* when compared with the former years. The legacies amount to 753*l.* 8*s.* 10*d.*

Special Appeal for India produced 364*l.* 4*s.*; for China, including donations for Colporteur, and dividends on

Stock, 117*l.* 1*s.* 8*d.*; for the Jubilee Fund, 162*l.* 13*s.* 3*d.*; for Great Exhibition, 957*l.* 0*s.* 5*d.*; for "Leisure Hour," 24*l.* 5*s.* 6*d.*

The TOTAL BENEVOLENT INCOME, including the sums contributed for special objects, except the Jubilee Fund, has been 7975*l.* 7*s.* 8*d.*, being an increase on the preceding year of 973*l.*

Gratuitous Issues—The grants of money, paper, and publications to India, China, the British Colonies, and Foreign Countries, together with the grants voted to Great Britain and Ireland, amount to 9525*l.* 0*s.* 11*d.*, viz.—Foreign money grants have been 955*l.* 10*s.* 7*d.*; foreign grants in paper and publications, 3013*l.* 19*s.* 4*d.*; domestic grants, 4032*l.* 0*s.* 5*d.*; grants in aid of circulating libraries, 679*l.* 5*s.* 6*d.*; school libraries, 793*l.* 0*s.* 1*d.*; union-house libraries, 51*l.* 5*s.*

These grants have been much larger than usual, and have called for the appropriation of 2030*l.* 18*s.* 11*d.* beyond the benevolent receipts of the Institution for the year. The grants paid out of the Jubilee Fund for the past year have been 1309*l.* 17*s.*

Sales for the Year—The sales have been 50,337*l.* 4*s.* 9*d.*; being an increase of 2837*l.* 18*s.* 11*d.* Cash received for Sales has been 46,797*l.* 5*s.* 4*d.*; for the gratuitous issues, 8569*l.* 10*s.* 4*d.*; making a total of 55,366*l.* 15*s.* 8*d.*: being an increase of 4464*l.* 14*s.* Total receipts, including the balance in hand in 1851, amount to 68,126*l.* 11*s.* 4*d.*; being an increase on the past year of 5957*l.* 1*s.* 5*d.*

This increase in the Society's entire receipts is a source of humble and sincere thanksgiving to God for His continued blessing on its objects.

Concluding Remarks.

The Committee have presented another Report of the Society's operations, and they feel that there is much cause for gratitude in the success which has attended them. In attaining the Society's primary object, the salvation of the reader, the Committee have desired, above all things, to make known the *glorious Gospel of the blessed God*. This object they have endeavoured to secure through agencies likely to gain access to the minds of the people. Hence they have endeavoured, in many of their books, and particularly in their periodicals, to combine general and interesting knowledge with the wisdom that *maketh wise unto*

salvation. "Our Saviour," remarks the pious and devoted Herbert, "made trees and plants to teach the people; for He was the true householder who bringeth out of His treasury things new and old: the old things of philosophy and the new things of grace, and maketh one to serve the other. And I conceive that our Saviour did this, that by familiar things He might make His doctrine slip more easily into the hearts even of the meanest; and that the labouring people, whom He chiefly considered, might have everywhere monuments of His doctrine: remembering in gardens His mustard-seed and lilies; in the fields His seed, corn, and tares; and so not to be drowned altogether in the works of their vocation, but sometimes lift up the mind to better things in the midst of their pains."

The Committee most urgently seek the co-operation of all Christians in benefiting the working masses of our land by an increased issue of scriptural and instructive books. In the language of an eloquent and departed writer, they feel that "these are not the times in which it is safe for a nation to repose on the lap of ignorance. If ever there were a season when public tranquillity was insured by the absence of knowledge, that season is past. The convulsed state of the world will not permit unthinking stupidity to sleep without being appalled by phantoms and shaken by terrors, to which reason, which defines her objects and limits her apprehensions by the reality of things, is a stranger. *Every thing in the condition of mankind announces the approach of some great crisis, for which nothing can prepare us but the diffusion of knowledge, probity, and the fear of the Lord.* While the world is impelled, with such violence, in opposite directions; while a spirit of giddiness and revolt is shed upon the nations, and the seeds of mutation are so thickly sown; the improvement of the mass of the people will be our grand security, in the neglect of which the politeness, the refinement, and the knowledge accumulated in the higher orders, weak and unprotected, will be exposed to imminent danger, and perish like a garland in the grasp of popular fury. Wisdom and knowledge shall be the *stability of thy times.*"

Let zealous efforts be employed for the formation of local libraries, the opening of dépôts in the midst of our manufacturing districts, and the wide diffusion of the

Society's cheap and popular periodicals, and much good will be the result. The well-written publication will be received by the labouring man; and happy will be the day when, through the Divine Blessing on its contents, the parent will be led from low and debasing scenes to cheer the domestic hearth with his instructions, and make known the great Redeemer to all the members of the family as *the Way, the Truth, and the Life.*

The Committee commend the important cause committed to their care to the continued blessing of the Holy Spirit. They feel that there will be no success in their varied operations, at home and in distant lands, unless God shall be pleased to make the Society's publications His instruments of mercy to those who are *ready to perish.* He has blessed them, and the Committee believe He will continue to do so, in answer to the prayers of His people, until *every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.*

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.

SWITZERLAND.

Labours of Colporteurs.

THE REV. C. A. Cordes, Secretary of the Bible Committee at Geneva, in a Letter dated April 28, 1852, writes—

Our comparatively insignificant figures are not without their importance to the hundreds of our immortal fellow-creatures to whom the precious boon of Christ's Gospel has been carried, through our humble Colporteurs.

Take an instance or two. "In Brattigan," writes a Colporteur, "I found access: a mother of eight children, living in poverty, and much distressed, was weeping, but was comforted through God's Word, and I received her thanks on leaving the house. I have lately received demands for Bibles, which I have supplied. It appears there is a desire for the Scriptures manifesting itself among Catholics, and we rejoice at it. A young man, whom I found occupied in the woods, and to whom I offered the Testament, left his work to fetch money at half an hour's distance, and, having found none, had applied in vain to two parties: he tried further, until he succeeded; saying,

if it were not for the Word of God he certainly should not have taken such pains."

In several families in the Valais the Testament was found not sufficient: they wanted the whole Bible, of which we placed fourteen copies in one neighbourhood alone, and all among Roman Catholics. This deserves the more attention, as the clergy are exercising a greater influence there than in the Canton Friburg, and the greatest caution is required.

In a château I sold several Bibles and Testaments. The master and mistress received me kindly, and encouraged their domestics and their workmen to purchase the Testament.

Visiting others, to whom I had formerly sold the Scriptures, I was happy to find them profiting practically by the Word: they proposed questions respecting the portions they did not understand, and manifested much joy at seeing me again. In three other villages—German and French—I have also met with parties who had purchased the Scriptures, and was well received. I sold one Bible and two Testaments more. In another village—it was about Christmas—I discoursed with peasants in a stable, and dwelt on the Saviour's birth, His stable and manger, which touched them greatly; and the news of this being spread in the place, the people came to us and asked for Bibles. On the other hand, the priest hearing it, began to preach against my Book, the Scriptures, in order to destroy the good work.

NASSAU.

Dr. Pinkerton gives an extract from the Journal of a Colporteur in Nassau, in which it is said—

When about to visit the village of Schönbach, I learned that many of the inhabitants were on the point of emigrating; and before I got to the place the emigrants met me, accompanied by a large concourse of friends, some singing, others weeping. On my motioning to them they were silent; and I hereupon said, in a friendly tone, "I come just at the right time to enable you to furnish yourselves with an essential article; with a Bible or Testament." Several of them purchased copies; and one of the company called out, "To the two brothers we will also give each a copy." On this a number contributed a trifle—some three, others four kreutzers—and with the

amount purchased two copies of the London Edition of the Testament and Psalms, which they gave to two poor brothers, whose travelling expenses were being defrayed by the parish.

On continuing my work in the village, and offering a woman a Bible, she said, "A few days back I saw you pass, but I did not like to call you merely to converse with you. Last year," she continued, "I purchased a Bible of Colporteur Schramm, who formerly laboured here; but it is only now that I have begun to see how wisely the Lord has led me, and how good He has been to me. His Word has made me acquainted with it; and were every drop of blood in my veins to be tongues I could not sufficiently praise and magnify the Lord."

A poor shepherd bought a copy of the German Testament and Psalms at a fair, with the intention of studying it while tending his flocks. The same person met me about an hour afterward, and said, "We have been long looking for you; for this lad (who was with him), who is a shepherd too, also wants to buy a copy; but he is a Roman Catholic." On my offering him a copy of Kistemaker's Testament, he thought twenty-four kreutzers too much; whereupon his companion said, "I did not require any deduction to be made, because the Saviour bought us at so great a price." On this the young man at once paid the money.

HESSÉ DARMSTADT.

From the journal of a Colporteur in Hesse Darmstadt Dr. Pinkerton gives an extract, in which it is said—

In Worms, where, two years ago, I could not obtain permission to colport, I now received it, and the commissioner of police himself bought a Roman-Catholic Testament of me. I sold here forty-seven Lutheran and sixteen Roman-Catholic copies. I encountered much opposition from merchants and mechanics, though by several I was well received. The Roman-Catholic Missionaries were engaged in preaching while I was there, and this they did three times a day during a fortnight. The consequence was, that I found many of the houses shut. They made a great noise, and attracted a large concourse of hearers from the neighbourhood, consisting of Roman Catholics, Protestants, and Jews. I was present at one of the sermons, in which the Missionary spoke on

the subject of "virgin purity," and bitterly lamented the abolition of nunneries, which were now turned into barracks and mad-houses. I also visited two other Roman-Catholic localities, where I sold forty-three Testaments. I found the people very desirous of knowing the way of salvation, and of possessing the Word of God. Several lamented that it was not now as formerly, when the Gospel used to be read at home on Sundays; and as little was this now the case in the Schools. Their present Minister strongly insists on the Testament being brought by the children when coming to the instruction previous to Confirmation. I visited this Clergyman, as well as his Assistant, and both of them bought a Testament. The Schoolmaster had also recommended several of the children to procure copies.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SEA DISTRICT.

KENT.

THIS Station continued in charge of the European Catechist until Jan. 1851, when the Rev. F. Bultmann, having returned from Europe, resumed the superintendence of Kent, in conjunction with Tumbo, Russell, and the Banana Islands. We regret to say, that from January to July illness unceasingly prevailed in Mr. Bultmann's family. In July he removed to the Bananas, and to this portion of his charge his Reports principally refer.

Death of a pious Female.

The following extract from Mr. Young's Journal has reference to an individual mentioned in our last review of this Mission.

Dec. 29, 1850—I walked to Russell early in the evening, and found that Elizabeth Wilson had died, and the people were waiting for me to bury her remains. There was no outward lamentation, nor crying aloud, on the occasion of her burial: a solemn silence pervaded the whole ceremony. She died in perfect peace, and with a hope full of immortality through faith in her Divine Saviour, whom she had loved and served for nearly nineteen years. *Blessed are the dead which*

die in the Lord . . . for they rest from their labours. She was one of the first brought to the knowledge of the truth as it is in Jesus, when I was stationed at Kisseey in 1831. A singular providence brought her to Russell in her illness, where I often saw her, and profited by her Christian patience, and conversation in godliness, in her painful and protracted affliction.

THE BANANAS.

The following extracts are from Mr. Bultmann's Journals.

Departure of Wm. Moore, as Catechist, to Abbekuta.

Early on the 16th of March I started from York for Ricketts, to spend the last day with Mr. Moore, who, with his family, was ready to depart to his native country, Abbekuta, as Catechist. Several Bananas people were present, and Wm. Moore had the satisfaction to see the last three Candidates of his training—two men and one woman—admitted into the Church of Christ by baptism. The little Church was quite filled, and all was fixed attention, especially when speaking to them about their beloved Teacher's departure, exhorting them to *let their conversation be as it becometh the Gospel of Christ: that whether he might come and see them, or else be absent, he might hear of their affairs, that they were standing fast in one spirit, with one mind striving together for the faith of the Gospel.* (Phil. i. 27.)

About an hour after Church the sorrowing flock handed to me a simple but hearty and affectionate appeal, "that the Society would kindly send them another Teacher who would shew them the right way to heaven, and be likeminded with their well-beloved, but now departing, Wm. Moore."

Passing by Bananas, on account of the tide, I just got to Kent in time for the Evening Service, and I subsequently learnt from Mr. Harding—who, with many others, went from Bananas to Ricketts on the following morning to see Moore finally embark—that scarcely an eye had been dry on the occasion, and that many of them *wept sore . . . sorrowing most of all . . . that they should see his face no more. And they accompanied him unto the ship.*

Formation of a Christian Company.

April 24, 1851—While on the main land every town and village has as many companies as tribes, generally speaking

—for instance, the Aku, the Ibo, the Hausa, the Calabar, and other companies—there never existed on this island more than three, viz. the Aku, the Mechanics, and the Female, originally the Liberated African School-girls' company. But, though in every respect the Bananas inhabitants have preserved more unique and pristine habits, they are not, on that account, less tractable and susceptible of improvement. On the contrary, I venture to say that nowhere in the colony a separation of our church-members from their former—originally heathenish—companies has been so easily and so completely brought about as at the Bananas. It was on occasion of our last District Prayer Meeting, on the 1st inst., at Bananas, that I first discussed the subject with Messrs. Buckle and Harding. A fortnight after I brought it before the whole Church, explaining and recommending the object; and this morning every member of our Church, without a single exception, became a member of the Christian Company, and to a man separated from their former company or companies. Moreover, to create confidence, they readily agreed to contribute, the men 2s. and the women 1s. each, exempting the widows, &c., which amounted to upward of 5*l*.—a fund, or bank, as they call it, equal to any of their long-established companies. But this is not all: on fixing the price of admission, most of them said 2s. and some 2s. 6*d*., which—considering the bank just made—was, indeed, reasonable enough; yet they were soon overruled by others, and in less than ten minutes they unanimously agreed to 1s., on the following ground—"This being a Christian Company, we ought to follow Christ, and not to make it hard for any poor person hereafter to join us." On the rule of relief in sickness, also, those in better circumstances readily agreed to its being administered according to the recipients' circumstances, instead of the general, if not uniform, method of allowing 6*d*. or 1s. per month to every sick member, however necessitous or well off; "because," they said, "as a Christian Company we ought to exercise charity, and to do it for Christ's sake." The whole, in fact, was a cheering demonstration of the triumph of Christian Love over natural selfishness, the more evidently brought about by the grace of Christ in their hearts, as disinterestedness, and a disinterested love, are, by nature, so rare virtues among them.

August, 1852.

Mr. M. T. Harding, the Native Catechist at Dublin, has forwarded to us the following

Description of Bananas Island.

The island lies west of Kent, three miles distant. It is formed by a chain of mountains, with a quantity of palm-trees. Its length is about five miles. Dublin is situated to the east, and Ricketts on the west. Toward the west there is a small island, named Hay Island, which is divided from Bananas Island by a narrow channel. The island is about two square miles: it also contains many palm-trees. It is not inhabited, but the people of Ricketts resort thither for palm-nuts, and for agriculture. The principal trade of the inhabitants of Dublin consists in fishery and agriculture. The chief productions of their farms are Indian corn, yams, and cassada: they make oil and wine from the palm-trees. I gave the farmers advice to plant cotton and coffee, which they promised to do this year. With regard to the climate of the island, it is the most healthful place in all the colony.

The following are extracts from his Journals.

Missionary Meeting at Dublin.

Jan. 20, 1851—I received a note from Mr. J. Quaker, who had come to visit his parents at Kent, that he wished to have a Missionary Meeting with the people of Dublin. I gave notice to the people about the same.

Jan. 21—Mr. and Mrs. Beale, with Messrs. Quaker and Wilson, came to Dublin at ten o'clock, and were with us till the evening. About four o'clock the bell was rung for the meeting. It was opened by singing, after which Mr. Beale read Isaiah xi., and Mr. Wilson prayed. Mr. Quaker then proceeded to speak to the people. He told them that the good people in England love the Africans, and that they are anxious that they should come to the knowledge of the truth as it is in Jesus. The people listened with great attention. We again sang a hymn, and I engaged in prayer: then Mr. Beale made a short address to the people, and closed the meeting. When it was over, Mr. Quaker distributed Tracts to the assembly. The subscription made on the occasion was 8s.

General View, Sept. 30, 1851.

It is now a year and five months since
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I was stationed at Dublin. I would, in the first place, record with thankfulness the great measure of health which my heavenly Father has bestowed on me, and the strength with which He has enabled me to discharge my duties. The chief portion of my time has been spent for the happiness of my fellow-creatures. I have frequently carried the Word of God into their houses; and those who had never been at the House of God are now attending the Means of Grace. The Church Members who had mingled with worldly company are now separated from them, and have no more to do with their customs. Some of them are making good progress in their profession.

At this time the School under his charge, having been then only four months in operation, contained 73 boys and 78 girls, of whom 68 were reading in the Scriptures. The Sunday-scholars numbered 112.

YORK.

The Rev. E. F. Ehemann having reached Freetown from Europe on the 11th of March 1851, proceeded to resume his Missionary Work at York, which had been for some time under the charge of Mr. Joseph Bartholomew, the Native Catechist. We have received his Journal for the half-year ending Sept. 1851, and select from it the following extracts.

Arrival at the Station.

On the evening of the 13th I left Fou-rah Bay in a little boat for York, where I arrived at half-past one A.M., to Mr. Bartholomew's great surprise and my own delight. On Friday and Saturday many people came to welcome me. The people of our Church particularly shewed themselves delighted to see me again among them. I could not doubt their sincerity, as they had twice sent me word, through Mrs. Terry, to Germany, that they were anxiously waiting for my return. Therefore when some said, "We are very glad, Master, that you have come again: we feared you would not come to York again," and such like expressions, I had reason to believe that they were in earnest.

March 16: Lord's Day—Through the goodness of God and our Lord Jesus

Christ, I stood again before the congregation—which I had collected one by one with much prayer and fear, and which, on this very account, is the more endeared to me—to preach to them again the glad tidings of their salvation. Gratitude filled my heart when I saw them again; but at the same time the earnest wish and prayer went to the throne of grace, that I might prove a blessing to them, that they might be saved, and I be able to say at the last day, *Here am I, and those whom Thou hast given me.* The Church was well attended, and the people were very attentive.

Interesting Candidate.

In the class of Candidates I have particularly one, "Blind Jem Thomas," whom I received about five months after my first arrival at York in 1848, and who ever since has scarcely missed his class or Church. Thus, from the 10th of November 1849 to the 23d of September 1851, he was only twice absent from class; and from the 21st of July 1850 to the 23d of September 1851, only seven times omitted to pay his weekly contribution of a half-penny to our Society, although he is a blind widower, and has a little son of about eight years old, his guide to the House of God, whom he sends regularly to our School and pays for.

By mentioning these things it might appear that I lay too much stress upon outward forms, &c.—though all of us know that such a punctual and regular attendance at the House of God, in class, and at our morning prayers, particularly in one who had been a poor Heathen, is usually the result of a heart seeking for and partly living by grace—but I am not without certain proofs that Blind Jem is a converted sinner and a child of God.

On the 13th of May, I met, for the first time, the class of Candidates. To know their state of mind and knowledge, I put general questions to them about the salvation of their souls. To the question, "What has God done to save you?" Jem answered for all, "He send His only Son to die for we."—"What do you mean by that?" "God punish His Son for we, because we do sin against God."—"But as God has done this for us, what have we to do on our part?" "We must believe in Christ Jesus."—"What good will that do you?" "If we believe in Christ, God forgive we our sins."—"Do you think your sins are forgiven you?" "Yes, because I believe that Christ die for my sins."

On another occasion, the 27th of June, when I catechized them from John iii. 16, and shewed them the great love God bears to all of them, tears were rolling down Blind Jem's cheeks. Surely, thought I, here is one over whom the angels in heaven are rejoicing. My feelings when I went home were far different from what they were nearly three years ago, when I sometimes left these very persons with tears in my eyes on account of their great carelessness. Thus the Lord is doing His work here, as everywhere, by degrees and almost imperceptibly, which makes us sometimes inclined to think, Surely I spend my time and strength in vain; whilst He says, *What I do thou knowest not now, but thou shalt know hereafter.*

Again, when visiting Jem at his house—which is a pattern of order and cleanliness—I asked him why he went to Church and class. He answered, “Because I hear of Jesus Christ.”—“Do you love Jesus Christ?” “Yes, I love Him.”—“Why?” “Because He save me from my sins.”—“Do you think when you die you will go to Jesus?” “Yes, I shall go to Him.”—“Who tells you so?” “I feel it in my heart.”

Aug. 26, 1851—I had my Candidates, one by one, to examine them. When the turn came to Blind Jem, he very simply and touchingly said, “Please, Sir, I have not much word to say. What I have to say is, that our first parents, Adam and Eve, did not obey the commandment of God, but did eat of the forbidden fruit, and so brought sin in to the world; and from them sin came to all men, and all are sinners; but God sent Jesus Christ to die for our sins, and those that believe in Him are saved.”—“Then you believe that Christ died for your sins?” “Yes.” Thus to babes is revealed what is hidden from the wise. Luke x. 21. Whenever I converse with him on the subject of salvation in Christ, his very countenance, beaming with joy, shews what there is in his heart.

I hardly need say that this one instance—though I trust there are more—of real conversion, greatly rejoices and encourages me in my work at York. I intend shortly to receive him, with some others, into the Church of Christ by baptism.

Study of the Sherbro Language.

On the 2d of June I began the study of the Sherbro Language with a teacher or interpreter, whom I have every day for five

hours—nine till two—Saturday excepted. Of the progress I am making I will only add here, that, with the help of Mr. Schön's Sherbro Vocabulary, and his translation of some of our Lord's parables and discourses, and the late Mr. Nylander's Bullom Grammar, &c., I have advanced so far that, after two months' stay in the Sherbro Country this dry season, I shall be able to converse freely in the language. I long to preach the Gospel of Christ at least in one native language, for I fully believe that its effect will be felt much more than when the Natives hear it in a language foreign to them. I have prepared every thing for my trip into the Sherbro Country, and shall be off (D.V.) as soon as the weather gets better, the rains being rather later than usual.

TIMMANI MISSION.

The Rev. C. F. Schlenker having returned to Europe, this Mission has been placed under the charge of the Rev. D. H. Schmid, who, being resident at Kisseey, occasionally visits Port Lokkoh, and exercises a superintendence over the Native Schoolmaster who remains there. The following extract from Mr. Schmid's Journal relates such a

Visit to Port Lokkoh.

July 31—I went to Port Lokkoh, to see after our Mission there. With the first tide I reached Masam, a timber factory, where I was friendly received, as I had to wait there until the tide would answer. At ten o'clock we reached Port Lokkoh in safety, but fatigued. After our arrival a heavy rain set in, which caused me to be thankful for shelter.

When I went to salute the children, and to look after the School, I was much pleased with their progress in learning, as well as with their spiritual state. There are some promising youths baptized by Mr. Schlenker, and some preparing for that rite, who, I think, would do well at Fourah Bay, and in the Grammar School. A Bullom Youth of about sixteen years, the son of a chief, and a Timmani of the same age, might be received into the Fourah-Bay Institution. Both appear to be pious, and not without talents. A third, also a Timmani Boy, might stop longer in our Port-Lokkoh School, as he is only about twelve years old; but as he is the

son of a slave, whose master is rather a cruel man, I fear, if we do not remove him to the Grammar School, he will take him away, and perhaps sell him, which would indeed be a great pity. I would earnestly recommend these youths to the prayers and supplications of Christian Friends at home. They appear to be sincere and affectionate, but I cannot but feel anxious about them. Their faith is not yet tried. When they leave our School, and get into the society of their country-people, who are always endeavouring to ensnare them, when they shall prove their faith, with a sorrowful heart we must sometimes see them driven by the stream of sinful company until their faith suffers shipwreck. If the Lord would graciously give His blessing to their further education, to be trained up for Schoolmasters or Native Assistants, their help might prove no little gain for our Mission.

To put any hope in Ali Kali, or the old people at Port Lokkoh, appears, for the present, to be vain. They will not come, nor hear—yea, they are doing what they can to prevent others from coming. One instance may shew this. There is a boy in our School, the son of the late King Simera, who died last year at Masimera, where I visited him on one of my former excursions. This boy, a youth of about thirteen years, was sent by his late father to Mr. McCormack, to Freetown, who recommended him to us, to be educated in our Port-Lokkoh School. Before the boy came to us, he went to see Ali Kali, a friend of his late father, by whom he expected to be introduced to us. Ali Kali, instead of encouraging him, as we might have justly expected, endeavoured to dissuade him by promises and threatenings. First he promised to make him his staff-bearer, by Timmanis considered a high rank. When he saw that he could not succeed, he tried to force him, to make him a Mahommedan, pretending that we want to turn his head, or to make him a fool. The boy, however, persisted in his intention to go to our School, whereupon the king was obliged to give way, though even he tries to entice him from us. The boy is making tolerable progress in learning, and appears to be of a quiet nature.

Aug. 2, 1851.—As I had been prevented yesterday from paying my respects to Ali Kali and some chiefs, I went to them to-day. The king was friendly, as usual, but could not conceal his covetousness.

According to unavoidable custom, I had brought him a few presents, which were gladly accepted; but no sooner had he observed my umbrella, than he expressed his desire to have one too. In the evening he sent me a fowl and some clean rice. When I spoke to him about Divine Service to-morrow, he promised to call his people.

I went to Lamina Kbenti, a chief, who was glad to see me. In conversation he told me that since I had left many of his people had died; whereupon I said that God would shew him he has to prepare for that change, wherefore he ought to come to Jesus, the Saviour of sinners. To avoid this conversation he wanted to leave me quickly, when I took his arm softly, asking, "How is it that you, with your Timmanis, will not come to hear the Word of God, to hear of Jesus, to be saved from your sins?" He said, "If you come, I will hear." Upon this I told him that I would gladly come to him to-morrow, at an appointed time, when he should be ready with his people. He promised to do so; but, alas! his promise was, as I suspected, a lie. These poor and blind people are anxious to receive presents, but the most valuable present, which God wants to give them, they refuse.

I was informed that several leopards had been raging very near Port Lokkoh a few months ago. One is still in the neighbourhood, and one they shot. They might soon have got rid of these fierce beasts; but though several people, among them a poor old woman, had been killed and eaten, they hesitate to hunt them, because they are superstitious enough to believe they are not real beasts, but persons who have been changed into them; wherefore I was told that some people, who had lost some individuals by these leopards, were fined a certain sum to assuage the beasts.

Aug. 3: *Lord's Day*—I went this morning to the yard of Ali Kali, whom I found busily engaged in settling palavers. When he saw me coming he told the people, "The white man is come to preach the Word of God." Some went away: others remained. The attendants were about thirty, to whom I spoke from Mark i. 15. I could not forbear stating, that for eleven years the Word of God had been proclaimed to them, but they would not listen. Should they refuse longer, it would tend to their own condemnation. They appeared to be pierced; but I fear, as our

Saviour said, *The birds came, and de-coured it up*, for, immediately after, they went on settling palavers as before.

After my return to our yard I kept Divine Service for our people, and administered the Lord's Supper. In the evening I could not leave the yard, owing to the heavy rains, but kept the Evening Service there.

On Monday Morning I left Port Lokkoh in our canoe, which brought us safely down the Port-Lokkoh river, where we had to wait for the tide. In the afternoon we sailed toward the colony, but met with a strong contrary wind. We reached Kisseey, however, at seven o'clock.

India within the Ganges.

BRITISH AND FOREIGN BIBLE SOCIETY.

CALCUTTA.

New Minute respecting Bible Distribution.

THE Secretary of the Calcutta Bible Society, in a Letter dated March 20, 1852, informs us that the Committee have adopted a new Resolution in relation to the distribution of Scriptures in the Presidency of Bengal. He says—

The Resolution of August 1848 was to the effect, that our Committee would be prepared to make pecuniary grants toward the expense of journeys undertaken to circulate the Scriptures. This Resolution certainly gave a great impulse to the important work of circulating the Scriptures by means of journeys in new places. In 1847 the total number of Bengalee Scriptures circulated did not exceed 3700 copies; last year it was about 18,000; and the increase in Hindui-Kaithi Scriptures was in the same proportion. But some we should like to see employed in the great work would not apply to us for grants, because they could not truly say that they were about to undertake journeys for the express purpose of distributing the Scriptures: they would rather say that they were going to preach the Gospel.

But ordinarily it will be found, in this country, that if we wish the books we distribute to be read with attention and profit, we must use the Missionary who is conversant with the native languages and can recommend them to his hearers

prior to the distribution. These considerations led me to propose a Resolution to the following effect:—"That it is desirable to extend the Resolution of August 1848; and that, therefore, this Committee will henceforth be prepared to make grants in such a manner as effectually to encourage and promote the practice of performing such Missionary Journeys as have for one of their principal objects the distribution of the sacred Scriptures in this Presidency." Some of our best friends felt difficulties about the Resolution, but it was carried; and now, I believe, will be carried out.

I feel it to be of immense importance. We have not yet reached to that point in Bengal Missions of making bare the nakedness of the land. We have whole districts, which are really large and populous countries, altogether untraversed. We have many large towns that never yet have been visited. And for the whole of Bengal we have about 60 Missionaries—I mean Bengal, with Behar, Assam, and Orissa; and what are these among so many? Of our Missionaries, some are engaged in Schools, some (especially in Krishnaghur) in pastoral work, some in translations or the printing-presses; few, few are left to go through the land, and proclaim the day of salvation. But we have a band of Catechists, and this band is increasing; and I trust that the day is not distant when they, and others of our Missionary Brethren, will apply for grants to this Society, and, at our expense, carry the Scriptures into the remotest bounds. One dear and valued friend, Mr. Weitbrecht, who was lately snatched from us by an attack of cholera, felt so thoroughly the need of more being done in the evangelistic way, that he had offered to give himself up to it, and the Church Missionary Society had agreed to yield him to this service; and truly I may say that this Society has great occasion to lament his loss. But we must do what we can. Our labourers in this great harvest are few; our wants are great; our trials have been many; and the greatest of these, perhaps, is the inadequate view which the Church at large in Europe entertains of the vastness of our work, and the consequent reluctance of men, who are qualified to labour with us, to come out here in God's service. They will come, indeed, in trade, and in the public service, and tender parents will spare the dearest children for these ends, and with the pro-

pect of earthly gain or honour ; but when the Missions are named, they all, with one accord, begin to make excuse. Oh that the Lord would rend the heavens and come down to melt the hearts of men, and kindle with life and energy the sluggish souls of His professing people !

CHURCH MISSIONARY SOCIETY.

MADRAS.

TELOOGOO COUNTRY.

FROM the Report of the Missionaries, Messrs. Noble, Sharkey, English, and Darling, for the half-year, June 30, 1851, we add some further particulars—

Baptisms—Candidates.

I have, during the half-year, baptized two more of the dear girls in our Female School, in whom we still continue to rejoice, and who, we trust, are becoming more and more acquainted with the faithfulness of that Saviour to whom they have, we believe, fled for refuge, and for the enjoyment of the everlasting benediction of His heavenly washing. The two girls I baptized in 1849 are still with us, affording us much satisfaction, and we have every hope that their eyes, also, are directed to the Lamb of God, and that their hearts are under the power and influence of the Holy Spirit.

I mention with pleasure that the father and mother of the young man whom I baptized in February 1850 have both placed themselves under Christian Instruction, preparatory to baptism. They are both advanced in years, and this may partly account for the dull memory which so greatly impedes their growth in knowledge ; and they have, beside, been living till now in habitual forgetfulness of God, and in total disregard of any thing but what concerned the temporal comfort of their family. The man, however, has so far overcome his mental inactivity, that he has learned to read a little, and he is now able to use his Telugu Gospel and Book of Common Prayer with evident feelings of pleasure and satisfaction. His wife also has followed his example, but she scarcely knows her letters yet. They come to me for instruction every forenoon, Saturdays and Mondays excepted. Their progress is slow, but their attention is very gratifying. I trust they have not come for the loaves and fishes, but actuated by purer and holier motives, and that they are being

taught and drawn by God. I constantly set before them the apostolic rule, *If any will not work, neither should he eat*, and urge them to honest industry, remembering that it is better to give than to receive.

Teloogoo Congregation.

My Teloogoo Congregation, consisting for the most part of our heathen domestics, some of their wives, and a few strangers, numbered, at the close of the half-year, 38 men, 13 women, 21 girls, and 5 boys. One of our converts has just left the Station for Bangalore under very painful circumstances. Not that he was betrayed into any grievous sin, or that he apostatized, but, becoming dissatisfied with his income and position, and his mind considerably distracted, he left us without one expression of regret.

The other converts, of whose stability we were doubtful, have been most graciously preserved from being tossed about as the waves of the sea by every wind of false doctrine.

Girls' Boarding School.

In regard to our Girls' School, I wish to be silent till our next examination, which is fast approaching. We have been greatly blessed in it ; and if our trials connected with it have been many, our mercies have been many more ; and if most of the girls are yet in spiritual bondage, there are a few in it who witness for the Truth, and who are themselves the first-fruits, I trust, of a rich harvest yet to come. Suitable school-books, pious teachers, honest servants, we still want. To our friends in England we cannot be sufficiently thankful. Our local support has never wholly failed us, and when our wants have been made known, our subscribers have most kindly increased their subscriptions. Thus the Lord has graciously watched over our little School. And while we mourn over our own hearts, and over those who have disappointed our expectations, or over those heathen who sit listless under the preaching of the Gospel, we are also permitted to rejoice in the good which yet appears, and which we pray may never vanish. But we rejoice with trembling.

Tamul Congregation.

Of our Tamul Congregation I am more and more convinced that, with the amount of attention at present bestowed upon it it cannot, humanly speaking, thrive. Our Teloogoo Converts have already suffered from the influence of their Tamul associates ; and it cannot but increase our pain

when the obstacles already raised in the way of the Heathen by many nominal Christians, European as well as East Indian, by their careless lives, are in the slightest degree augmented by our Tamul Christians also.

We now refer to Mr. Sharkey's Journals, selecting from them various points of interest, illustrative of the character of the work.

Baptisms.

Jan. 6, 1851—I spent some time in religious conversation with two of our native girls. When in the district, on a Missionary Tour last month, I received a note from them, in which they requested to be baptized on my return to Bunder. But they had, before this, given us every reason to hope well of them. The Word of God, as far as it has been translated in Telooگو, has been before them for more than three years. They have been studying it in our School; they have sat under it in our Sabbath and week-day Services; and they have read it at our family worship, in which our elder girls are permitted to join. But the closet reading must not be omitted, for morning and night they have been seen to open their Bibles in private, and with the private study of the Word of God to unite secret prayer. Their ideas of faith and repentance were clear and scriptural; their knowledge of the Gospel History fair; and that they rested on the merits, satisfaction, and intercession of our blessed Lord we had every hope. They were of course not perfect. Alas! who that knows any thing of inbred sin can wonder if these poor outcasts—whose younger years, a period fatally open to impressions of the most ruinous description, have been spent in scenes and localities proverbial for all that is gross and vile—do now and then exhibit unholy tempers and feelings, carelessness and sluggishness, unbelief and impenitence; from all which none of us, though washed in the cleansing blood of the Lamb, are altogether pure? Being, however, fully persuaded of the sincerity of their motives, I put into their hands copies of our Baptismal Service for adults, and for several days united with them in reading that scriptural Service, which I endeavoured to explain and apply. These little meetings were seasons of much refreshment.

Just as they had separated one morning, after reading and prayer as usual,

the father of one of them called. I went to him, and found he had heard of his daughter's intention to be baptized. On my mentioning to him how happy I should be to receive her into Christ's Church, agreeably to her request made a year ago, and now repeated with so many expressions of repentance and faith in Jesus Christ, the only Saviour of sinners, he replied, rather sternly, "Do not baptize her until you have my permission." I said I did not require, and could not wait for, his permission, for One greater than himself had already commissioned me to go and baptize in the name of the Father, Son, and Holy Ghost. The poor man, greatly agitated, again asserted his right to prevent the baptism. I endeavoured to soothe him; and, availing myself of a momentary calm, I depicted to him the blessedness of an interest in Jesus Christ; how the new birth was calculated to make his daughter doubly dutiful and useful to her parents; and how it behoved him to attend to the salvation of his own soul. On my asking him to question his daughter for a reason of the change in her, he declined the interview, remarking, that, like the Gangiraddu—a bull fantastically dressed, and taught to dance—his daughter was doubtless instructed what to say and how to act. He said nothing more, but went away frowning. He returned in the afternoon, and, to our inexpressible surprise and heartfelt joy, quietly resigned all attempts to oppose his daughter's wishes, adding, that no Pariah, retaining caste, would marry a girl that had learned to read and write. How remarkable, that, with such strong views against female education, he should have sent his girls to us; and that just as we were expecting, from our previous knowledge of his character, opposition of the most serious kind, he should so quietly have given up the contest, and even permitted the baptism! We felt our unbelief and fears rebuked, and the lesson so mercifully taught we have cherished as a motive to greater boldness, if it please the Lord to place us under similar circumstances again.

The parents of the second girl came on the 11th. They were glad to speak to their daughter. Every inducement was offered, but neither gold nor silver, neither kind words nor tears, could turn her eye from Jesus. They then went away, but returned on the following day, and once more went over the same ground of persuasions which they tried in vain on

the day previous. There was one new argument employed, and that was personal violence; but ere the stroke descended, from a stick which till then was concealed, the frightened girl darted forward, and ran in for protection. But no attempt was made to follow her. Disappointed, they went home. That evening, at five o'clock, I had the unspeakable pleasure of baptizing these dear girls, over whom we heartily rejoice, though it be with trembling. Most of our brethren and sisters of the Mission were present on this occasion, and so were our Native Christians, and several of the Heathen.

July 13, 1851—On this day I baptized four Pariah lads, of ages varying from four to eleven years. Two of them are the brothers of one of our girls named Elizabeth Fox, supported by Mrs. Fox, the mother of our late much-beloved colleague, the Rev. H. W. Fox. These two boys are entirely neglected by their only surviving parent, a man whom neither kindness nor severity has any power to move or to benefit. He has given up his three children to me, and he himself, being an invalid, is never likely to claim them again. He is, moreover, houseless, and quite poor, without friends or relatives to befriend him or his children.

It was rather a curious incident which first brought this unhappy man into connection with us. Mr. Darling and I, one evening, came by chance, as it were, upon a small settlement of Pariahs at one end of the town. We dismounted from our ponies, and addressed the settlers who came to see us. We were interrupted by an old man rushing into the crowd with a stick in his hand, which, in another instant, descended upon a half-naked girl, producing a loud cry of distress. On inquiring into the meaning of his merciless proceeding, I was informed that his hut had that day been burnt to the ground, by the girl, who was his only daughter, having omitted to extinguish a fire over which she had boiled a palmyra fruit to satisfy hunger. We asked the old man to call on us, which he did, and received a little help to build another hut. After some more visits, during which he had opportunities of seeing our Girls' School, he consented to bring his daughter, which he soon after did, and she has ever since continued with us. The man then removed to our neighbourhood, when his wife died; after which he himself became

so ill, that I was obliged to send him to the station hospital, where he so far recovered as to be able to walk. He, in the mean time, delivered his two sons also to me, whom I have placed with one of our Christian Families, and it was his desire that I should baptize his children. I am thankful to say that the same lady in England who takes such deep interest in our Girls' School, which is almost wholly supported by her instrumentality, has sent us support for these two boys, and they are thus comfortably provided for, to the no small gratification of their wretched father. The other two lads baptized are the brothers of one of our converts.

August 10—This afternoon I baptized the father, mother, and brother of the young man whose two brothers I baptized on the 13th of July. They have been under instruction for nearly five months, and have appeared sincere in their desire to put on Christ. According to my usual plan, I read with them through our Baptismal Service, having previously supplied them with information on the main doctrines of our holy religion. The creation; innocence and fall of man; the promises of grace; the history of the Jewish People; the life, death, resurrection, and intercession of our blessed Lord; as well as the office of the Holy Spirit; I carefully explained to them, and they so learnt the whole, as to be able to answer very fairly the questions I put to them during the week before their baptism. They were also able to repeat the Lord's Prayer, the Creed, and the Ten Commandments, in which last the woman was not very perfect. So much for their knowledge, which, if not deep, is perhaps enough for all the great purposes for which they have voluntarily, and, for so many months, patiently waited. May the Lord look upon these poor people, and may they never disgrace their new profession!

The Weaver Caste.

We find various classes of persons mentioned in Mr. Sharkey's Journals, to whom the attention of the Missionaries is directed: amongst others, the Weaver Caste presents somewhat of an encouraging aspect.

Dec. 15, 1850—I have this morning disturbed the prince of this world in one

of his strongholds. One of the weavers has now, for the first time after, probably, the lapse of centuries, during which superstition has had its rule of tyranny without the least molestation, prepared his own little mud cottage for the worship of the one true and living God. It is indeed some work performed when the fallow-ground is turned up, and the dry and hard sods separated; but when the seed sown is not moistened by the early and latter showers of the Spirit, and when the furrowed field still continues dry and barren, the sight is a sad one to the disappointed husbandman. Satan will doubtless add to his bands. Even now he will not be quiet in this village. We are not ignorant of his wiles, but his head is bruised; and *if God be for us, who can be against us?* Satan is no inexperienced foe. A hard struggle is at hand, but our Captain is the Captain of salvation. The weavers arranged themselves on the ground in a circular form. The little room was filled. Some sat at the threshold, the only entrance to the house. From one corner of the room, supplied with a coarse mat for the occasion, I endeavoured in a homely way to introduce the subject of religion. I went through the history of our blessed Lord, described minutely His sufferings and death, related all the occurrences at His resurrection, and concluded with His ascension. I called upon them to receive the message I was delivering to them, and never to forget that Jesus Christ accomplished what no pretended incarnation ever did or could do. I concluded by singing a hymn and offering up a prayer. The people knelt as I did, and some of them even joined in the Lord's Prayer.

Jan. 9, 1851—This morning I rode to Cappaladoddi, a settlement of caste weavers in the neighbourhood of Bunder. Two of the weavers paid me a visit early in December, when they expressed a wish to see me in their village. As I had already prepared for a Missionary Tour in another direction, I mentioned my regret at not being able to comply with their request, but promised them a visit on my return. About a month after, just as I had returned to Bunder, I received a second visit from the same individuals, and was again invited to come to their village. I at once sent on my tent, which I subsequently heard was pitched by the villagers themselves, so great was their desire to see me. On my
August 1852.

arrival at the village, and before I had fairly taken possession of my tent, I was followed by a crowd of the worshippers of Siva, with the well-known badge of what is termed vibhudi—white ashes of cowdung—with which they had smeared themselves. A small silver box—of different shapes, generally oval—enclosing the phallus, or emblem of Siva, and attached to a silver chain, was worn round the neck by each of the men. Thus adorned, they followed me into my tent, and sat down. But there was one remarkable individual present. His forehead, arms, and breast, were well rubbed over with the sacred ashes, and around his dark eyes were two broad streaks of the same substance, which gave him a hideous appearance. He was grave and silent, and the attention he received from the assembly marked him as some superior personage. He was an under-guru (priest). All eyes being directed to him, he gravely inquired if I could tell him the origin of speech, or if I knew where the sounds of articulation merged. I did not quite understand the question at first, and my perplexity increased when the answer of divine institution in regard to the origin of language, and that of vibratory motion of the air with respect to sound, failed to give satisfaction. I soon saw that my disputant was a Vedantist, and that if he did not identify God with speech, he assimilated Him to it. The great truths of revelation were brought before these poor people, who most probably had never before heard of another way of salvation than their own false one. With the exception of a couple of hours for rest and dinner, I was the whole day engaged in conversing with the people in my tent.

Jan 16, 1851—I visited Cappaladoddi again. My tent was crowded with visitors. They listened with such attention, and shewed so little disposition to silence me, that I was encouraged to prolong the conversation. Toward evening I sat outside the tent, and even then more than a dozen hearers remained until nightfall, when they went away only at my bidding. I blessed God for this great desire in the people to hear the Truth. They had many questions to put, and all with the spirit of inquiry. They freely disclosed to me all about the worship of Siva, their god. When in pecuniary distress, they do not scruple to pawn the little silver shrines which enclose the phallus, which they then take out and cover with a rag,

and wear attached to the arm, neck, or tuft of hair on the crown of the head. Some of them do not wear it at all, and others, again, leave it in their houses. These men are addicted to intoxicating liquors, which they drink profusely. They also gamble, and the gambling-house is no other than their pagoda! The winners scatter some of the money gained on the pagoda as a thank-offering, which is pilfered as fast as it is dedicated. Such is the religion of Cappaladoddi!

The Pariahs.

In our review of last year we referred to efforts made on behalf of the poor neglected Pariahs. The following notice of them is interesting—

Feb. 14—Kunkipād. It was a source of much gratification to me that so many of the Pariahs availed themselves of my instruction, and attended it with so much regularity and patience. For two or three hours every night I have had them in my tent; and though some of them had to rise at one o'clock in the morning to gather in the harvest, they came notwithstanding, and gladly sat up till eleven, and even twelve o'clock, listening to the truths of the Bible. O that the Word they heard were sown in their hearts, and that they reaped a hundred-fold of that meat which doth not perish! They were all very anxious that I should establish a School for their children, and appoint a Schoolmaster capable of imparting to them religious instruction. The following is a literal translation of a note they wrote to me before I had left their village—

“We, the undersigned, are residents of the Pariah Settlement attached to Kunkipād. You have now for three years been visiting our settlement, and preaching to us the religion of Jesus. We have now a wish to understand that religion, and also to secure for our children some instruction. Our request, therefore, is, that you will have the kindness to afford us and our children Christian Instruction, and that you will adopt effectual measures to do so. We feel, from what you have laid before us, that our priests have greatly deceived us; and as our great desire is to know the certainty of what you have declared to us, you will, we humbly beg, comply with our request.”

Hindoo Festival at Weyoor.

Some account of this swinging

festival was given in our Number for December 1849, p. 270. It has been again visited by Mr. Sharkey—in February of last year—who gives at some length the legendary history of the idols, Veerammah and her husband Chintannah, on whose funeral pile she had burned herself. The objects for which the former idol is worshipped are thus stated by Mr. Sharkey—

In times of sickness or childbirth, in danger and distress, the goddess of Weyoor is solemnly remembered and vowed to. Women without a family prostrate themselves before the idol, and entreat for the precious boon. Many a miracle is said thus to have been wrought, and many a legend is told and prodigy related in honour of a block of wood shaped into the figure of a woman, whose claims to divinity are as weak and dishonourable as the frauds by which they are supported. Nevertheless, that the goddess of Weyoor holds a prominent place in the religious affections of the people of this district, and forms no ordinary obstacle in the way of the Gospel, is a fact worthy of our attention, and of our most persevering efforts in refuting this doctrine of lies.

His account proceeds—

The temple erected over Veerammah's pile is an oblong building, low and narrow, with a flat brick roof. It is partitioned into two chambers, the inner being two-thirds smaller than the outer, and the whole building being scarcely twelve feet. In this inner apartment, or adytum, the images of Veerammah and Chintannah are worshipped. Over the adytum rises a dome to the height of about fifteen feet, adorned with several brazen vessels; and facing the temple is a smooth pole, driven into the earth, with a dull light attached to the top of it. By the side of the temple is a large tank, excavated by a harlot of the village in honour of the goddess; and about a hundred yards from it are two stout logs of wood planted perpendicularly into the ground, and, at a considerable height, is attached a transverse beam, from the centre of which suspend two strong leathern cords, constituting the swing. I should have said, that by the side of the pole bearing the

light is a stone mortar exhibiting a fissure and three impressions, one of the human knee, and the others of the hands, with the fingers distinctly marked, that of the knee being opposite to those of the fingers. The stone, says the legend, was Veerammah's mortar. Finding it one day broken, she pressed the several parts with her knees and hands with such force as to leave these impressions. This stone, occupying a conspicuous position near the temple, is reckoned a standing monument of Veerammah's supernatural strength, and no small indication of her godhead. Around this stone I perceived several individuals, apparently strangers to the tale connected with it, gazing on it with veneration as they stood listening to the explanatory legend. The priests of Veerammah are of the shepherd tribe; and the office, a lucrative one, is confined to the descendants of those elders who originated the worship of the goddess. To them is committed the care of the idols and their expensive ornaments. In a separate house, adjoining their own, and not in the temple—which, from its isolated and remote situation from the town, is exposed to the inroads of robbers—the charge is inviolably preserved, while one of the men, the oldest generally, ministers daily before the idols with incense and offerings of rice, and occasionally with the blood of goats and fowls.

The festival presented the following scene—Within the adytum were the idols, one of them well polished with tamarind, and the other richly painted; and both clad and adorned in costly array. Around them were several small earthen vessels, filled with oil, feeding as many lights, one of which, after the festival is over, is preserved, and never extinguished. In front of the idols was a quantity of turmeric and saffron, one of the priests serving to every woman who presented herself with offerings before the idols a pinch of each. The turmeric, thus received, was rubbed on the forehead, and the saffron on the face. At the door of the temple, and in a sort of amphitheatre, fenced with a low mud wall, were the musicians, consisting of drummers and trumpeters, rending the air with shrill, discordant, deafening sounds. Around the adytum outside, stretched at full length, were a number of young females, in wet clothes, covered with turmeric, with their faces turned toward the earth, and their hands extended in supplication to the goddess

within. Around them were their nearest relatives, and spectators not a few. The prostrate forms kept their position for hours together.

The Zemindar of Nugavid, in whose territory the temple stands, bestows all the care of a patron on the celebration of the festival. The real object is to secure the revenue arising out of it. But it is profitable to many more beside the Zemindar. The priests appropriate to themselves the rich and numerous offerings of ghee, oil, fruit, and money, which are laid before the idol in fulfilment of vows, or as presents. The musicians and light-bearers, the usual attendants on such occasions, receive a stated income for their services. The village peons, the carpenters for preparing and fixing the swinging machine, the shoemakers employed to raise and lower the beam, the village slave for twisting the cord to which the swinging-hook is attached, the village accountants, generally Brahmins, the shroffs or bankers of the Vaisia caste, and, lastly, the first swinger that runs the hooks through the skin of his back, are all suitably rewarded, the payments varying from four annas to five rupees, according to a table of rates fixed, no one knows when. The festival likewise furnishes an ample opportunity for the profitable sale of bamboo boxes, canes, and sieves, and of a variety of wares brought from the neighbouring towns, and sold under little tents pitched in two long rows, with sufficient space between to form a broad street, which is so thronged at times as to render a passage without force a matter of considerable difficulty. Jugglers, story-tellers, and beggars, look to the festival as one of their chief means of livelihood; while to those who pick and steal the occasion is a most favourable one. Thus the festival, whatever its religious pretensions, is unquestionably a source of amusement to all, of profit to not a few, an aid to revelry, and an opportunity for crime.

In regard to the swinging, I have not much to add to what has already appeared. The swingers this year were thirty-three in number, most of whom were women, and some of the rest girls. All, with the exception of three, were taxed by the Zemindar at two rupees each. One of the swingers became so terrified at the sight of the machine that he refused to hook himself, and declared his refusal with a flood of tears. His wife, however, stepped forward, boldly gave

her back to the executioner, and was presently aloft, to the surprise of the gazing crowd. A young girl, too, screamed and shouted, and craved deliverance from the horrid rite; but, no substitute being found, the hooks were forcibly driven into her skin, and, unmindful of her shrieks, the beam was raised with the writhing girl attached to it. Several women, bearing in their cloths their new-born infants, endured the torture with manly courage.

On the 15th of February, the day of my arrival, I went direct to the temple, and there heard some very silly stories told by a Pariah, in a kind of chant, accompanied by a drum, which he struck at intervals with the palm of his right hand, producing abrupt, hollow sounds. I, however, said nothing on that day; but on the next I preached Christ to a large multitude, the Lord granting me much boldness.

Heathen superstition contravening the exercise of natural affection.

Dec. 14, 1850—This evening I rode to Prohdtura, more than two miles distant from Kunkipád. At first no one would approach. One came, then another, and presently men, women, and children, the blind and the sick, surrounded me. There was one little girl of a pleasing cast of countenance, but she was blind. When very young she was dangerously ill. Apprehensive lest she should die in the house and haunt it, her parents cast her out into the street under a tree. But the evening found the suffering outcast still alive, and it was taken in again for the night. On the following morning it was exposed again—another sunset, and still the child died not. Inspired with fresh hope, the parents once more had recourse to remedies. Directed to a physician in the neighbourhood, they repaired thither in haste, and brought back with them a composition, which they forthwith introduced into the eyes of the poor child. The child recovered, but with the loss of sight. We have in this melancholy incident superstition and quackery—the one conjuring up fears from the departed spirit of one's own child, and the other cruelly destroying one of God's choicest blessings.

How pitiable the condition of the Heathen! How well to remember the solemn warning addressed to all who are in a position to help them, and neglect to do so. Prov. xxiv. 11, 12.

TINNEVELLY.

General View.

In the present condition of this Mission Field, contrasted with that of last year, we again discover the evidences of internal growth to which we have referred—an increase in the aggregate under instruction, in the number of the baptized, the communicants, and school-children, and a decrease in the number of the unbaptized. The comparative numbers are as follows—

	Total under instruction.	Unbaptized.	Baptized.	Communicants.	School-children.
Dec. 31, 1850	24,552	11,034	13,518	2743	6682
Dec. 31, 1851	25,280	10,448	14,832	2996	7306

To this we append the tabular statement for June 1845, that it may be seen how much of the elements of improvement, which have developed themselves in the South India Mission generally since that period, are to be attributed to Tinnevely.

	Total under instruction.	Unbaptized.	Baptized.	Communicants.	Scholars.
June 30, 1845	25,272	15,793	9479	1939	5063

It is remarkable that, comparing the two periods, June 1845 with December 1851, the unbaptized have decreased and the baptized increased by nearly the same number—the decrease in the one being 5345, and the increase in the other 5353.

Missionary Force.

The ordination of five of our Native Catechists on February 2, 1851—by the Bishop of Madras, presents an encouraging and important feature in the proceedings of the past year. As we are privileged to mark the growth of the native congregations towards establishment and maturity, so, in connection with this, is it peculiarly interesting to witness the increase of

that Native Ministry, on which, eventually, the care of these Native Churches shall devolve. We now find, at the commencement of the present year, seventeen ordained Missionaries labouring in the Tinnevely District, of whom no fewer than seven are Natives.

Educational Department.

This department consists of four leading establishments, beside the district Schools—the Preparandi, the Seminary, the Native English School, and the Normal Female School. The Preparandi Establishment, under the charge of the Rev. E. Sargent, has more especial reference to the preparation of Native Candidates for Holy Orders. The Seminary is the higher School, to which promising pupils from the Mission-Schools in the several districts are drafted. The Normal Female School occupies a similar position in female education. The Native English School is comprehensive of heathen children as objects of instruction. We shall briefly review such of these Institutions as have furnished to us reports.

The Palamcottah Seminary.

From the report of this Seminary for the half-year ending Dec. 31, 1851, forwarded by the Rev W. Clark, we select the following extracts—

According to custom, I send you a report of the Seminary for the half-year just closed. It will, I fear, in consequence of the want of incident common to Schools, possess but little to interest; but if it elicit the prayers of the friends of Missions on behalf of the Seminary, and thus become the means of obtaining the Divine Blessing, the greatest object of a report will be accomplished.

The number of scholars at the close of the year was 58, most of whom, as I have mentioned on former occasions, have been admitted during the last three years. Three of these have been selected to go to Bishop Corrie's Grammar School, Madras, and one has been sent home.

We have had great reason, on the

whole, to be satisfied with the conduct of the boys. They are of a docile disposition, and require but little exercise of authority to keep them in order.

The public examination took place on the 8th of January, in the presence of several of the Missionaries, and some of the European Residents. It was commenced, as usual, with singing and prayer. As only a short time was allowed, and but few of the visitors were likely to remain long, only three classes were examined, and those in but few of their studies. The general opinion expressed was satisfactory. After the examination, prizes were distributed to the most deserving boys; and a few remarks having been addressed to them by the Chairman, and the blessing pronounced, the proceedings concluded.

Palamcottah Native English School.

Mr. W. Cruickshanks is the first Master of this School. The results of the last examination are contained in the following Letter from the Rev. J. T. Tucker, dated Feb. 2, 1852—

You will be anxious to hear how the youths acquitted themselves at the examination. I therefore embrace the first leisure opportunity of sending you a report of the same.

A private examination was held in the latter part of December; and in order to find out the extent of knowledge attained by each scholar in the upper classes, written questions were given, to be answered on paper. The general opinion expressed by the examiners respecting the written answers is very favourable, with the exception that there is room for improvement both in writing and orthography. The extent of knowledge, however, which the boys have obtained in geography, history, geometry, and Scripture, is more than, I think, could be expected. In short, the majority answered their questions clearly and correctly.

The *vidæ voce* examination took place on the 8th of January, in the presence of many Christian Friends. There were eighty-two boys assembled on the occasion, but the greater number of them, being in the lower classes, were only superficially examined. They, however, answered very readily the few queries put to them. The youths who attend this School are the children of some of the most respectable Natives in the province. Their ready compliance to be instructed in the

truths of the Gospel for the sake of an English Education is a great step gained; and although they remain followers of the false gods of their forefathers, yet they know full well our object in giving them instruction; and it is our duty and hope to believe that God will, in His own good time, bless the exertions of Mr. Cruickshanks, and, according to His sovereign love, vouchsafe to *have mercy upon whom He will have mercy.*

After the examination, I gave the boys a short address in English, exhorting them to be hereafter diligent in their studies, and not only to seek situations under Government, but also an inheritance in the court of the kingdom of heaven.

Prospects of a Native Ministry.

The Mission Field of Tinnevely is divided into twelve districts, in which there are located seventeen Missionaries, five of whom are Natives. Before we proceed to review these districts, so far as the information which has reached us enables us to do so, and to present, in connection with them, the leading features of interest, we introduce the following extract from the report of the Rev. John Thomas, of the Meignanapooram District, for the year 1851, which will be read with interest, as evidencing the progress which is being made toward the settlement of a Native Pastorate.

Two out of the five deacons who were ordained last January are my fellow-labourers in the Gospel, and I feel truly thankful to God for help so efficient. The Rev. Seenivassagam Mathuranayagam is stationed at Pragasapooram, a village seven miles from Meignanapooram, where there are between 600 and 700 Christians, with a suitable Church, and Boys' and Girls' Schools, numbering upward of 100 children in daily attendance. He has several other congregations within a distance of three miles, and his whole pastoral charge may be considered as amounting to 1410 souls. The locality is admirably suited for the purpose of carrying out the intentions of the Parent Committee in the establishment of a Native Pastorate, by which the older and more established congregations are placed under the care of the Native Clergy; thus leaving the Missionaries more time for preaching the Gospel to the Hea-

then. It is a remarkable and most gratifying feature in this part of the country, that from Nazareth, a station of the Society for the Propagation of the Gospel, to Nalloomavady, in this district, a distance of five miles, having a population of at least 5000 souls, there are but few families who still continue in heathenism; and this blessed change has taken place within the last ten years, so that we are abundantly encouraged to go on in our work without being weary or faint. May God permit us soon to witness many more such illumined spots; and may the gross darkness which still broods over the heathen mind be rolled away! The Rev. Mathurenthiram Savariroyan has lived at Asirvadapooram, and has assisted me in the work of that district generally.

I earnestly wish that the number of our Native Clergy were multiplied tenfold; and I regret exceedingly that our Theological Institution is at present in abeyance. Were it in operation, we might expect an additional number of Native Clergy in a few years. There are many pious Catechists who are ready to enter upon a fuller course of theological study, with the view to receiving Orders.

KADATCHAPOORAM DISTRICT.

Report for the Half-yr. end. Dec. 31, 1851.

The following Report from the Rev. John Dewasagayam places before us the state of this district at the close of the year 1851.

Statistical Returns.

The number of families under Christian Instruction, at the end of December last, was 523, viz. 474 baptized and 49 unbaptized. The number of souls in the above families was 2040. The number in the preceding return, at the end of June, was 2052. Of the number at present under instruction, 1722 are baptized and 318 unbaptized.

Excommunication of Members.

Before I state the great encouragement and comfort which it has pleased the Lord to give me in my work, I beg to inform you of the painful duty I have had to perform in excluding several members, for immorality and relapse into heathenism. Their relapse has grieved many of our people, and I hope they united with me in humbling ourselves, and in praying to the Lord, with whom *nothing is impossible*, for their recovery.

The motive for leaving us was a firm attachment to devil-worship and sacrifice; and we found afterward that they were doing it privately when living in our villages.

Instruction of the People.

Here I beg to say that I greatly feel the want of devoted and zealous labourers to assist me. I have only one Catechist and two young Readers for Kadatchapooram and four neighbouring villages. The number of Christians here is reckoned at 1019 souls, consequently a good many of them are very poorly instructed. Under this want and distress, I have now the comfort of seeing that many of our School-children are willing to instruct their parents and friends, by reading to them the Word of God, and teaching them the Scripture Texts and prayers. Most of the people at Kadatchapooram regularly attend the Sunday Service. Except a few, all the Communicants partake of the Lord's Supper every month. Some among the men regularly attend the Evening Prayers and learn their lessons; but the women, who regularly attend the Morning Prayers, and learn their lessons in the day-time, acquire more knowledge of Scripture than the men. The adult Bible Class, here and in other congregations, attended by 118 males and 134 females, improves greatly in scriptural knowledge, and several young women continue to read the Word of God to their friends at home, when they meet them for the purpose of spinning.

The Anbinagaram and Meyyoor Congregations gave me particular satisfaction in the last year. Although the number of souls in the former is 441, and too much for a Catechist, he has valuable help in a pious widow, who teaches about one hundred women their lessons, and is very diligent in visiting the sick. The women here deliver their lessons to me much better than any others, and even better than those who are able to read. Her love to the women makes her truly beloved by many of them. She learnt to read lately, with the help of her spectacles, and finds the Bible an invaluable treasure. The pious headman here, who is a member of the Bible Class, is an exemplary Christian.

The Meyyoor Congregation has also the same privilege. The headman and his wife, who is also a true Christian, are a blessing to the other people. After Evening Prayers, the former will not leave the Church till all the men have learnt their lessons. As there are three classes among

them, the Catechist and Schoolmaster take two classes, and another headman, who is a *merasdar* (proprietor) for this part of the district, gladly takes the third class.

The return of 15 backsliders in the last year, in Selimbalingapooram Congregation, and the favourable change in the new congregation at Nandenvilei, where at present they regularly, and I hope sincerely, attend the hours of instruction, are causes of peculiar thankfulness to me.

The congregation at Kalienvilei is greatly improved, and the labours of the Reader here are blessed.

The congregation at Niyagapooram has now the headman Perinbam of Utheranadenkoodi living with them. He is much esteemed for his piety and honesty, even by the neighbouring Heathen and Mahomedans, and a number of them offered to him the rent of their palmyras. The good example of himself and his wife is blessed to the people, and the Catechist often tells me of it with peculiar pleasure.

In the neighbouring heathen village, called Thankie, where I have only seven Paraya Families under instruction, the son of the heathen headman, 20 years old, appears to be truly awakened by the reading of the New Testament and Scripture Tracts. He is now a Candidate for Baptism. I have also another young man, of the Maraver Caste, in the same class, and he lives very near me, at Sunmugapooram. Several of his friends here lately expressed to me a sincere desire to come under Christian Instruction. Some of them are backsliders, but their present application appears to be made under real conviction. They now attend during the hours of instruction, but their names will not be entered in the list until I am satisfied of their sincerity.

The Heathen in my district have been frequently visited and instructed, by my Assistants, and by the Colporteur employed by the Madras Auxiliary Bible Society; and we are thankful to say that many, of both sexes, hear us with pleasure.

Catechists, &c.

The state of my Catechists and Schoolmasters being almost the same as in the preceding year, I shall only give a short account of them.

One of the Catechists being dismissed, their number at present is four; the number of Readers five, and Assistants four; the number of Schoolmasters and Assistants eight, and of Schoolmistresses four.

Schools.

The number of children is 724, viz. Christian Boys 265, girls 310; and Heathen Boys 118, girls 31. A good number of Heathen Boys and girls appear very promising, and we hope we shall not be disappointed. One of the boys, the son of Shanar Merasdar at Muttookistnapooram, of 12 years old, is a day-scholar in our Boarding School. From his conversation with a Christian Boy, I find he is sincerely desirous to become a Christian, and frequently invites his parents to become so too. He continues to read the Scriptures and little books to them. One of the latter is a valuable little Tract treating of Ananah's history, and appears to have made a powerful impression on his mind. He and two girls, the daughters of a goldsmith, two Mahomedan Boys at Meyyoor School, two Heathen Boys at Tharmapooram School, and two more boys at Nandenvilei School, greatly engage my attention and love, not only by their improvement in scriptural knowledge, but also by their devotional behaviour in Church, and by the concern they evince in communicating the Word of God to their parents. I enjoy many happy hours in the midst of my children. There are also several well-instructed children, of both sexes, who grieve me often, and make us more importunate in our prayer to God that they may be taught by His blessed Spirit; but the great encouragement we have from other children makes my duty in the Schools more and more delightful. The publication of "Pearson on the Creed," in Tamul, translated by our valuable Missionary brother, Mr. Bower,* is no small blessing to us. A good many children study it, and the Rev. T. Foulkes, who was present at, and took a part in, my last half-yearly examination of Schools, was pleased with the little improvement which the elder children of both sexes have made during the short time the book has been in their hands. I will only say that our Infant Schools greatly encourage us in our duty.

Local Societies.

Our different local Societies continue to prosper. The income of the Kadatchapooram Church-building Society was rs. 509; but the expense being rs. 577, we had a debt of rs. 68. The additional building of Kadatchapooram Church, and the repair of it, were the principal causes. The in-

come of the Friend-in-Need Society was rs. 140.10a.3p., and, a few rupees excepted, all was spent. The amount of our Church-Endowment Fund is at present rs. 223. 14a. 3p. The expense of the sacramental table, and lighting the Church, is, as usual, gladly borne by the people. We sent, also, our mite for the Madras Auxiliary Bible Society for the last year; but we can hardly express our feelings of thankfulness for the rich supply of Bibles we continue to receive from them every year. We ardently pray to the Lord to reward them, and all our Christian Superiors and benefactors, to whom we are greatly indebted.

We present, also, some points of interest from Mr. Dewasagayam's Journals.

Conversation between a Christian School-master and a Heathen.

Feb. 12, 1851—Some days ago one of my Schoolmasters, who was on his way from Supramaniapooram to Trichendoor, thus conversed with a Heathen who was going thither for the purpose of worshipping his swamy:—"What benefit do you derive by adoring an idol?" "It is true I do not profit by it, and when I go joyfully, I return in sorrow; but we do it chiefly in order to conform to the world."—"Why do you say so? I see you have a great many things, which I believe you intend to offer in sacrifice." "A Catechist once came to my village, exhorted the people to turn from their evil ways, and gave Tracts to those who asked for them. But I, moved by malice and pride, with my nephew, abused him, and even attempted to pluck the Tracts from him, and tear them in pieces. We would not attend to what he said. After this I went to worship my swamy, and while we were taking our meals my nephew was seized by cholera, and died shortly afterward. This, I concluded, could not be in consequence of the displeasure of the swamy; but because we had ill-treated the Catechist."—"Will the god in whom you trust save you?" "It is useless to believe in him; but we follow the example of our forefathers."—"Sir, please listen to a few words. There is but one God; and if you believe in Him you will be happy in this world, and in the next. He that believeth in Jesus Christ shall be saved; but he that believeth not shall be condemned. He requires not your cash and fanama, nor that you should wander about as you now

* Of the Society for the Propagation of the Gospel.

do. He asks you to give Him your heart, and sincerely to repent of your sins. If you do this, you shall be happy in heaven, and enjoy the same felicitous feeling as a child does in his parent."

"What you say is very good; and, as I fear the consequences, I am now obliged to attend to your advice, and not slight you as I did the Catechist. I believe what you say; and shall be glad to see any body who may come to distribute Tracts in my village."—"Our minister will send some one this year also, and if you seek and find him you will receive instruction." "Will you not come?"—"I am a Schoolmaster only, and cannot come."

Divisions among the Romanists.

April 23, 1851—After Morning Prayers with my boarding boys, the police Ameen visited me, and confirmed all the report I heard of the quarrel between the Roman Priest and his people at Manapar. Their two Churches are now sealed. The bad spirit of both parties, and their quarrels—attended with the usual false complaints, false witnesses, bribery, &c.—made the police Ameen, and many Heathen and Mahomedans, know the great difference between Popery and Protestantism. This makes them, and also many Roman Catholics, more desirous to receive our books and read them. The police Ameen informed me, that many Romanists at Manapar expressed to him their great wish to come under the instruction of Protestant Missionaries. This gave me an opportunity to make the police Ameen acquainted with the right way in which a sinner ought to come for Christian Instruction.

Visits to the Sick.

The following account—May 1851—of a Native-Christian Family under visitation by cholera is translated from the Journal of a Native Catechist.

Paripuram was the first who suffered, and soon saw four of her children laid near her by the same complaint. Once she was near dying, and her brother Surkunen, Schoolmaster from Suviseshapooram, was called, that she might see him before her death. Her resignation to the will of God, and her conversation with the Catechist and others who visited her, were such as to convince them that she was a real Christian. They did not doubt of her being happy if she should be called to eternity. Her children, Ye-

August, 1852.

soovadeal and Cooper* Annamoottoo, are not only well acquainted with reading, but are known as those who enjoy the Word of God. Several pious friends visited them, and were greatly delighted and encouraged to converse with and pray for them, both at home and in the Church. When Cooper Annamoottoo was attacked by cholera in the School, the Schoolmistress, Elizabeth, led her to the house. She wept much, and said, "I don't weep out of fear for death, but my mother, brother, sister, uncle, and his wife, suffer by the same complaint, and my father is gone to Colombo, and there is no one to help us; and this is the cause of my weeping." She repeated several verses, which she remembered for her present comfort, among which was also the great text, *Come unto me, all ye, &c.* When the pain was very severe, she prayed to God that He would call her to heaven, and repeated her complaint that her pains were very severe. She was instructed to be patient, and to pray for mercy.

The following conversation took place, on a subsequent day, between another Native Catechist and Paripuram, Cooper Annamoottoo's mother—

When I went to visit her, I found her old mother weeping exceedingly; but Paripuram said, "Don't weep—you cannot cure my sickness by your weeping—but pray to God that He may bless the medicine I and my children take for our recovery, and give us patience to bear our suffering." She also added these words—"If the Lord is willing to keep me in this world, let His will be done: if not, let Him take me to His kingdom."—I asked her, "What do you do in this time of affliction?" "I confess my sins, and pray to God for His pardon, and for His mercy to comfort me. The Heathen have no comfort in the time of their distress, but Christians have comfort, and also grace to be patient, like Job."—"How do you know all this?" "From the Bible."—"Do you remember any scripture texts?" "Yes, I do;" and then she repeated several verses, viz. *Christ is my life, and death is my gain; Come unto me, all ye that labour and are heavy laden; and several other valuable texts.* She then desired me to pray for and with her, that, when she should die, she might go to the kingdom of God. I did so, and she said,

* So called after Miss Cooper, in England.

"When the time of my death comes I will say, *Father, I commend my spirit into Thy hands.* I asked her if she had no anxiety about her children. She answered, "Although I live, it is the Lord who preserves my children; and even when I die He will take care of them: I will therefore not be anxious about it."

Mr. Dewasagayam adds—

A few days after, I had the great satisfaction to see Cooper Annamootoo, her mother, and brother, come to Church, and return thanks to God for the great mercy they experienced in their late affliction. Many, both in the congregation and Schools, united with them in their praises to the Lord.

Baptisms.

June 8, 1851: *Whit-Sunday*—I performed Divine Service at Kadatchapooram, and in the evening administered baptism to eight adults, four children, and one infant. The two former had been instructed for a considerable time, and were commended to the grace of God, that He may, agreeably to His promise, teach them by His blessed Spirit. One of the male adults, aged fifty-five years, from Anbinagaram, has been so much given to the vice of drinking and quarrelling, that I was obliged, about eight years ago, to send him away from the Christian Village. I never expected that he would come back, reform his conduct, and seek Christian Baptism. But the Great Shepherd has, as is frequently the case, gone after this lost sheep, and brought him back. The Catechist, and many other Christians, assured me of his sincerity and reformed conduct, and appeared to rejoice when I, a few days ago, after examination, promised to administer baptism on the day of Pentecost, when I, as usual, examined the Candidates before the whole congregation. At the hour of baptism I could freely refer to the wonderful divine grace which converts even the most hard-hearted sinners. It was shewn in the case of this man, and several women who stood before us. Two of the women are the mothers of two girls, called Ruth and Esther, supported by friends in England. They were under Christian Instruction more than a year, and their conduct is such, that many joyfully confess they are sincere converts, and that it is the Lord who has wrought this great work in their heart. This, and my knowledge of their sincerity, made me receive them, while I refused two adults who have been

living more than ten years in this village as Catechumens, but never regularly attended the baptismal class. If my time and strength would permit, I could give more detailed accounts of the Candidates; but I trust the kind readers of our reports will bear with me when my description is short. Of the said children, or girls, three were received as Heathen about four years ago. One, called Hare Thorkal, was supported by Mrs. Hare, and Strickland Paramy and Strickland Methanavoo were supported by the Rev. J. and Mrs. Strickland. They were taught to read the Scripture about two or three years ago. They long ago discovered a sincere desire for baptism, and I mentioned it to their kind benefactors. Their good conduct, and attachment to Mrs. John and myself, made us love them as our own children, and we have often felt very thankful for the friends who were the cause of our privileges. I need not say with what feelings of gratitude and humility I administered this sacred rite to the Candidates before me. Our prayers for the outpouring of the Spirit have been offered, I trust, more fervently, and with a sense of our great poverty.

Nov. 30: *Advent-Sunday*—During the Evening Service, after the second lesson, the rite of baptism was administered to some adults, who have been instructed for a considerable time, and to some infants. The number of the former was thirteen, of whom, several old people have obtained a very poor amount of knowledge, although they have lived several years in our Christian Villages. Among the latter were two of our day-school children, and five boarders. These were received as heathen girls, and supported by friends in England—viz. Mrs. Charles Hoare, of Godstone Vicarage, Surrey, and her Sunday-school children, Mrs. Hare, and Miss Ricardo—and the rest are now supported from the donation given from the Cheltenham Missionary Basket.* These girls read the Scriptures fluently, and their improvement is very satisfactory. We must say that they, and many other children, are very dear to us by their obedient conduct, and by the delight they take to improve in scriptural knowledge. When I examined the Candidates before the congregation, I made a short address about the Christian Love of the friends who have supported these hea-

* The contributions of these Christian Friends form no part of the Society's home income, but are sent out to India by private channels.—Ed.

then children, without being weary, for several years. I was happy to observe that it has made a good impression in the hearts of the people and witnesses around me. The children also felt it deeply, when I told them that the friends hope and expect to meet them in heaven. I am sure many of their children long for the day and place to meet and thank them.

New Zealand.

CHURCH MISSIONARY SOCIETY.

KAITIA.

WE now take up the Journals of our Missionaries, and extract from them some points of interest.

Answer to fervent Prayer.

July 30, 1849—Our Monitor's wife was taken alarmingly ill with inflammation of the lungs, through exposure to the wet and cold in fetching firewood. Her illness increased to severe convulsions and hiccough, and we expected her dissolution every moment. When she was at all sensible, she repeated suitable hymns and precious portions of the Divine Word. Her husband being Monitor of the Boys' School, the greatest anxiety was felt and manifested both on her and his account, and prayer was made to God in faith. When I had given her up, her husband went outside, and kneeled down by moonlight, about eleven o'clock at night, and prayed to God to restore her to life and health, if it were His will. He told me he prayed, using these words, "Here I am, O Lord. I desire to do Thy work in my appointment. Have mercy on me and on my dying wife; and, if it please Thee, restore her to life and health, that I may go on in the work of teaching; for if my wife dies I shall be hindered (or useless)." Not willing to see her die, I left at twelve o'clock, and offered up prayer for her recovery; and though I left her in awful convulsions, I felt convinced that she would now recover. Through the divine mercy she is restored to perfect health, after having every care the Settlement could bestow for many weeks. We all accepted this as a mercy: all the Natives, and many Europeans who witnessed her sufferings, look upon her as one raised up from the dead.

Good conduct of Natives at Parengarenga—Missionary Visit.

Feb. 6, 1850—I set off for Parengarenga—North Cape—and had a pleasant, but

very hot trip. The Natives had seen our fire, and were out in a canoe for us. They were all very glad to see me, and the Natives with me. The Christian Natives here have built a commodious Chapel. I had a Service with them on Saturday, and a meeting with many young people who are Candidates for Baptism. The two Teachers here are the eldest sons of the two principal chiefs, and are good men—each of the same name, Brown. These teachers, and others of the people, behaved most properly to the captain and mates of a vessel, who, with two Boarding-School girls, were put on shore a few miles distant by the piratical crew, who mutinied the night they left Sydney Cove, and have run off to California. The New Zealanders would not have behaved like this a few years ago. These Christian Natives, living sixty miles from us, shewed these afflicted people all the kindness they could, and the Teacher's brother came with two of the officers to our magistrate, who instantly sent a vessel to convey the party to Auckland. The pirates were "honourable thieves," for they gave the captain and all of them the whole of their clothes, &c., and a little bread, &c., to keep them alive. The young women also were honourably dealt with. The chief, Tom Bowline, who formerly lived at the Three Kings, was on the spot when these pirates landed the party, and, fully understanding matters, went off in his canoe to the vessel, taking potatoes, &c., which he bartered for bread, tea, and sugar, in order to provide for the white people. Would, or could, our own countrymen have done more? May the prayers of the Lord's people, from the founder of the Mission to the present day, in behalf of New Zealand, be abundantly answered! The last time Mr. Marsden was in New Zealand, I heard him say to a whole Missionary Party at the Waimate, "The Lord will surely bless you and your families, and I believe that He will also bless the Natives." The pirates passed by our coast at Wharo, sailing with two black flags. Several other vessels were to be taken in the same way.

Feb. 16: *Lord's Day*—At Parengarenga I held Divine Service, and preached to the whole population—for all attended—from the parable of the lost sheep. The Natives were very attentive, but the Chapel was oppressively hot.

While the Teachers were having Sunday School, I visited the principal chiefs

daughter, about 16 years of age, who is all but dying of consumption, and very anxious to be baptized. I had weeks ago heard a good report of her, and was anxious to see her before she died. She told me what she had told some of our travelling Teachers, that she never knew how to pray till she was afflicted. She seemed to have a simple faith in Christ, although her experience was, of course, not of a high order. She was a fine, healthy-looking girl when I was here last year: surely *man walketh in a vain show, and childhood and youth are vanity* but too often. Her father and mother are most attentive to her: very few English People could sustain the constant watchings that these parents and many others are called upon to endure for their sick friends. An old blind lady, an aunt of the dying girl, and also an elderly woman, came to be baptized. The blind woman seemed very desirous of being devoted to Christ. She said, "I cannot see any thing in this world, and it is my wish to be Christ's, and to seek happiness in Him and His Word." She spoke out with great boldness. Several pious chiefs, and one or two Teachers, were present when these three adults were baptized—by the sea-shore. The sick girl chose the name of Margaret, and Brown the Teacher, nephew of the two aged females, chose Leah and Rachel for them. I was rather surprised at the names; and in the evening I asked Brown who told him of Leah and Rachel. He replied, "I have read as far as that in the 'Scripture'—Pentateuch—"which you sent me"—about two days before. "Leah was the elder and Rachel was the younger, and so I chose these names for my two aunts—Rea [the native pronunciation of Rachel] for the blind one, being the elder. I saw from this that the Pentateuch would be most eagerly sought for, and read with attention. This young man is allowed by all who know him to be one of the most obliging and polite Christian Natives known, and he is much noticed by the principal chiefs of the Rarawa.

The Oruru People and their Native Teacher.

March 3, 1850: *Lord's Day*—I am at Oruru, on a visit. The Parakerake People are also here, and assembled with the Oruru People. I had Divine Service with them in the open air, and they were very atten-

tive. The text, 1 Peter iv., was very appropriate to a company of backsliders. I strongly invited all to Christ, to *arm themselves with His mind*, and leave off sin, referring to that beautifully-translated chapter, Romans vi., and also viii., extraordinarily fine! The congregation were roused when, in the latter part of the discourse, I told them that a man who considered himself a good swimmer might leave his canoe a little while, and amuse himself in the water; but a shark coming after his leg, he would call out, "Take me up! take me up!" They well understood this, as applicable to backsliders exposed to Satan's destruction. An elderly pious chief told me, the next day, "Your preaching yesterday morning caught the whole congregation"—like a shoal of fish in a net, which he illustrated by extending both his hands.

In the evening I had Divine Service, when Noble and his new wife again attended. I addressed the assembly from the same text as in the morning, giving them notice that Hopepa would say a few words. I allowed him time, by being a little shorter than usual. He took for his text the first four verses of Psalm cxxx. I retired within the tent while he addressed the assembly. I was a little fearful that he would not handle the subject properly, especially the fourth verse; but I was most agreeably surprised, and think that I never heard a better discourse. He chose this subject himself, at an hour's notice; and considering the character of the assembly—a considerable portion of them backsliders, having marked their faces—it was admirably well chosen. He referred to Psalm xvii, dwelling much on *prayer that goeth not out of feigned lips*. But when he came to the fourth verse, which I supposed he would find a little difficult, he was singularly happy in its elucidation, and extremely polite. So far as I can judge of native feeling, they must have felt his remarks to be very poignant. He said, "Verse the fourth says, *There is mercy with Thee, that Thou mayest be feared.*" He made a significant and well-chosen pause, and then cuttingly added, "Our verse does not shew us much mercy. Let us transpose the verse, and put it in this way—'Let us fear Thee, and Then thou wilt shew us mercy.' " He also much pleased the good Natives here, by relating the account of Karaka Wati, a person of great and victorious courage, into whose sacred name all brave New Zealanders were once

baptized, or confirmed. He said, "Formerly, when young men first went to battle, they would assemble at the sacred water, and be sprinkled in Karaka Wati's name. Now, should a young man prove courageous, and successful in catching a man, he would have his name holden up, and his father, and mother, and sisters, would be anxiously listening, on the return of the fight, to hear the youth's praises spoken of, and great joy thereby would be given to his friends. But should the youth, sprinkled with sacred water in the name of so brave a man as Karaka Wati, prove a coward, you all know how ashamed all his friends would be of him, and no one would say, I will be like the coward." Hopepa then applied this to backsliders, and besought all present not to copy after cowards, but to look to Christ and His saints, and persevere.

Change in the character of the Natives.

Our Readers must be prepared to hear of occasional manifestations of the old warlike spirit which once glared so fiercely among the New Zealanders. It could not be expected that a conflagration which had involved the whole native population, and which had burned so fiercely and so long, could in so short a time be so completely extinguished as to leave no embers behind. These outbreaks, from the facility with which they are stayed, only serve to exhibit more clearly the decided change which has taken place in the native character.

Aug. 25, 1850: Lord's Day—A few days since there was one of the narrowest escapes of a battle at the Settlement Bridge that ever I witnessed. This was owing to great imprudence on the part of our chief Busby Ripi, who had sent a heathen native to take a native woman—the widow of an European lately deceased—for one of his young men whom he wished to see married. I never saw natives more determined: and on the woman's protector, who is a brave native chief, calling out to the women and children to "clear off" the bridge—for action—the opposite party stripped off their clothes and rushed with their bayonets to the bridge. I was sitting amongst the opposite party at the time, endeavouring to prevail upon them, as

they had acted on wrong counsel, to return quietly. When they heard the words "Clear off!" or "Stand clear!" each one said, "Yes, yes!" "Indeed, yes!" "I respond to that!" and their clothes were off and spears in hand in a trice. They dared each other in an awful manner—another European and myself were on the centre of the bridge—but after a quarter of an hour's coaxing, with good words, the parties separated friendly, and left the woman with her friends. The Natives of New Zealand are something like the Arabs, and other free and independent nations. They must be dealt with according as they are. They are a race of soldiers—of men who know their own history well, and their country's capabilities; and it is, indeed, a wonderful thing to find that they have been so tamed by the Gospel that thousands have received the Truth in the love of it. In my opinion, a thousand Lazaruses raised from the dead would not be a greater miracle than the reception of the Gospel by the Natives of these islands.

Native Weddings.

Sept 29—During the past week there were two grand weddings, the bridegrooms being two of the principal chiefs' sons. They slaughtered fifty-four pigs, a sight I never saw before. The head chief observed to me, "A wedding-day is a notable day, and this is one of our good customs—to let our friends see that we have something for them to eat when we call them together." This chief gave me, for ourselves and school-girls, two of the fattest and best pigs—280lb. of pork. If our Natives would exert themselves, which I hope they will do yet, they might rise in a national capacity under the mild sway of our Government; and they might greatly help, in time to come, to maintain a Christian Ministry.

A Travelling Party—Visit to Parengarenga.

Nov. 21—I set out with my Natives, Busby, our chief, and our children's Schoolmaster, for Parengarenga. We rode by the western coast, a level road of seventy miles, eleven being across the desert, but which to me, from its variety, its lakes, and the numbers of sea birds which come among the sand-hills to lay their eggs, was very interesting. The chief was very kind to our Natives, and when one was tired he gave up his horse. At other times he would say,

"Come, let us give up our horses to the Natives a little, and rest them," which we were glad to do. I never travelled with a more polite and kind fellow-traveller in my life. On arriving at the river we swam our horses across, three at once; and so strongly did they swim, that the large war-canoe was pulled along by them. Hope inspired them, for there is a hill in front of the crossing-place, and green food upon it. In returning, the horses are not so courageous, when the Natives assist them by paddling; the reason is, the flat desert of white sand on the opposite side appears all sea, and so they are at once disheartened. My horse at first actually turned back. So much for hope and its power.

Nov. 24, 1850: Lord's Day—A large party of Natives assembled in their commodious Chapel, among whom was the chief Tom Bowline, of the Three Kings. His son was a Candidate for Baptism. I this morning admitted into the visible Church of Christ twenty-five adults and two infants. This was a very interesting sight, as this place was, through war, utterly without inhabitant, and it was the Gospel alone that permitted these people to return, and thus to inhabit the desolate places. I much enjoyed this visit, and pray that the Lord may still bless this people, *not weighing our merits, but pardoning our offences*. In the afternoon I visited an old and feeble woman, an attendant on the Means of Grace, whose son, a fine young chief, was most anxious to have her baptized. I had a long talk with her, and baptized her in the name of the Lord, the son promising to pay every attention to her while she lived.

Blind, yet seeing.

Dec. 4—I went to the Poutaki, a village nine miles off, to visit an old blind woman of the name of Pore. She had been anxious for baptism for some time, of which I had been several times reminded by the Teacher, and also by the chief, her relative. They would say, "The blind person wishes to be baptized; she will not live long; do not delay." This old woman has long attended the Means of Grace, and appeared truly serious. Our Itinerant Native Teacher was present, and he inquired of her, "Do you know what it is to pray?" To which she answered, "Do you mean long prayers, as those used in Divine Worship?" "No," was the reply; "but short petitions, such as that used by the publican,

God be merciful to me a sinner. She replied, That prayer is my sleeping friend, meaning, that that was the petition she mostly used, and her last prayer at night. She walked into the native-built Church with some Christians of the village and the Native Teacher of the place, and was baptized by the name of Keturah.

Collection at Communion.

Dec. 15: Lord's Day—Mr. Burrows and I administered the Lord's Supper to 280 Communicants. The congregation was very large and very attentive. Five pounds five shillings were collected in silver, and two pounds ten shillings in tickets for produce, for the Schools. The Natives seem to rejoice to give something, and I have heard many of them say that it was very painful not to have any thing to put on the plate. It was formerly thought that a New Zealander must never give any thing. This, however, was in "the shrubbery days" of the Mission, which we trust have been succeeded by the growth of more matured plants, and a better state of Christian Feeling. When the venerable Mr. Marsden first founded the New-Zealand Mission, he found it absolutely necessary to give much away to the chiefs and people. A little present generally satisfied them, such as a fish-hook, a shirt, a pipe and tobacco. So accustomed was he to make presents, that when he visited New Zealand for the seventh and last time, and was staying a week at our Settlement, he gave to every Native who visited him a pipe and a fig or two of tobacco, which they received from the white-headed old gentleman as a gracious present, and would linger about the front of our house to have a long look at him—they said he looked so venerable.

Teachers' Meeting.

March 29, 1851—We had our Teachers' Meeting. When we were reading through the Psalms, I asked why the word "judgments" was given to the laws or Word of God. Himeona, our oldest Teacher, said, "Because, although God is absent, or unseen by us, yet His Word judgeth us." "Yes," rejoined Meinata, "a man is sometimes unwell before he knows it, or at least before he owns it; but if one who understands looks him in the face, and says to him, 'Are you unwell?' he will say, 'I am.'" This Meinata thought was like the Word, which sometimes judged a man by telling him his malady before he owned it, and thus

the Word or law of the Lord was called judgments. I told them, in addition, that it meant deep thought or counsel on the part of the Almighty. They assented to this, and said that what the Lord did or said was not "a thing said or done at random." In this manner our Native Teachers' Meeting is conducted—i. e. with an orderly liberty, if I may so speak, of making remarks in reply to my questions.

MIDDLE DISTRICT.

AUCKLAND.

The report of the Rev. G. A. Kissling for the year 1850 bears reference more particularly to the two principal departments of labour in which he is engaged—ministerial labours at St. Barnabas' Church, Auckland, and the Native-Girls' School, Taurarua. He thus speaks of his

Ministerial Labours.

I am happy to report that the Church has hitherto, under God's blessing, fully answered our design. Natives from all parts of New Zealand find here a House of Prayer, in which they may worship God, *in spirit and in truth*, and hear and learn His blessed Word. Our Christian Converts likewise, residing in the vicinity of Auckland, who have Chapels at their several Settlements, assemble here in a body on the days when the Holy Communion is administered, or when their Candidates for Baptism are presented for special instruction.

We have three Services on Sundays—

1. Morning Service in the native language. It is gratifying to report that at this Service we have at all times a good attendance, and frequently most crowded congregations, listening with devout attention to the messages declared to them in the name of Christ our Saviour.
2. Afternoon Service. This is avowedly for a small number of Natives, who have in some degree learnt the English language, and delight in an English Service; but it is, in reality, regularly and respectably attended by Europeans also.
3. Evening Service. A small, select, but interesting congregation, forming a circle, as it were, with our Native-School Establishment.

We have Sunday School also from twelve to two o'clock P. M. On the 30th of June I received 27 adults into the body of

Christ's Church. They had been daily under my special instruction for seven weeks, and from what I saw and learnt of them I have reason to hope and believe that they came to the ordinance of baptism by *repentance toward God, and faith toward our Lord Jesus Christ*. I also baptized 26 infants during the year. The average number of Communicants at St. Barnabas' is 56, and the Communion is administered every three months.

Native-Girls' School.

The building for this Institution, commodious in structure, was formally opened in December 1850, a large and respectable assembly evidencing the interest felt in the improvement of the aboriginal race. Of the pupils Mr. Kissling reports—

The number of inmates at this establishment was, to the month of August, 29. As the means for its support were inadequate, I gave to 13 of them my willing consent that they should depart to their respective places of abode. I say willing consent, because I felt unwilling to involve the School again in financial difficulties. The average number, consequently, for the year 1850, has been 21 or 22. The conduct and progress of the girls has given Mrs. Kissling and myself unqualified satisfaction. We look upon these girls as seedlings which will bear fruit, or as bread cast upon the waters, which will be found many days after our labours have ceased in the Missionary Field. Their moral and religious influence will no doubt have, in due time, a bearing on the aboriginal population. As our strength declines, our humble efforts, in dependence on God's grace, may thus grow with the growth of the rising generation, and tend to glorify our blessed Saviour in ages yet to come.

HAURAKI.

General View—Need of Labourers.

The Rev. T. Lanfear, in the following extract from his report for 1850, communicates to us the impressions which he has received from his first year's residence among the New Zealanders.

The people generally attend the Services, both baptized and unbaptized. Since the last admission to baptism, a great

many Candidates, in proportion to the population, have offered themselves, and been admitted as such. I have had in my family a man and his wife, with their two children, and four native girls, whom Mrs. Lanfear has instructed with a view to their forming the commencement of a School, if means should offer.

The Day School here is at a very low ebb, and can scarcely be otherwise with a population of about 2000, scattered over a surface of 200 miles, with a language to learn, medicine to dispense, sick to visit, Candidates to instruct, and sermons to prepare.

I have baptized 94 adults and 123 children in the course of the year.

WAIKATO.

Report for the Year 1850.

In this report the Rev. R. Maunsell presents the following general view of the work in which he is engaged:—

The year that has passed has witnessed but few alterations in the district under my charge. While no indications of deep workings of religious feeling in large bodies have been manifested, the steady attention of my people on the means of grace sustains hope; and the happy and quiet departure of individuals in the faith of the Lord Jesus to the sure resting-place has encouraged the persuasion that the precious seed has taken root, at least in the hearts of some.

Through God's overruling providence,

this district has been preserved in peace, and the efforts of some of the people, anxious for war, have been frustrated. We have now hopes that peace will be permanent. A considerable portion of my people have migrated to the neighbourhood of Auckland, some in consequence of the late war in this district, others through the attractions of the township. I have been enabled to pay them visits, but have not enumerated them in the return of congregations, as I am not at present able to visit them regularly.

The translation of the Old Testament, and the revision of the New, have occupied me much. Archdeacon W. Williams' departure for England, on leave of absence, presented such a good opportunity for printing the New Testament in England, that I have, during these last three months, devoted myself almost exclusively to the completion of its revision. Fortunately, we had both already proceeded far in this important labour before his intention of visiting home was formed, and, during a month's visit from him to Waikato Heads, we carried it to the sixth chapter of the Epistle to the Hebrews. I am in hopes that the remainder will reach home in sufficient time to be carried by the Archdeacon through the press, with the other portions that he has taken with him. The second part of the Scripture History has issued from the press: it contains a short harmony of the Gospels, which, I trust, will be very useful to our Native Schools.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—For the *Yoruba Mission*, the Rev. Adolphus Mann left London on the 3d of July for Sierra Leone, on his way to this Mission—For the *Madras and South-India Mission*: Mr. J. G. Seymer and Mrs. Seymer left London on the 25th of June; the Rev. David Fenn, M.A., and the Rev. R. R. Meadows, B.A., left Portsmouth with them—For the *China Mission*: The Rev. R. H. Cobbold, M.A., and Mrs. Cobbold, left Liverpool on the 17th of July—For the *North-West-America Mission*: Mr. W. Kirkby and Mrs. W. Kirkby left Gravesend on the 5th of June; the Rev. E. A. Watkins and Mrs. Watkins left Stromness on the 1st of July—*West-Africa Mission*: Mr. William Young left Sierra Leone on the 14th of June, on board the steamer "Bosphorus," and arrived at Plymouth on the 6th of July—*Madras and S.-India Mission*: The Rev. T. G. Ragland, M.A., left Madras on the 24th of February, on board the "Gloriana," and arrived at Portsmouth on the 25th of June.

SOUTH SEAS.

Government Survey—Her Majesty's Government has undertaken a nautical survey of the Feejee Islands. It is said, in one of the daily prints, "The 'Herald,' of twenty-eight guns, Captain Henry Mangles Denham, F.R.S., and her tender, the 'Torch' steam-vessel, Lieutenant-Commander Chimmo, left Plymouth-Sound on Thursday Morning, the 10th instant, for Madeira, Rio Janeiro, and Sydney. The gallant Commander of the Expedition to the South Seas has received instructions to make a series of magnetic observations, and a systematic course of sounding to certain depths, and to pass over or near to all the reported 'vigias' which lie in the outward course of the Expedition. The interest attached to this Expedition continues unabated, and it has left England with the good wishes of all for its successful termination."

London Miss. Soc.—The "John Williams" reached Tahiti on the 4th of February.

Missionary Register.

SEPTEMBER, 1852.

Biography.

BRIEF NOTICE OF MRS. HORTON JOHNSON,

WIFE OF MR. HORTON JOHNSON, IN CONNECTION WITH THE BAPTIST SOCIETY'S
MISSION AT CAMEROONS, WESTERN AFRICA.

Mr. Wheeler, in a Letter dated Bimbia, May 3, describes the circumstances of another loss which the Mission has sustained in the decease of Mrs. Horton Johnson, of Cameroons.

For two weeks previous to this, Mrs. Horton Johnson was suffering much from dysentery, and during the first few days we did not feel anxiety for the result; but toward the end of the week, when we found all our remedies failed of relieving her, we began to fear. At the beginning of the second week H M S vessel "Bloodhound" came up to Cameroons, and we sought the assistance of the surgeon, who, when he came, gave us no hope of her recovery. For three days he attended to her, and succeeded in arresting the disease, but still gave us no hope; and from that time she gradually sank from exhaustion, until Friday Evening, at half-past four, she breathed her last. But she has left with us the consolatory hope that her spirit is gone to the better land, where sickness invades no more.

Mr. Saker writes—

I much regret the necessity of leaving Mr. Johnson so soon. It was imperative for me to leave for Clarence, on account of Mr. Wheeler's return to Europe. But my dear wife will comfort him and his daughter as much as possible. A note just received from my wife tells me, "he is far better, and more consoled than we expected. Yesterday (the Sabbath) he preached twice, and the congregation were deeply attentive. It was a solemn season to all of us." Mrs. Johnson has been greatly interested in our work at Cameroons. She much opposed Johnson's first settlement there with me in 1845: at that time she was wedded to Clarence, and would not leave it. At the end of the year 1845 and the beginning of 1846 she passed the "wicket gate," and was brought under the influence of truth, and sought mercy through a Mediator. In due time she was admitted a member of the Church. Her first request

Sept. 1852.

then was to join her husband at Cameroons, but at that time we had no house for her to occupy; and it was not till the spring of 1848 that we could finish a house for them. Up to that time Johnson occupied a room with me. From the day of Mrs. Johnson's landing at Cameroons till her death she would not on any account leave it. Her attachment to the people and the place was then as great as had been her former antipathy. And it has been her lot to rejoice with us in the first budding of the kingdom of God among that people. She has seen the multitude scoffing and reviling. She has seen the same multitude filling the House of Prayer, while many among them exclaimed, *What must I do to be saved?* She has seen the careless forsake the House of God, and the earnest cleave to it as to their home. She has seen the first converts to Christ baptized in the rolling river, and has heard of the news of that strange scene having floated back to the very source of that river. Twice has she seen the congregation scattered, and cruelly beaten for choosing a new religion; and twice has she seen the congregation gradually re-gathered, and others, once the foremost to oppose, brokenhearted, come to seek admittance to the House of God. And now, having helped us thus far, and rejoiced in the opening prospects of the Mission, she is called to the Church above, not the first of our little band, for one is gone before.

The following sentences give an insight into the varied, and, not unfrequently, painful occupations of a Missionary Labourer.

It was near ten o'clock on Saturday Morning before I could finish the coffin for Mrs. Johnson. From the carpenter's

bench I went to the house of mourning, and thence to the grave; and before the earth for ever closed over the remains of our departed sister it was eleven o'clock, and I had to hurry from that

scene of sorrow to the vessel: at half-past eleven we were on our way down the river, and anchored at Bimbia at seven o'clock in the evening.

BRIEF MEMOIR OF SOBAPUTTA,

A NATIVE CONVERT IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S
STATION AT BELGAUM.

SOBAPUTTA departed this life at Belgaum, in a most peaceful and happy frame of mind, on the evening of the 4th of April, leaving a youthful, pious, and affectionate wife, also her father, an approved Christian, and a numerous circle of attached friends, to mourn their bereavement. In the month of June 1849 an interesting couple, of the Tamulian Caste, literally forsook their father's house, with the idolatry of their people, and joined themselves to the Christian Community at this place. The young man Sobaputta, at his baptism made this declaration: "By reading the Scriptures, with the instructions which I received from my father-in-law in the Mission School, I was made to think what I am, and strengthened to embrace the Christian Religion; and I trust I have been brought from darkness to light, and from worshipping idols to serve the living and true God." The young woman, Ummanee, his wife, about fifteen years of age, made a similar confession. In a Letter dated May 7, Mr. William Beynon gives some particulars of his illness and last hours.

Sobaputta was taken ill with fever and dysentery in February, when I was from home on a Missionary Tour. For a change, and to be nearer medical attendance, Mr. and Mrs. Taylor had him removed to their house, and he spoke with gratitude of their kindness and the comfort and benefit derived from Mr. Taylor's prayers and conversation. When I returned, in the beginning of March, the disease was subdued, but he was suffering from a paralysis of the whole system, so that he could not move without assistance, and his articulation was also indistinct. He was calm and peaceful in his mind, fully resigned to the will of God, and expressed his entire and implicit confidence in the Lord Jesus for salvation. Notwithstanding the trying and distressing circumstances in which he was placed, I never heard a murmuring word escape him, and I saw much of him. This was so much the case as to attract the notice of the Heathen. His joy and peace did not partake of any deep emotion or excitement, but of great internal tranquillity and calm submission, as one who felt assured that the foundation on which he was resting was permanent and immovable.

His great delight was in prayer and reading the Word of God; and, considering his advantages, his knowledge of Scripture was extensive, and the Lord enabled him most appropriately to apply it to himself. He seemed to enter into the spirit of the many portions which I read with him. When reading the 23d Psalm, he remarked, "What a delightful Psalm! O, what a kind, tender, and affectionate Shepherd have I in my Saviour! He knows the wants of his whole flock, and myself among them. I shall not want, and what can I want? Earthly shepherds may forget or neglect the flock; but the Shepherd of Israel never slumbereth nor sleepeth." He further added, "That Psalm administered much to my comfort when meditating upon it last night." He was often deeply affected when dwelling on the love, compassion, and sufferings of the Saviour. Our Saviour's agony in the garden produced a deep impression on his mind, and he repeated with great emphasis, *The cup which my Father, &c.*, remarking, "Who can describe the agony and suffering of the Saviour, when His sweat fell to the ground like drops of blood, and when,

prostrated on the ground, He cried, *If it be possible, let this cup pass from me?*—and all for me, once a poor, ignorant, heathen idolater. And shall I not drink the cup which my Father giveth me? Shall I not drink it? Yes; I am a child: the cup is in my FATHER'S hand. It was a bitter cup to my Saviour, but to me a cup of blessing. In Him all the bitterness is converted to sweetness." Often did he express his thankfulness to the Lord's grace for calling him from heathen darkness and making known to him the blessed truths of the Gospel; and added, that if the Lord should be pleased to restore him to health, he would be much more earnest and faithful in his endeavours to tell to his countrymen what a Saviour he had found. Such was the general state and composure of his mind; and Mr. Taylor bears a similar testimony, from his intercourse with him. I saw him last on Saturday, April 3d. He seemed a little better. When taking leave of him, he said he should be soon with the Saviour, and that he had no desire to live. I told him I should not call on Sunday, unless he wished to see me, and mentioned what parts of the day I should be at home. He inquired after me about 7 P.M.; but his wife told him,

that as it was Communion Sunday it would be late before I should be home. I was sent for about half-past ten, but he was dead before I reached the house. His last words were, *Come, Lord Jesus*. His end was peace. His father-in-law, Moottoo Coomar, was from home on duty with the collector when he died, and did not arrive until the morning of the 6th, the day after the funeral. He was deeply affected when he first saw me, but composed himself after the first paroxysm of grief was over, and expressed his acquiescence in the Divine Will, and thankful for the Lord's tender mercies and love to his son. When leaving home he requested us, if Sobaputta should die before his return, to bury him after our manner. I superintended the whole, and all was conducted in a decent and becoming manner. A number of Tamul Christians were present, to whom Jonas, our Tamul Assistant, gave a short address. After the hearse left the house, we found the street crowded with Natives. It certainly looked like a Jatra without its noise and confusion. The most perfect order was maintained, and I hope that a suitable impression was produced on the heathen mind.

BRIEF MEMOIR OF THE WIFE OF A NATIVE CHIEF,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT RAROTONGA, IN THE SOUTH SEAS.

THE Rev. William Gill, in a Letter dated January 5, gives an account of a Native Convert who died after a three-days' illness.

Yesterday, the first Lord's Day in the new year, was a day of mournful interest to us at Arorangi, occasioned by the recent death of the wife of our young chief, Setephano. She was a daughter of our principal chief at Avarua, and her years of childhood were advantageously spent in the family of Mr. and Mrs. Buzacott. Every attention was paid to her moral, intellectual, and spiritual welfare, by Mrs. Buzacott; and her decided superiority in mind and manners was very gratifying to us all, and led to the hope that her future influence would be most salutary. She had a good knowledge of the English Language, in which she could read, write, and converse with much freedom. About ten years ago she married our young and excellent chief of Arorangi. During the first six years after marriage she proved a clever and an industrious woman; but we

looked in vain for a change of heart. A conscious superiority, without the influence of subduing grace, led her to manifest a haughty spirit; and for some little time a shadow of inconsistency clouded her domestic life, and we feared for her future safety and usefulness. God, however, blessed the efforts made for her salvation. Personal affliction, a parent's death, and a mother's affectionate counsel, were made the means of subduing her proud heart, and of leading her to the cross of Christ as a guilty sinner, and to seek from Him alone pardon, peace, and sanctification. About three years ago she joined the church at Arorangi, and ever since has been a consistent and useful member. Her former advantages were now brought out, and used for the welfare of her household, and began to tell for good on the female population of her

settlement: Every day she was an active superintendant in the Girls' School, and we all thought her course would be long and beneficial. But in an hour of unlooked-for calamity the opening flower of promise is cut down. After a short illness of three days she was called to join the number of the redeemed in glory. Her sickness was of such a nature

as to preclude much converse. We needed not, however, her dying testimony to sustain our hopes; and she needed not dying consolation to prepare her for the change. Most of the time of her illness was occupied by prayer and singing. At the close of one of those exercises she sighed Amen! and her spirit fled, leaving us to mourn her loss.

Thus, in Western Africa, in India, and in the Southern Seas, we find the grace of God producing the same effect, and subduing the natural heart to faith, hope, and holiness, by means of the Gospel of Jesus Christ. How strong a testimony to its divine origin!

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 336 of our Number for August.)

UNITED KINGDOM.

To the Jew the Gospel not preached in vain.

THROUGHOUT the whole Jewish Community an immense movement is going on. In this great metropolis it often happens that when I see a Jew, and speak to him of Christ, he replies to me in passages out of the New Testament. By whom has he been taught them? By those brethren who have preceded me. Still I may be allowed to say, that the lectures which I have commenced in this great city among the Jews have produced blessed fruit. I commenced them quietly, without advertising them, or taking any means of making them public. At first, ten Jews attended, then twelve, and by degrees the number amounted to thirty, all willing to listen and argue; and by means of these lectures many Jews have been made acquainted with the Word of God. Many who listen to me afterwards speak to others of what I have been telling them, and give some of the books with which they are furnished to them. In this way three Jews were sent to me, who, having heard what I had said about the Messiah, came to inquire further, and they are now under Christian Instruction. But after all I experience great ignorance as regards the Word of God. There are many hundreds, I may say thousands, of Jews in London, who have never read the whole, nor yet half of the Bible; and

when I quote passages, they say to me—"These passages are not in our Bible; you have put them into your own, to make us believe that Christianity is true." We therefore feel it our duty to give them the Bible, that they may read it, and see that these passages are actually in their own Scriptures. The prejudices formerly entertained are now vanishing away, and we are much more readily received than we were some ten or twenty years ago. But no one must imagine that the offence of the cross has ceased. There are still Jews who curse us when we address them. And why is this feeling entertained? Because the majority of the Jews do not know what true Christianity is. But, blessed be God! many are going about in this city to enlighten them on that subject. A short time ago six Israelites were baptized in Palestine Place, and hundreds of Jews have since attended our Chapel to hear the Word of God preached there. This must remove the false impressions which they entertain respecting Christianity. Within the last three months fourteen Jews have been baptized in our Society's Chapel; and hardly a Sunday passes without some Jew being brought to a belief in Christ, and who is baptized, in consequence of the labours of the Missionaries. Our great difficulty is, what to do with some when they have been baptized, particularly with the learned Jews, who know how to read the Scriptures, and who have been em-

ployed by Jews as teachers. When they read the Word of God, and compare the Old with the New Testament, they find that Jesus Christ is the Messiah, and therefore they come out of Judaism; but they lose their former employment, and their Jewish Learning is of no use among us. I would therefore call on you to assist our Temporal-Relief Fund.

[*Rev. F. C. Swald, at the Jews' Soc. An.*]

CONTINENT.

Usefulness of Tracts among Romanists.

In the situation which I have occupied for a series of years I have been able to appreciate the practical usefulness of Tracts in the evangelization of Popish Populations in a most striking degree; and I am quite certain that no work of evangelization among the Catholics is possible without Religious Tracts, and without Colporteurs to disseminate those Tracts. Permit me to relate to you a striking instance of that usefulness. A Colporteur went to a village in France, where no such agency had been before, and disseminated his stock of Testaments and Tracts. The Tracts were particularly well received. He went to the neighbouring village, but had no more Tracts, though he sold a great many Testaments. The next year he came again, and found, in the village where he had sold so many Tracts, all the Testaments still; and in the neighbouring village, where no Tracts had been sold, all the Testaments had been burned by the Priests; so that, in the evangelization of the Roman Catholics, the Tracts act like pins to stick the Testaments on the houses, and, I hope, on the hearts of those who receive them. I remember having read in a book of one of your most eminent writers, that in modern history there is no problem more puzzling, and more difficult to resolve, than to know why Protestants, who at the Reformation made such a great movement; were driven back, and, since then, have not made a new progress. He says that the probable reason is, that among Protestants, when there are enthusiasts among the people, the Church does not know what to do with them, and they crush them down, that the Clergy may act alone; but the Romish Church welcomes all; and puts them all in clogs, and tells them to go and act and preach, and they go. Now, since Colporteurs and Tracts have been introduced as a means of evangelization among the Papists, I think that element,

so active in the propagation of the Gospel has been set up anew, as it was set up during the Reformation. We may hope that, so long as there are Colporteurs who venture to act often amid very great danger and sometimes under great suffering, and so long as they have popular Tracts which the people receive well, there will be a progress of the Gospel among the Romish Population. We are not strong at Geneva; we are combated by a strong enemy. It is not the great army, but it is faith which gives us strength through the Lord, and in Him we confide. We rejoice, and go on.

[*M. De Watteville—at the Relig.-Tract Soc. An.*]

The Bible and Continental Powers.

It is somewhat singular, that whereas the successor of Mahomet, the Sultan of Turkey, not only issued last year a general regulation for religious toleration, encouraging the distribution of the Scriptures, and protecting your Agents—and I was very glad to find this Society among the first to bring this great fact, which does so much honour to the reigning Sultan, before the Christian world—whereas, I say, the Sultan has recently, in Palestine and in other parts of his empire, done every thing in order to maintain the great general principle of religious liberty, and especially in favour of Protestants—does it not appear as-if in other Governments there was no idea but that the Book of God is their greatest enemy, and that the doctrine it contains is the most dangerous poison for their subjects? I cannot help hoping, that wherever German Governments are concerned this may be merely a momentary aberration; and I will say here publicly, that I trust that before the next Anniversary of this Society we shall hear words and facts confirmatory of this hope, which, as a German, I cannot but entertain. I have the full conviction that it is so, and will be confirmed by what we shall hear next year, that this is not the case with Protestant Germany, and least of all with Prussia. Prussia will not forget its Government; Prussia will not, and cannot, forget that the basis of its own existence is religious liberty—that it owes to the Bible, to Christianity, to the Reformation which took place in the very heart of the Prussian Monarchy 300 years ago, the principles of that Reformation, which are, after all, the principles of religious liberty. These must be maintained, and they will be maintained.

Not only are a great number of our influential men in the Government, and in Parliament, and in all classes of society, at the head of the Bible Societies of my native land, and have been for many years active supporters of the great mother Bible Society; but I have no hesitation in saying that the King himself is second to none in his zeal for the Gospel, and in his desire to see the Bible spread, not only over his own kingdom, but wherever there are hearts to feel and ears to hear. Do not believe that your Missionaries and Agents are not well received and are not welcome in Germany wherever they go; but let me mention one blessed institution, which I recommend from what I have myself seen on the Continent, and which is worthy your Christian Attention, particularly in reference to Germany—I mean the institution of Colporteurs. I have heard to-day that there are but few comparatively employed in Germany. I hope next year their number will be increased, because I know the German Christian wishes the Bible to be brought to his home by native men—Colporteurs—men who can give a reason for the hope that is in them, and can look on them and say, “This is the Book on which I place my faith for this life, and for that which is to come: read that Book, which has made me happy, and many others, and will also make you happy.” The Bible is a fire which consumes iniquity. There is a life and a power in it which nobody can quench. I have seen, in a country where I have spent a great part of my life, people who lived when Italy was overrun, sixty years ago, by the French revolutionary armies; and I have seen the books which then were asked for, and which came in shoals over the Alps, the infidel books of the Encyclopædists of France in the eighteenth century, the worst books that were ever written. The people, sick of the Christianity they saw before them, thought there must be comfort in the works of those who were opposed to it. But before I left that country I saw myself the applications which were made by thousands, when, by the revolutionary events of 1830, political changes took place, not for Voltaire and Diderot, but for the Bible. They took it, they hid it, and they perused it. Most of us will probably not see any kind of conflict, but I hope that our children and our children’s children will see religious liberty, not only in this land and in my

own, but over the whole world; when the Bible and the faith of the Gospel shall form the basis, as it is the only basis, of civil and religious liberty; for the Bible is the only real cement of nations, the only cement that can bind religious hearts together; and that this great and glorious Institution, the mother of hundreds of blessed Institutions all over the world, will be at the head of all, proclaiming the Word of God as the foundation of all peace and happiness in this world, and in that which is to come.

[*Cecilia Dusen—at the B F Bk. Soc. An.*]

SYRIA.

Effects of the Jews’ Society.

I know that a great work is going forward among the Jews: the preaching of the Gospel among them has already produced much good. It has taught them to believe that we Christians can love them; and that in our endeavours to make them acquainted with the riches of Christ, we have no selfish designs to serve, but that we only desire to travel together to the land where we shall see Him who purchased us with His blood. There is also one collateral benefit arising from the efforts of this Society, the spiritual benefit conferred on the whole country where our Missions are established. We have heard that this has been the result in Bagdad. We have been told that seven years ago the Jews there were ignorant that there was a New Testament; they knew nothing of Christ, even of His name; whereas now they are not only acquainted with the fact that there is a New Testament, but are anxiously reading it. Hitherto the Jews had judged of Christianity from what they saw of its practice around them—I mean, as practised in the dead Churches of professing Christians, the Romish Church in the west, and the Greek Church in the east. For though in some respects the Greek Church is better than that of Rome, it is likewise idolatrous, and disgraced by picture worship. The great stumbling-blocks in the way of the conversion of the Jews have been the idolatry, or the materialism, of professing Christians; but wherever the Missionaries of this Society have gone a new light has been thrown, not only on the Jew, but on the land altogether. For what this Society sends forth is not the mere Missionary Agency, but the manifestation of the pure light of the Gospel itself. Thus in all Syria there is a great and wonderful movement to-

ward Protestantism, produced, not by aggressive measures on the part of any, but by the mere exhibition of light. Our Protestant Reformed Church, built on Mount Zion, is a witness that our faith is based on the Word of God alone, that we have no image worship, but spiritual service. And when our Missionaries carry with them the pure Gospel, accompanied by our Liturgy, composed by those who were martyrs in their resistance of idolatry, and handed down by them to us, it is impossible for those not to see the difference between their own corrupt system and true Christianity. We have heard that a deputation came some short time ago from Bethlehem to Jerusalem to see our Church and Service. When they saw it they said, that if a similar Church were built at Bethlehem to that which has been erected at Jerusalem twenty out of every twenty-four of the population would become Protestants. And so strong is the feeling produced there by our simple Protestant Worship, as contrasted with the idolatrous ceremonies of other Christian Churches, that a few months since, when the Greek Priest went to say mass in his Church he found no congregation. Then he applied to the Turkish Governor to order his soldiers to drive the people to the Church. The order was given, and the soldiers obeyed; but the people, I am sorry to say, drew their swords on them, and would not be compelled. A Romanist Priest, passing by at the time, said to them, "You do well to turn away from the schismatic Greek Worship: come to us; we are the true Church." But they said, "No; we will have nothing to do with you either." What they want is our Liturgy. It is a sad mistake, and most injurious to the spread of Protestant Truth in the East, to suppose, as some do, that the converted Greeks desire to wait till they have a Liturgy of their own. They require immediate help; not only those of the Greek, but of the Latin Church, and the Armenian, who would not accept a Liturgy composed by Greeks, are all crying out, "Give us your Liturgy, that we may worship God in the simple form of your Church." This is a demand with which it is our duty to comply, and to be thankful that it is one of the results of the establishment of the Protestant Church in Zion that the Christian Population of the whole land are turning from darkness unto light, and from the worship of idols to serve the living and true God.

[Rev. Dr. McCall—at the Jews' Soc. An.

Results in Jerusalem.

It is to Jerusalem that I would wish for a moment to draw your attention. I think we have abundant cause for heartfelt gratefulness to Almighty God for the manner in which our humble efforts have been blessed by Him in that ancient city. The progress of the work in Jerusalem has been most satisfactory. We have experienced there, as we might have anticipated, greater difficulties, in exact proportion as the work is there of greater importance. It is a matter for rejoicing to all who have had the means of witnessing the effect which the erection of a simple, plain structure, dedicated to the service of the Lord, has produced upon the minds of the Jewish People. Instead of the magnificent specimen of architectural art they had probably pictured to themselves, they have seen a modest, plain, simple building; and instead of gorgeous vestments, and elaborate but vain pomp and ceremony, the lowly but sweet-savoured incense of sincere and humble prayer. They have watched and pondered over these things in their hearts, and they have produced the most remarkable effects. One of the first objections raised against the Jerusalem Mission was, that we had a commercial object in view, and that, under the guise of religion, England was seeking to obtain some commercial advantage. But when they saw the plain, simple structure that has been erected, and witnessed the unostentatious worship of the Creator carried on within it, so marvellously contrasting with that which they had seen before, and which had placed Christianity before their eyes in no very favourable light, it was impossible to resist such evidence, and the effect produced must contribute largely to the success of our endeavours. I must also express my gratification that another year has brought with it increased evidence of the success which has attended the two Auxiliary Institutions at Jerusalem, the House of Industry and the Hospital. The success which has attended the Hospital is greater than we had any right to look for. Gradually the opposition has faded away. There is placed within the reach of every patient—not forced on him—the Word of God in a language he can understand, and, as we have abundant evidence to prove, with the happiest results. We find that they read it, and derive solace from it in their affliction; and, when restored to bodily health, they frequently beg to be allowed to take away with them a copy of

the Scriptures. I think any one who remembers the amount of opposition Dr. Macgowan met with at first must acknowledge that this is marvellous in our eyes, and will be sure it is the Lord's doing.

[*Lord Claude Hamilton—at the same.*]

Who won Jerusalem for the Protestant Church?

When I hear of the Church Missionary Society appointing Jerusalem to be the central Station for their Missions in the Mediterranean—when I hear that they have appointed a Missionary at Jerusalem to superintend the work in Syria—I am compelled to ask the question, Who won Jerusalem for the Protestant Church? Who overcame the difficulties and hindrances presented to the work at first? Who, but the Jews' Society? Who were the pioneers? Who stood on Mount Zion? I was going to say, Who was the man who stood there when the earthquake, and the pestilence, and the sound of war, made the stoutest hearts to flee? Our Missionary stood there, and watched the camels bringing stone after stone, that the walls of our Church might be built.

[*Rev. R. W. Fremantle—at the same.*]

Is Jerusalem a Test of Success?

The minds of many persons, when they hear of this Society, immediately transport them to Jerusalem, and, taking up the notion that its progress there has not been

what they had a right to expect, they conclude that it has not been successful. My own impression is, that Jerusalem is not exactly the place which gives the fairest test of the success of this Society. There are peculiar difficulties at Jerusalem. That city is the centre and stronghold of Rabbiniism; and it appears to me that to test the success of this Society by what has been done at Jerusalem, is like testing the success of Protestant Efforts by inquiring how many Cardinals have become Protestants. It was only five years ago that the firman was obtained from the Sultan which legalized the position of converted Jews. Before that time a Jew might apprehend not only persecution from his own brethren, but punishment from the Turkish Government for having changed his faith. About twelve years ago a deputation was sent from the Presbyterian Church of Scotland to investigate the state of things in the Holy Land. They proceeded to Jerusalem; and one of the articles in their report was, that no School existed in Jerusalem, and they did not think that, in the present posture of affairs, it was possible to establish one there with success. But your Report now tells you, that in the Diocesan School at Jerusalem you have thirty children. Surely nothing can shew more distinct progress than such a fact as that.

[*Benj. Shaw, Esq.—at the same.*]

LONDON MISSIONARY SOCIETY.

FIFTY-EIGHTH REPORT.

Introductory Remarks.

THE record of a single year in a long-continued course of Missionary Labour can rarely present characteristics attractive or commanding by their novelty. New fields of exertion may, indeed, be adopted, and the rewards of toil be multiplied; but the methods of labour admit of little variety, and success is usually realized in sure but silent progress. *So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.*

But the husbandman patiently prosecutes his toils from the beginning to the termination of the year, and as its revolving seasons unfold the beauty of spring, the abundance of summer, and the

richness of autumn, he receives each well-known change with feelings of delight, and with new thoughts of love and thankfulness to Him who crowneth the year with His goodness. And in the world of mind, as in the world of matter, in the economy of grace, as well as nature, God, in like manner, demands and rewards the unwearied zeal and steady perseverance of His servants.

On the Directors of the London Missionary Society it devolves this day to report to their assembled constituents, that the labourers whom they have sent forth to many lands have toiled by day, and, when danger threatened, watched by night, throughout the Missionary Year; and, through the love and fidelity of Him whose glory they have sought to advance, and on whose grace they have relied for success, the winter of the year led on to golden summer, and the seed-time has been followed by the joy of harvest. And the Directors feel assured that the simple

announcement will be sufficient with the friends of the Society to ensure both confidence and love for their devoted Missionaries, and gratitude and praise to the Missionaries' God.

It will be readily imagined that neither the processes of cultivation nor the progress of the seasons have been marked by uniformity: the husbandmen have had to adapt their labours to the peculiarity of the soil, and the winter has not been equally protracted and severe in all climes. Some, too, have been tried by drought and locusts, and others have been overtaken by terrific storms; yet how varied soever the season or the soil, no field has proved barren, but every faithful labourer has borne his sheaves to the garner with a glad and grateful heart.

Death among Office Bearers.

The year has not passed without memorials of death among devoted friends of the Society, both at home and abroad. Within four months after the last Anniversary the Rev. Joseph John Freeman, who on that occasion appeared in his usual vigour of health and energy of character, was suddenly stricken by disease and death, and laid in his grave in a foreign land. An event has seldom befallen the Society so deeply afflictive and mysterious as the unexpected removal of its devoted Home Secretary; and the Directors gave expression to their feelings on the solemn occasion in a Resolution. In the month of March it pleased God mercifully to release from his long-protracted sufferings the Rev. Thomas Lewis, one of the oldest Directors of the Society, and one of its kindest and most efficient friends. The Directors could not allow their venerable fellow-labourer to be carried to his resting-place unattended by a deputation of their number; and in a Resolution adopted on the 8th March 1852 they but inadequately express their personal regard, and their high estimate of his Christian Worth.

Changes among Missionaries.

It has devolved on the Directors in former years to report the growing infirmities and declining strength of the Society's most faithful friend and indefatigable Agent, the Rev. Dr. Philip of South Africa; and now he rests from his labours, and his works do follow him. He died at Hankey, August 27th, 1851, aged 76. He was surrounded in his last hours by his beloved children, and was
Sept. 1852.

followed to his grave by a large company of sorrowing Christian Natives, who had been indebted to him and other Christian Philanthropists, as the instruments of God for their twofold deliverance from colonial bondage and the slavery of sin. The Directors, on receiving the intelligence of Dr. Philip's decease, expressed their veneration and esteem for his person and character in a Resolution.

South Africa has also, during the year, witnessed the departure of another venerable and devoted Agent of the Society. The Rev. Robert Hamilton, for thirty-four years the faithful coadjutor of Moffat at Kuruman, has fallen asleep. He was a good man, and laboured hard in his Master's work, amid great discouragements and many trials, and death found him looking for the mercy of the Lord Jesus unto eternal life. The Rev. Robert Thomson of Tahiti; the Rev. Matthew W. Woollaston of Mirzapore, Northern India; and the Rev. Daniel Kenyon of Barbice; have also been called, while yet their strength was unimpaired by age, to the Missionaries' reward.

But although disease and death have removed devoted labourers from the field, the Directors are thankful that the aggregate number of the Society's Agents has been somewhat increased by the reinforcements that have gone forth. Of these, four—Messrs. Lind, Spencer, Gill, and Law—have been added to the Polynesian Missions; Messrs. Leitch, Sargent, and Evans have proceeded to India; and Mr. J. Chalmers to China; making the number of European Agents now sustained by the Society 170, together with their wives and children.

In maintaining this large amount of Agency, the Directors may, in the judgment of individuals, have subjected themselves to the charge of imprudence, if not of presumption; inasmuch as the amount of the Society's income has been for many years inadequate to meet its expenditure, and the funds from which the yearly deficiency has hitherto been met are now all but exhausted. But the recall of faithful labourers, or the relinquishment of fields white to the harvest, would be like the sacrifice of a right hand, or a right eye, and one to which the Directors never could consent, unless forced on them by the sternest necessity. Such an event it is within the power of their constituents, by proportionate and systematic liberality, to prevent; and they once more, and

with increased earnestness, appeal to the friends of the Society to preserve it from the dishonour and the guilt of curtailing its operations at a moment when the pressing claims of the Heathen, and the loud voice of Providence in every land, demand increase and extension.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions.....	46152	14	10
Legacies.....	10108	16	9
Dividends.....	611	12	10
Contributions from the Stations, 12175	7	10	
Total....	£69048	12	3

Payments of the Year.

Missions—			
South Africa.....	7826	2	6
Mauritius and Madagascar ..	568	17	2
China and India beyond the Ganges	7679	14	0
Northern India.....	12607	1	4
Southern India	16516	17	7
South Seas	10081	8	1
Demerara	2759	0	6
Berhice.....	2946	15	7
Jamaica	2382	8	6
Missionary Students	308	17	9
Missionary Families	3343	12	0
Publications	799	5	4
Salaries.....	1466	10	0
Travelling Agents.....	490	1	3
Travelling Expenses, Stationery, Taxes, Rates, Repairs, &c. .	3053	19	11
Total....	£72,830	10	7

Remarks on the Funds.

Of the above receipts, 3731*l.* 16*s.* 7*d.* has been contributed for sufferers in South Africa and Widows and Orphans of Missionaries; and of the payments, 7007*l.* 13*s.* 4*d.* has been expended in repairs of the "John Williams," Calcutta College, for the Sufferers in South Africa, and for Widows and Orphans of Missionaries.

Concluding Remarks.

The Mission Church of Evangelical Christendom has been amply rewarded for past labour, but she has brought upon herself corresponding obligations both to God and man. Humanity must regard her former efforts as obtrusive, unless she is prepared in the power of Christian Mercy to perpetuate and to extend her labours. She has awakened in many an immortal spirit the terrors of death and of the grave; and can she now abandon the trembling traveller, and refuse to spread

over the dark valley which he is so soon to tread the bright hopes of immortality? She has excited in many an anxious heart a hunger for the bread of life; and can she now leave the sufferers to pine and perish?

But encouragements no less than obligations urge us onward. The Missionary Enterprise is no longer an experiment, but a moral demonstration. The Church of Christ, in obedience to His high command, has sent forth her messengers to proclaim salvation to the ends of the earth; and whithersoever they have gone, He has been with them; and before Him every valley has been exalted, and every mountain and hill made low, and the Word of the Lord has had free course and been glorified.

But the visions of the past fade in the bright prospects of the future. The watchmen of Zion tell us not of the night only, but also of the morning. From their several fields of vision they behold the morning-star shining in its strength, twilight with her feeble rays rising from behind the distant mountains, or the golden circle bounding the horizon, that grows brighter and broader as the eye gazes. But these varied aspects of nature all foretell with equal certainty the advent of approaching day; and with prospects so glorious and immutable, what is the duty of the Church, but to rise to the full altitude of her high vocation, and to send forth her heralds to cry aloud to every nation sitting in darkness and the shadow of death, *Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee?* Let the Church arise in the spirit of faith and love, and go forth to the discharge of this her great commission. And we, who now watch for the morning, shall then, from that higher region to which, through the infinite sacrifice and grace of Christ our Lord, we hope to rise, behold with rapture and gratitude unknown before in heaven, the meridian of that day for which we now wait and pray, when the will of God shall be the law of both worlds, *and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.*

Continent.

UNITED BRETHREN'S MISSIONS.

THE Synodal Committee's last

Statement, issued from Bethelsdorf, gives the following Summary of the

Income and Expenditure of the Year 1850.

Receipts of the Year.	£	s.	d.
Brethren on the Continent.....	1808	4	6
Friends on the Continent.....	1658	1	5
Brethren in Great Britain and Ireland.....	1028	2	5
Friends in Great Britain & Ireland.....	4154	8	9
Brethren in North America.....	120	11	6
Friends in North America.....	158	11	6
Brethren's Society in Pennsylvania.....	1271	0	0
Legacies on the Continent.....	1503	7	0
Ditto, in Great Britain & Ireland.....	2324	7	8
	14,026	14	9
Toward repayment of money borrowed from Antigua Training-School Fund.....	2250	0	0
Total.....	£11,776	14	9

Payments of the Year.

Missions—			
South Africa.....	344	5	10
Antigua.....	181	18	4
Barbadoes.....	239	0	5
Jamaica.....	1635	14	2
St. Kitt's.....	221	15	7
Tobago.....	715	5	3
Danish Islands.....	818	6	4
North-American Indians.....	232	12	7
Labrador.....	123	12	7
Greenland.....	625	6	0
Pensions—			
To 29 Married Brethren and 7 Widowers.....	1117	4	8
To 45 Widows.....	463	12	9
To 158 Children at School...	2417	4	3
To 40 Youths Apprenticed...	266	7	10
To 15 Girls' Allowance.....	62	8	6
Expenses of Management.....	631	4	4
Miscellaneous Disbursements....	306	6	4
Total.....	£10,402	5	4

Remarks of the Synodal Committee on the State of the Funds.

In reference to the Financial Statement for the past year, the Lord has again vouchsafed His blessing in a manner which calls forth our heartfelt gratitude. At the same time we desire to return our warmest thanks to all our dear brethren and sisters and generous friends, who, influenced by His Spirit, have contributed to our work. May the Lord Himself graciously reward them.

The Statement exhibits an income of 11,776*l.* 14*s.* 9*d.*, and an expenditure of

10,402*l.* 5*s.* 4*d.*; consequently a surplus of 1374*l.* 9*s.* 5*d.* on the year's account, which, after covering the deficiency of last year, leaves in hand a surplus of 346*l.* 18*s.* 10*d.* While the Income has greatly exceeded that of the last year, the Expenditure for buildings, journeys, and housekeeping has been considerably less. We cannot forbear on this occasion to notice the conscientious economy observed by our Missionaries generally, and increasingly so by those in the West Indies, by which their expenditure has been materially lessened. The increased amount of contributions from our West-India flocks has, meanwhile, afforded further relief to our Mission Fund. Thus, our brethren in Antigua have been enabled to defray from their own resources, amounting to nearly 2600*l.*, the whole of their domestic expenditure and building expenses. The collections in Jamaica have brought in 1275*l.*, and our other Missions in the British West Indies have likewise been able to meet the greater portion of the charges connected with their immediate maintenance. The expense of the Mission in Labrador has again been defrayed by the "Brethren's Society in London for the Furtherance of the Gospel." For the expenditure of the Missions on the Mosquito Coast and in Australia special funds have been provided, which are not yet exhausted.

The Lord has again richly blessed the industry of our Missionaries in Surinam and South Africa; and enabled them to bear their own charges, which do not therefore appear in our Statement.

If the expenses, which have been met by some of our Missions themselves, had been included in the account, our expenditure would greatly exceed the sum reported. This circumstance must not be lost sight of, and will serve to explain the fact, that the disbursements for the maintenance of superannuated Missionaries, the education of the children of those who are or have been employed in the work, together with the charges connected with its management, exceed the actual outlay for the Missions themselves.

As in the course of the year an unusually large sum was placed at our disposal by legacies, we thought it advisable to employ 2250*l.* in raising to nearly its original amount the "Antigua Training-School Fund," which had been established four years ago, but of which 3000*l.* had been afterwards appropriated toward the

liquidation of the deficiencies of the years 1847 and 1848.

Hitherto hath the Lord helped us : we acknowledge it with gratitude, and feel encouraged to renewed and greater confidence in Him who has already done great things for us.

To the foregoing remarks the Committee of the Society for the Furtherance of the Gospel add—

The favourable accounts for the year 1850 will be regarded with unfeigned thankfulness to God by all who take an interest in the Brethren's Missions. Nor will this feeling be weakened by the consideration that the surplus is owing less to the increase of receipts, than to the diminution of the expenditure within the year, especially in that branch which has more immediate reference to the Missions themselves. For several years past the cost of our several Stations has been decreasing, though their number has been progressively augmenting. In 1847 the disbursements on this account, including building and journey expenses, were 7940*l.*, while in 1850 they had fallen to 5137*l.* In the item of housekeeping charges the reduction is yet more observable; the expenditure for the several years from 1847 to 1850 inclusive being 4139*l.*, 4067*l.*, 3081*l.*, and 2292*l.*, respectively. This reduction to little more than one-half of the amount charged in 1847 is the more satisfactory, because it is justly ascribable, for the most part, to the faithful endeavours of our West-Indian Brethren to add to their means by congregational collections and otherwise, and to avoid all unnecessary expenditure.

The Committee of the Society for the Furtherance of the Gospel would, however, still draw attention to the following circumstances, as tending to shew that the time is not yet come for any material remission in the efforts made for the support of the Brethren's Missions generally:—1. The great uncertainty as to the ability of our West-Indian Stations to provide means for their own support, even to the extent that they have done within the last few years. 2. The gradual exhaustion of the supplies, provided through the benevolence of friends, for the new Missions commenced on the Mosquito Coast and in Australia, and which have hitherto prevented those Missions from becoming chargeable to the General Fund. 3. The heavy losses which

have been already sustained by the South-African Mission, through the destruction of Shiloh, Goshen, and Mamre—the abandonment of Enon, more than once, by the majority of its inhabitants—the want of profitable employment, and the embarrassments of various kinds, to which the population of all our Settlements has been more or less exposed, and which will continue to be felt long after the present unhappy war with the Caffres shall, by the mercy of God, have been brought to a close.

The Synodal Committee, in their last annual account of their proceedings, give the following

Survey of the Missions.

It becomes once more our duty to present you with a brief outline of the events which have marked the period under review. Before we enter upon the discharge of it we would, however, salute you affectionately in the bonds of our Heavenly Father's love, and in the fellowship of the Holy Spirit, praying that the grace of our Lord Jesus Christ may be with you all. Thanks, humble and fervent, would we offer unto Him for the blessing with which He has visibly accompanied the labours of our Missionaries in various parts of the earth: many of our congregations, gathered from among the Heathen, He has caused to increase in number, and, we humbly trust, in grace also. Nor would we thank Him less for the paternal chastisement which He has seen fit to inflict upon us in other places.

The severe visitation of our Mission in South Africa claims our sympathy in a peculiar manner. The hand of the Lord is at present heavy upon it. The two Stations, Shiloh and Goshen, have been ruined by the disastrous Caffre War, and Mamre has likewise been, of necessity, deserted by the Missionaries. The latter Settlement was established at the request of the Government, and it was hoped that it might draw off a portion of the surplus population of Genáðendal, Groenekloof, and Elim; and at the same time be the means of bringing the Gospel to the neighbouring Fingoes. The Hottentot Settlers, who proved themselves any thing but qualified to form the groundwork of a new congregation, were, however, soon scattered, and the Fingoes received no permission from Government to settle there. Different was the case with Goshen, on the Windvogelsberg, in British

Caffraria. The Mission House, lately erected, was entered on the 6th of March 1850, by Br. and Sr. Gysin and Br. Ferd. Nauhaus, and the Lord's blessing accompanied their labours in a remarkable manner. The heathen Tambookies flocked together to hear the message of the Gospel. The Mission House was soon surrounded by Caffre Huts.

The older Settlement of Shiloh, founded in 1828, had been, meanwhile, making steady progress, and, to all appearance, had never been in a more flourishing state than at the very time when, toward the close of the year 1850, the Gaika Caffres, under their Chief Sandilla, took up arms, and, encouraged by the predictions of the pretended prophet Umlangeni, made an attempt to shake off the yoke of the English.

Our Missionaries at Goshen were soon compelled by the Tambookie Chief, Mapasa, to quit their Station, which was already surrounded by wild Caffre Tribes, and to take refuge at Shiloh. The Tambookies of Shiloh joined the rebels. As their warnings and exhortations were no longer attended to, the Missionaries found themselves compelled, on the 30th of January, to quit the place so dear to them, though with bleeding hearts. Shiloh became, the following day, a prey to the flames. A small number of faithful Hottentots and Tambookies, and all the Fingoos, followed their Teachers. According to the latest advice, however, the Brn. and Sra. Bonatz, Gysin, and Kschischang, returned to their desolated field of labour on the 22d of April, by invitation of the Commandant at Whittlesea, Captain Tylden, and with the full sanction of the Governor, Sir Harry Smith; the whole band of faithful Fingoos, who had shared their temporary exile, accompanying them on their adventurous journey back to Shiloh.

Our Missionaries at Mamre had fled to Fort Peddie, where they have hitherto remained in safety. Clarkson, being at some distance from the theatre of war, has not suffered, but has afforded shelter to a large portion of the Hottentot Congregation at Enon, which Settlement, though more than once in imminent danger, had been resolutely maintained by its male inhabitants, under the direction of Br. Lehman. From the three older congregations, Genádendal, Groenekloof, and Elim, about 900 Hottentots joined the army in Caffraria as volunteers. They have acquitted themselves well, and re-

ceived a good testimony from the Governor and their officers. In the above-mentioned congregations many a prayer has been offered up on their behalf. Though they have been engaged in many a bloody action, a comparatively small number have lost their lives.

Though our congregations have taken little or no part in the political movements which have convulsed the colony, there has been unhappily observable among too many a spirit of insubordination and carnal indulgence. The war, with its terrors, however, has proved a chastening rod in the hands of the Almighty to awaken their drowsy hearts, and to humble their spirits. Let us therefore pray to Him to remember in mercy our South-African Mission, to gather that which is scattered, to raise up that which is fallen, and to teach His servants, through His Holy Spirit, how they may improve the present visitation for their own benefit, and that of their congregations.

Our two messengers in the district of Port Phillip in *Australia*, spent several months with Mr. Parker, Protector of the Aborigines, from whom they received much kindness, at Mount-Franklin, on the river Loddon, where they occupied themselves diligently in learning the language of the natives. They then set out on an exploratory journey to the north-westward of Melbourne, with the view of making themselves acquainted with some of the native tribes, and of choosing their future residence. They give distressing accounts of the poor degraded people; of the vindictiveness with which they lie in wait for their enemies, to kill them; of the appalling indifference with which mothers destroy their children; of their indolence, which prevents them even from building huts or making clothes. This latter propensity appears to have been increased by their intercourse with the Europeans. For their future abode, our Brethren have selected the neighbourhood of Lake Boga, 200 miles from Melbourne, not far from the river Murray, a district said to be frequented by numerous Papoo Tribes.

Our Missionaries labouring on the *Mosquito Coast* see already some fruit of their faithful toil. At Bluefields, where they reside, several awakenings have furnished proof that the preaching of the Gospel has not been in vain. The Sunday School numbers 100 scholars, and the Day School nearly thirty. A negro boy,

whom Br. Lundberg calls the firstling of his Sunday School, and who had given much satisfaction to his teacher, left this world expressing firm confidence in his Redeemer's mercy. Our brethren continue to pay frequent visits to the Indian Villages. They have likewise entered into communication with the Indians, who are in the habit of coming to Bluefields, and invited them to attend the meetings, hitherto, however, with no success. The young King sent to School one of his attendants, a boy of the Mosquito Race, the first of his nation, and Br. Lundberg describes him as a very intelligent and hopeful pupil. Among other Indian Tribes, we mention particularly the Caribs, who are said to inhabit large villages, and the St. Blas Tribe, distinguished by their capability of improvement. Some progress has been made, according to the latest advices, toward the erection of a Church. Notwithstanding the dangerous fevers which prevail in that country, and other perils to life or limb, such as the bite of serpents, &c., our Missionaries continued, through mercy, in good health.

Severe visitations have been experienced by our Mission in the *West Indies* in the course of the year, by diseases and deaths. Br. Siegm. Freitag and the Srs. Kiergaard, Völkel, and Hamilton were called home by the Lord from their respective spheres of useful activity; and the Brn. and Srs. Titterington and Röntgen from Barbadoes, Henry Miller from Antigua, and Br. Gardin from St. Croix, were obliged to undertake voyages to Europe for the restoration of their health. Nevertheless, the work of the Lord has been nowhere at a stand.

We would first notice the *Danish Islands*. Br. Enderman writes from *St. Croix*—"I am confident that better times are in prospect for our Mission: after the violent storm through which it has passed, a brighter day begins to dawn." The Churches can no longer contain the number of attentive hearers, and the Negroes are collecting money for new ones. The Negro Children are educated in the public Schools under our superintendence, yet our Missionaries complain that, notwithstanding the emancipation, the children are not yet allowed by the laws to attend School after they have attained their ninth year.

At Friedensberg, where the Lord's blessing attends the indefatigable activity of Br. Kleiner, a new School will be

opened for the children of the town. The enforcement of the law respecting marriage has proved very beneficial to the morals of the Negroes.

In *St. Thomas* and *St. Jan* also our brethren and sisters express themselves in cheering terms respecting their labours in Church and School.

Our Negro Congregations in the *British Islands*, *Antigua*, *St. Kitt's*, *Barbadoes*, and *Tobago*, are already greatly advanced in Christian Knowledge. Their ecclesiastical relations are generally well defined and arranged, and there is no lack of instruction either for adults or children. The Missionaries attend faithfully to their pastoral duties; and the Word of God dwells richly among the people. The time of ignorance having passed away, these congregations have entered into a new stage of their history.

Our seven congregations in *Antigua* are building themselves up on their most holy faith.

At Basseterre, in *St. Kitt's*, the large Church is filled twice every Sunday, and the Day School numbers 300 children. At a public examination, the Governor, with a number of other gentlemen, were present as visitors. Loud applause frequently interrupted the performance of the children, which gave evidence of satisfactory progress. The Churches and Schools at the other Stations are also well attended.

Our four congregations in *Barbadoes* have also the Word of Christ dwelling richly among them.

In *Jamaica* our Missionary Work appears to be prospering. The temporal pressure is not, indeed, without its injurious influence on the religious state of the island. Our thirteen congregations exhibit a decrease neither in number nor in spiritual life. The severe visitation of the cholera, which carried off, in a short time, a great number of persons, has produced a salutary effect upon many. The Churches are more crowded than ever before.

Of our several Stations, Irwin Hill was the only one seriously affected by the prevailing pestilence: more than a hundred Negroes belonging to that congregation died of it, many with a profession of steadfast faith in their Redeemer. Dr. Lichtenhäger at this season approved himself a faithful servant of Christ, both by his visits to the sick and dying, and by his good example of self-denying charity.

Our brethren have succeeded in establishing, beside the Station Schools, 22 Country Schools, in which nearly 800 children receive instruction. For the means of conferring this great benefit they are mainly indebted to the London Association, and the children and youth in several of our English Congregations.

In *Surinam* our hope for the extension of our labours among the young people has not been realized to the extent we could have wished. The proposed Training School has not yet been opened. A Circular, inviting the planters to send some young and promising negro slaves to town, to be instructed and trained as elementary teachers on their respective plantations, has not had the desired effect. It is, however, an important advantage gained, that a new Station has been established on the Warappa Creek, the most populous part of the colony. At New Bambeij, our little Settlement in the Free-Negro Country, which had been again bereaved by the departure to his rest of Br. M. Barroe, Sr. Hartman has been meanwhile labouring in great blessing, and the Lord has preserved her health in that dangerous climate. At the Stations Rust-in-Werk, Liliendal, Salem, and Charlottenburg, the Missionary Work is making progress, though our brethren are everywhere much impeded in their labours by the still existing state of slavery. Nevertheless, hundreds of poor slaves say, *The law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death.* Br. Wullschlägel, the President of the Mission Conference, made an attempt, in company of Br. Jansa, to approach the Auka Free Negroes and Indians, who inhabit the banks of the river Marawyne, and are living in the grossest darkness. Over the former the sorcerers exercise a truly shocking influence. These poor people refused, however, so decidedly the instruction offered to them by our brethren, that the latter were obliged to return.

Among the *North-American Indians*, the Delawares and Cherokees, the number of believers constituting our congregations of these races seem to be gradually dying out; nevertheless, the Gospel manifests its power in their hearts, and the Missionaries are permitted to see some fruit of their labours. The Mission among the Negroes in *East Florida*, which is served by Br. and Sr. Friebele, does indeed not yet exhibit any striking results;

yet we may hope that even there the preaching of the cross has not been in vain.

At Hebron, on the coast of *Labrador*, the ninety Esquimaux who removed thither from Saeglek have given much satisfaction to the Missionaries. They appear to be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Our Brethren write of Paksant:—"This abominable murderer and sorcerer, this child of the devil, seems now to have become a dear child of God, and is earnestly intent to live as it becometh the Gospel of Christ. These are truly wonders of grace." After thirty-nine years of useful activity in Labrador, Br. Lundberg retired, with his dear wife, from the service of that Mission; and the office of Superintendent, which Br. Lundberg had filled for many years, was entrusted to Br. Freitag of Okkak.

Our four congregations in *Greenland* are proceeding peacefully. The lives of many of the converts are conformable to the spirit of the Gospel, and the happy departure of others gives evidence that the preaching of the cross continues to approve itself as the power of God unto salvation. For the proposed Institution at New Herrnhut for training national assistants Br. Kleinschmidt has selected several papils from that congregation, and one had been sent from Lichtenfels. At Lichtenfels so great a number of out-dwellers had come together at Christmas that all could not be accommodated in the houses of the Greenlanders, and seventy had to be quartered in the schoolroom. The celebration of the festival was blessed. In the southern congregation, Fredericks-thal, several heathen were baptized. A great source of uneasiness to the Missionaries continues to be the increasing degeneracy and impoverishment of the Natives, occasioned by the gradual adoption of European habits, and by indulgence in foreign luxuries. The latest intelligence received from Br. Miertsching was of July 30th, from Cape Lisburn, east of Behring's Straits. After a short stay at Honolulu, in the island of Oahu, where our dear brother was kindly received by the American Missionaries, and permitted to enjoy a season of refreshment for soul and body, after the hardships he had endured on the previous stormy voyage, he sailed in the "Investigator" for Behring's Straits. Passing by Onalaska, he met with some Heathen with whom he was

able to converse in the Esquimaux Language. The vessel was seen for the last time in August, taking her course northwards from Cape Lisburn to the Polar Sea. We recommend our dear fellow-servant again to your fervent intercessions before the throne of grace.

Toward the carrying out the plan of establishing a Mission among the *Mongol Tribes* in Asia steps have already been taken. The Lord, to whom nothing is impossible, will, we trust, prepare our way, and procure our messengers access to these people, who engaged the attention of our Church as early as the time of Count Zinzendorf.

We conclude our Report with the words of the text of the day (July 22d) in the Brethren's Church—I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. These pages also are permitted to bear testimony to the gradual accomplishment of this promise in our days, through the preaching to the Gentiles also of the Gospel of salvation—a salvation ordained from all eternity, but first revealed in Christ, and rendered mighty through the operation of the Holy Spirit, which He received from the Father, to quicken the dead, and to call those things which be not as though they were. And may He, our Lord and Saviour, in whom alone we have eternal salvation, condescend still to permit us to take our humble share in the work appointed to be performed in His Missionary Vineyard; may He continue to bear with our failings, and to strengthen us by His Almighty Power! for we know that without Him we can do nothing. And you, beloved in the Lord, do not become weary in well-doing: support us by your prayers, and by your offerings of love, mindful of the poor Heathen, and of our Lord's declaration—*Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

But to Him, under whose feet the Father hath put all things, and whom He gave to be the Head over all things to the Church, let us fervently pray, that the reward of His sufferings may be gathered in as the sand of the sea. To Him, with the Father, and the Holy Ghost, be glory and honour for evermore.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

General View of the North-India Mission.

In proceeding to the consideration of this Mission we shall present, in the first instance, a general view of the entire field of labour, its extent, the position we occupy in relation to it, our amount of present attainment, and the prospects which open before us.

The population of that vast range of territory, to which the North-India Mission is designed to be applicable, amounts to not less than ninety millions. Dispersed throughout this densely-populated region are to be found twenty-seven Stations of our Society, worked by thirty-two ordained Missionaries, with the co-operation of twenty-three European and East-Indian Assistants of a superior class, and 282 ordinary Catechists, Readers and Teachers, and forty-one Native-Christian Female Teachers. In the congregations grouped together at the different Stations are to be found 6393 Native Christians, old and young, being in the average of one to every 15,000 of inhabitants: of these about 1043 are Communicants. There are in connection with these Stations about 100 Schools, containing above 6000 youths, 1250 of whom are Native-Christian boys and girls.

This amount of attainment is numerically small; but the value which attaches to it, and the influence which it exercises, are far greater than would seem to belong to it if only numerically considered. Although small, it is a genuine work; and there is therefore in it an energy and power of action far greater than its bulk would indicate. It is a lodgement made in Hindooism, notwithstanding the strenuous repellent efforts

of that idolatrous system. It is a position gained, from whence new operations may be carried on. The amount of actual conversions is small; but there is an unseen influence operating extensively on men's minds, which exhibits itself in the friendly reception which itinerating Missionaries meet with in different parts of the country, and the willingness of the Natives to hear, which in all probability would not be the case were they not aware that Christianity had obtained a status among them, and that it had been heartily embraced by numbers of their countrymen, who had lived and died in the faith of Christ.

On the whole, there is every thing to encourage renewed efforts on behalf of that long-benighted but deeply-interesting country.

Very minute information respecting the itinerating branch of labour we cannot venture to give. Our limits constrain us to confine ourselves chiefly to a brief review of the several Stations.

The Rev. Messrs. Sandys and Long continue to pursue their labours in Calcutta and its vicinity. They have been joined by the Rev. S. Bost, the Rev. S. Hasell having been transferred to the Krishnaghur District.

Native Services.

In the Mission Chapel, services are held both in the Bengalee and Hindoostanee Languages. With respect to the latter Mr. Sandys, in his report, communicates the following information—

Divine Services have been held by me during the past year in the Hindoostanee Language, with a view to the benefit of the Native-Christian Readers and their families who speak it; as well as of affording the means of grace to other persons who use it, and, while they profess the Christian Name, too generally neglect to avail themselves of the opportunity of attending Divine Service. The attendance at this Service, throughout the year, has

Sept. 1852.

been very small, averaging not more than fifteen persons. It is, however, hoped, that ere long more attention to their spiritual interests may be awakened among those persons for whom these Services have been carried on. They are held in Trinity Church, early on Sunday Morning and on Tuesday Evening.

English School.

This School has an actual attendance of about 250 pupils, there being 350 on the books. It is under the superintendence of Mr. Bost, Mr. Long, during the forenoons of three days in the week, engaging in the instruction of the upper classes. From him the following report has been received—

I have, during the last twelve months, enjoyed, as much as ever before, the pleasure of instructing Hindoo Youths. They are so sharp and intelligent, that it is more a subject of interest than of duty. But much of my time being taken up with the concerns of the Thakerpuker Mission, and other duties, I cannot devote so much attention to it now as formerly. I have, however, classes from the School in my house, for three days weekly, from ten to one o'clock.

The first class has read with me the *Nalaya Damayanti* and the *Bital Panch-abinsati*; the second class, the prize essay on female education; and another class, the same work. In their reading I direct their attention to the etymological structure of the Bengalee Language; and a MS. which I have compiled for the use of these classes is now passing through the press: it will contain Sanscrit Etymons and Bengalee Derivatives.

I have also occasionally turned their notice to subjects of natural history and lessons on objects. On the latter I have compiled a MS., which is ready for the press; but the lamented death of the Hon. J. E. D. Bethune, Esq., has put a stop to this and other plans. According to an arrangement made successively with Messrs. Hasell and Bost, they have taken the scriptural instruction and superintendence of the School, while my division of labour has been in the subjects above mentioned.

Mr. Bost, by the introduction of a judicious system of fines and fees, is increasing the average and regularity of attendance. On this subject he remarks—

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Sept. 1, 1851—When I entered upon the duties of the School, I found half-a-dozen lads beginning with the A B C, whose ages averaged from eighteen to twenty-four. Unwilling to put these big boys on the same form with the little ones, I was obliged to have for them a separate class; but a separate class requires a separate teacher, who must be paid; and the conclusion came naturally, that if the boys wish to be taught they must pay for it. The rule, therefore, was introduced, that boys past the age of fourteen, desirous of learning English, must pay an entrance fee. Many, again, runaways from other Schools, came to be admitted into the bosom of the all-merciful Mirzapore School. But they were mistaken. I posted an order that every newly-admitted boy, absent a whole week without leave, was to pay a fine of four annas (sixpence). The lads, taken by surprise, took care to be present; and this, I hope, is only the beginning of a new system, which must, ere long, be introduced—the system of fees and fines in all the Missionary Schools. “What costs nothing is worth nothing;” and as long as that wretched gratuitous communicating of *secular* knowledge shall be continued, we cannot expect the Hindoos to look out for themselves. They can pay, but they won’t pay if they can by any means get it for nothing. The Natives make them pay, and the Government exacts heavy fees, which they pay gladly. Let the Missionaries not allow gratuitous tuition, and the money hid in the ground, or spent in foolish nautes, shall pay the demand. The step must be a general one; for should one Institution continue gratuitous instruction, the lads will flock to it. Then, again, the pay, and the full pay, ought to be insisted upon. I will shew, by one instance, how necessary it is. A Brahmin lad, the very first one admitted under the rule of fines, had been away more than a week, when he came back, accompanied by a friend of his, a Brahmin, and demanded re-admission. I stood at the door, barring the entrance; upon which the friend told the lad to fall on his knees, to seize his ears—a sign of humiliation—and lay hold of my feet. I told the friend, who spoke English, that this was useless—that the lad must pay four annas, or stay away altogether. He said, “The lad will pay half of it.” “Well,” I said, “the whole fine must be paid. As a private individual, however, I will give the other half; but should the lad absent

himself again, he must expect no favour.” The boy paid two annas, remained a week, and stayed away again. He came back without money, was refused admittance unless the fine should be paid, and went away. The return of the registers shew an increase in the attendance since the introduction of the rules. The number on the rolls is smaller, but the effective, actual attendance is one-fifth greater.

We subjoin some pleasing incidents connected with this School, which we find in Mr. Bost’s Journals.

Feb. 9, 1852—To-day I remarked a very interesting lad with tears in his eyes. I asked him what the matter was, and the Teacher, stepping forward, told me that the boy had a very strong fever, but he feared that if he remained at home his name would be struck off the list. I patted the head of the boy, and told him he might go home to take care of himself, and that all that was requisite was to tell the Master the cause of the absence.

Feb. 11—When I went this morning into the School-room I saw two little boys with the forehead smeared with holy dung. I immediately called the durwan (door-keeper), himself a high-caste Brahmin, a Purohit, and asked him why he had allowed the boys to pass the door in such a dirty state; then, lifting them from the forms, I put them into his hands to be washed. He wanted to make out that it was holy, but I overruled it, to the great amusement of the other lads, who were glad to see the two little ones come back without this abominable sign of idolatry. Some years ago such a step would have caused an uproar in the School, which would have been emptied in a very short time.

Feb. 12—Captain Wake, a retired officer of the army, called to-day to see the School: he examined every class, and expressed his satisfaction. He made a very nice appeal to the hearts of the boys of the first class, telling them, by his own experience, of the dangers of the wars, and the blessedness of having a Saviour—how such an assurance, in times of the greatest anxiety and mortal pain, brings relief to the mind of the sufferer. He mentioned the dreadful night he passed at the battle of Ferozeshah; and I saw that the boys felt it very much when he spoke of the dying soldiers around him, and the enemy in the neighbourhood.

Feb. 19, 1852—Yesterday and to-day being holidays, I had School in the morning: the number of boys was above 250. I have found by experience that on such days the boys prefer to come to School in the morning rather than not at all.

Vernacular Schools.

There has been an increase of effort during the past year in this important department of labour, a School having been commenced by Mr. Sandys, in the verandah of the Mission Chapel, for younger boys who are not likely to learn English, and two or three others to the east of Calcutta. These Schools number already 300 pupils, making a total, in the three divisions of the Calcutta District, of 19 Schools and 1727 scholars. Mr. Sandys reports the following pleasing fact—

During the past year, Native-Christian Teachers have been supplied from the Calcutta Station to benevolent parties residing at some little distance from Calcutta, who were desirous of assisting to diffuse the blessings of education among the native population around them. Two Schools for boys, and one for girls, have been established under these circumstances.

THAKERPUKER.

This remarkable Station, to the south of Calcutta, on the Diamond-harbour Road, is increasing in its interest and promise, as the Mission assumes a more settled aspect. The following extracts are from the

Report of the Rev. J. Long.

As far as the external machinery of a Mission is concerned, this Mission is established; but it is only the influence of the Spirit of God that can make the dry bones live. I am thankful to say that I and my wife, who always accompany me, have been enabled to spend three days in each week at Thakerpuker this year, though at certain seasons the locality, surrounded by swamps, is rather trying. The Station is sufficiently near to Calcutta—one hour and a half travelling on a good road—for superintendence, and sufficiently distant to withdraw it to a considerable extent from the deadly, pernicious influence exercised on Native Christians by such a city as Calcutta. Having known what the state of country

congregations is, even in Christian England, and considering *the hole of the pit whence* Native Christians are digged, I have never felt disappointed at various discouraging circumstances that are to be met with in a district like this. Some painful cases have occurred of expulsion from Church-membership, on account of the commission of sins of impurity; but we may hope for better prospects for the next generation. My chief attention is directed to the training of the young, and the instruction of native agents. Divine Service is held in three different Stations every Sunday—Thakerpuker, Ramnagar, and Akra. During the rains and cold season, I spend the Sundays generally in the district, catechizing native children in Sunday Schools, visiting the Native Christians scattered about, and going among the Heathen. A Chapel is purposed to be shortly erected at Thakerpuker; the place at present used for worship being, in the mornings and evenings, an eating-room, in the day time a school-room, and at night a sleeping apartment. The Chapel will have a brick floor and pillars, mat windows, and a thatched roof, and will cost probably about 700 rupees.

The Girls' Boarding School, established by Mrs. C. Palmer for the education of the Christian Girls of the district, has been affording the means of instruction to about twenty-five girls, who receive all their instruction through the medium of the Bengalee Language. The early period at which the girls are married—fourteen—their future position in life, and the number of useful books already in Bengalee, has shewn that education through that language can afford a solid and good education in these districts. The girls learn Scripture History, St. Matthew's Gospel, the parables, essay on female education lessons on objects, the map of Bengal, natural history, and writing. Ten of them, in rotation, take their share every week in cooking the food, and Mrs. Long teaches them needle-work.

The Christian Boys' Boarding School contains about thirty boys: the expenses are defrayed by the Church Missionary Society. The object of this School is to give the children of Native Christians an education, which, while it enlarges the mind, may not render them discontented with a country life. With this view, next to the study of the Scriptures, the greatest stress has been laid on imparting

a taste and love for natural history. In the morning the boys are occupied in ropemaking or gardening, and in the day in the School, where they learn the Bible, scripture parables, and emblems, Bengalee geography, natural history, writing, and etymology. Two or three promising boys are designed for teachers.

At Rajahat, eight miles from Thakerpuker, a Reader is stationed, who holds Morning and Evening Prayers with the Christians located there: he teaches the Scriptures in a Bengali Patshala (Native School) containing fifty boys.

We have at Akra, also, a School and Chapel: a Reader resides there.

I baptized nineteen individuals in the tank at Thakerpuker, this year, by immersion: the ceremony was witnessed by a great crowd of Heathen and Christians, who seemed much impressed with the importance thereby attached to this initiatory sacrament of admission into the Christian Fold.

AGURPARAH.

English and Vernacular Schools.

This Station, lying northward of Calcutta, near the road to Barrackpore, continues in charge of Mr. De Rozario. In the large English School there are 300 pupils in attendance. There are also two vernacular Schools. Of these Schools the Calcutta Corresponding Committee thus report—

The increased attendance at the Schools of Brahmin and other respectable native youths, and the attention they evince to their studies, including the study of the Holy Scriptures, are encouraging, though none have come forward this year, as on former occasions, to seek baptism. Mr. Sandys visits this Station, and performs ministerial services for the small Native-Christian Flock.

The girls in the Refuge, formerly conducted by Mrs. Wilson, having, from marriage and other causes, diminished to twenty, they have been placed under the care of Mrs. Sandys in the Amherst-street Native-Girls' School.

BURDWAN.

The Rev. B. Geidt is at present in sole charge of this Station.

The duties connected with it consist in ministering to the native congregation at the Station, numbering 198 individuals; the superintendence of the Schools—namely, an English School, attended by 80 heathen youths, a School for the children of converts at the Station, and six Vernacular Schools in villages around Burdwan; and preaching to the Heathen in the bazaar and numerous villages scattered over a wide extent of country.

We introduce some extracts from the

Last Report of the late Rev. J. J. Weitbrecht.

The Christian Congregation and Converts.

In looking on the state of our native congregation we have, on the whole, much cause to be thankful. The ordinances in the House of God are, with few exceptions, regularly attended, and also valued. I look back with much pleasure on the last celebration of the Lord's Supper: it was a refreshing season. Some of our young women were admitted for the first time, after due preparation: the Spirit was at work in their hearts. Such as the condition of the majority of converts is, belonging to the lower orders, I do not expect great things from them in earlier years, when the mental faculties have not been developed: when I see them humble, truthful, sincere, abstaining from the sins of the Heathen—when I see them read their Bible, earnest and attentive in the House of God—then I thank God, feeling assured that a great and gracious change has been accomplished in them. I do believe a testimony for the Truth of Jesus has been established in the life of many members of our little Native-Christian Church. Some few are unsatisfactory characters, and cause grief: this is what must be expected. One married man and a female left the Mission, after being guilty of gross misconduct.

Our Catechists and Teachers have, with few exceptions, given their cheerful and faithful assistance in Schools and preaching. I sometimes wonder how perseveringly the preachers go on, meeting as they do with many a contemptuous sneer and unkind word from the Hindoos. I feel pretty sure a man who is not truly pious and prayerful cannot bear such a course

of trials for a length of time. In another respect these good brethren have been suffering—as we sometimes do—for the Gospel's sake. In September, Thomas and Nodia Chaund went across the Damuda to preach in some villages: the former returned with a burning fever, and the latter has been suffering for some time from sore-throat, caused by constant speaking in the open air. Prankisto, a truly devoted man, had several severe bilious attacks, caused by exposure to the sun.

Of the four adults, who were baptized in November last, the Brahmin Youth, Sreenath Mukerjee, was, in February, clandestinely carried off by his relatives, who for some time had been watching the opportunity. There is little doubt that the lad consented to the plan: he seemed to feel the sacrifice of losing parents, and sometimes expressed a fear that his young wife might be withdrawn from him. His heart not being established in the Truth, he wavered, and drew back. In May last we were informed that Sreenath was kept in a separate hut, and not admitted to a free intercourse with his friends: in fact, he had lost caste. Thinking that possibly he might wish to return to us, we sent Catechist Prankisto to his village, to inquire after his circumstances, and in case he wished to join us again, he was to assure him of a kind reception. The Catechist, however, did not succeed: he could not even ascertain the abode of the poor lad: he only heard he had been removed to a relative at a distance. The other young men are getting on nicely, and Gershom, the Kaysth Convert, is already usefully employed as class Teacher in a Bengalee School.

English School.

In my Bible Class I have frequently been encouraged by the deep and lively interest of the pupils in the Word of God. When the first class were reading the history of David's fall and heartfelt repentance, the youths were much affected; and one said, "Many people here live in these sins, but we do not repent as David did." When I was reading with the second class Pharaoh's history, how he confessed, after the hailstorm, *I and my people are wicked*, and yet hardened his heart again, some boys declared, "This is just as we do: when we hear the Bible explained we feel a desire to believe in God, and after School is over we forget it again." After a few words of caution

on my part, that it was dangerous to trifle with our eternal interests, the first boy in the class called out, "We are all Christians in heart; we are all convinced that this is the Gospel of salvation; but how can we leave our friends and parents?" This is, indeed, the great difficulty with many enlightened youths: they feel the truth, and long to be benefited by it, but they do not see sufficiently the excellency of Christ—that He is worthy to be followed and loved, above father, mother, and friends. But I feel persuaded the Lord will manifest His glory, and there will be a great change for the better. It was after this stirring movement that one lad of the said class was missed in School for ten days; and the others informed me that he was being kept in close confinement because he avowed his faith in Christ. Three days afterward I met the young man in the bazaar. I said, "Is it true that you have been kept in confinement?" "Yes."—"Why?" "Because I told my uncle's guru," religious teacher, "that I believed Christianity to be the only true religion, and the idols are all nothing. Upon this I was shut up, and a guard placed over me for ten days."—I asked, "How did you get free again?" "Yesterday I lost my patience; and cried, and said to my father, 'If you will not let me go, I shall hang myself.' Then my father was frightened, and my friends let me go." I counselled him, and expressed a hope that he would boldly step forward, and renounce his connection with heathenism.

Another striking instance I may mention. Last February I was preaching in a fine village—Satipore. When I returned to my tent a young man came forward, and said, "You knew my brother Moddusudden very well? he was Monitor in your English School." I replied, "Indeed I did, and now he is gone to another world." This Moddusudden was a highly intelligent young man, and, like so many, a *Christian in heart*. After ascertaining some particulars about his last days—he died of a malignant fever—I inquired, "Did your brother, on his sick bed, say any thing about the Christian Religion?" The young man smiled, and replied, "Yes, he did tell us a great deal."—"What were his words?" "Oh! he very much exhorted us to believe in God, and not in idols."—"What God?" "Why, the God you worship." The youth was evidently reluctant to come out with the fact; but so

much became clear, that Moddusudden, my old pupil, whom I loved, and much desired to see in a state of salvation, delivered a faithful testimony for Jesus, before his friends, on his dying bed. Thus many a seed-corn is doubtless springing up and ripening unknown to him who is ploughing and sowing in hope.

The Catechists and Teachers engaged in the Vernacular Schools attend regularly at Mr. Geidt's house three days in the week, and are instructed by him in the Holy Scriptures. Some young Heathen visit him for the same purpose. Four men have been baptized during the year. Other inquirers there have been, but they withdrew after a time.

TINNEVELLY.

PANNEIVILEI DISTRICT.

Missionary Tours—Appeal for more European Labourers.

Some few extracts from the Rev. J. T. Tucker's Journals will shew the willingness of the Heathen to hear, and the wide opportunities which present themselves for the sowing of the Gospel Seed.

Feb. 14, 1851—We advanced on our journey as far as TORYUR, where, immediately after our arrival, I embraced an opportunity of preaching to a crowd of Heathen assembled near the Schoolroom. One among them attempted to argue, and cried out, "Who has seen God?" I instantly asked if he had seen Madras, to which he replied in the negative. I therefore followed up the argument, and demonstrated that it was just as reasonable to deny the existence of Madras as of God. I also proved, from the works of creation, that there must of necessity be a Creator. The poor man could advance nothing against these arguments, and acknowledged that I was right; but attempted to excuse himself by saying that his wife would never become a Christian, and therefore he could not. I convinced him, however, that this was no valid excuse, neither was it one that would stand good at the judgment-day. I then proceeded with my address to the idolaters around. In speaking of the resurrection of the body, the man above mentioned cried out, two or three times, "Is it

really true that we shall all rise from the dead?" I then explained that it was just as possible for God to raise the dead as it was for Him to create us at first: just as we could build a house of stone, pull it down, and rebuild it with the same materials. I spoke, also, of Jesus Christ having risen from the dead, and thereby assured us that He is *the resurrection, and the life*, and that *he that believeth in Him, though he were dead, yet shall he live*. I told them, moreover, it was a want of faith in these glorious things that kept them back from professing themselves Christians, and exhorted them to repent. I have a good hope that the few words thus spoken in much weakness will sink into the hearts of some of the hearers on this occasion.

Feb. 15—At six o'clock P.M. we started for Kasavangundu, a village about two miles from TORYUR. It is remarkable for having an exceedingly fine banian tree, with its multitude of roots. I do not remember ever seeing a finer specimen of the banian, so particularly useful in this tropical climate. Mrs. Tucker and I walked all round, to admire its beauty and size. An old man standing by told me it was not above fifty years old, because he remembered that at the time of the Paurajalacrichy War it was only a little stick.

While I was talking with the above-mentioned old man a crowd of more than a hundred Heathen collected round us. I therefore embraced the opportunity of telling them about Jesus Christ, and preached to them for three quarters of an hour by moonlight. It was indeed an occasion of sowing the seed of God's precious Word. I spoke principally on the history of the flood, and the second coming of Christ, at the same time pointing them to look by faith at the cross of Christ. They heard all that I said gladly, and I trust an impression will be made, through the influence of the Holy Ghost, upon some of their hearts.

Feb. 16—It being the Sabbath, we went to the Kasavangundu Church at half-past seven o'clock A.M., when I preached to a very crowded congregation on Gen. i. 26. The light was almost excluded from the Church by the number of Heathen who crowded the door and windows.

In a Letter dated KUPPANAPURAM, June 20, 1851, Mr. Tucker thus expresses himself—

I am on a Missionary Tour, in every sense of the word, and I think, without exception, have never before had such opportunities of preaching the blessed Gospel to the Heathen. I have kept in mind what you said about our endeavouring to visit at least two heathen villages once a month; and in order to accomplish it I have commenced a plan of doing so; and also, on travelling from one Christian Village to another of an evening, to visit, if possible, a heathen village on the road. By this means I now get a crowd of heathen almost every evening between the hours of five and six, and to them I make known the glad tidings of salvation. This sort of work can be accomplished better in this district, where there are so many idolaters, than in the south. I hope in the course of a few years, if spared, by this plan to preach the Gospel as a witness in every village throughout the district.

You will perhaps remember that I mentioned the case of a little school-boy at Manalkadu, who was very zealous in his endeavours to persuade his parents to give up devil-worship. He has since declared himself a believer in Jesus, and prevailed upon his parents and four other persons to renounce heathenism and join Christianity. I understand they have done so entirely on account of the zealous exertions of the little boy. He is named Ninar, and is only nine years of age.

Some extracts from the Journal above referred to we now give.

June 11, 1851—I rode in the evening to Vatharettetty, where I arrived about eight o'clock. I found the tent was pitched, at some little distance from the village, under a banian tree, and near a fine newly-built madam, or resting-house for travellers. As it was moonlight, I walked out, with a hope that I should get an opportunity of speaking to some about religion. I met with six bandymen* cooking their supper, with three of whom I entered into conversation. I learnt that they were proceeding north with jaggery,† and therefore embraced the opportunity of comparing their merchandize to heavenly things. I said the baskets in which they carried the jaggery were like earthly things, and the jaggery itself, which they considered of the greater value, was like

heavenly things. I also reminded them that in selling the latter they generally gave the former into the bargain. So likewise God had promised, in His Word, that they who seek first the kingdom of heaven would have all other necessary things given to them. While in conversation with the bandymen, some goldsmiths, on returning to their village, joined us. I then addressed myself to them, and questioned them about the name of the idol they worshipped. They pointed to a pyramid of brick and chunam,* which they called Sadalimadan—meaning, he who stands on the graves of men—and to which, one of them said, they offered sacrifices and oblations. I then said, "Do you really mean to say that that pyramid is your god? that very brick and chunam?" They answered in the affirmative. Upon this I told them I would declare unto them the true God, the Maker of heaven and earth, who had been pleased to become incarnate, and reveal life and immortality to man.

June 12 — I walked into the village at day-break, and the first thing I heard was, that the goldsmith, to whom I had declared the Truth last night, went afterwards and related to the headman and others the things that I had told him. I proceeded at once to the village School-room, hoping to find some people there, but only one youth at first appeared. From him I learnt that there were about a hundred families, of different castes, residing in the place, most of them Vellalars. He also informed me, that, when a boy, he had been instructed in the Mission School at Severly. While holding conversation with him several of the principal inhabitants assembled around me; and as soon as I saw a goodly number I commenced declaring the Word of God, and preached for more than half-an-hour on the creation, the fall of man, restoration and salvation by Jesus Christ, and the general resurrection and judgment-day; and, at the conclusion, exhorted them to give up the worship of idols, which was not only vain, but likewise very sinful in the sight of God. One man asked if it was not charity to offer to idols, because thereby a great many poor persons partook of a feast. I answered, that there could be no possible good arising from offering to devils: devils were not gods, but only wicked and rebellious spirits,

* Bandy—gig, or cart.

† A coarse kind of sugar.

* A kind of stucco.

who at the last day would be punished, together with all unbelievers, with eternal torment. He then said, "Is it not necessary to make a living?" meaning, that by offering to idols they obtained their annual crops. I answered, "God is merciful in this world to the good and evil. He gives food to all; and whether you serve Him or idols, He will supply you with food. But, in the next world, they only who now believe and worship Him will enjoy everlasting happiness. Moreover," I observed, "suppose the villagers should say, 'We will not give our rent to the Zemindar,' but should make an image like a man, and say, 'This is our Zemindar: to this image will we give our rent, our tribute,' and then bring money, cocoanuts, rice, &c., and lay it down before the idol, what would the Zemindar say?" Many of them smiled, and said, "We should most assuredly get into trouble." Before I had time to apply it to idolatry, one of them observed, "I see, Sir, your argument is good: we ought therefore to worship God, and not idols." Before leaving them, I requested a man to read part of Matt. viii., which I explained as he read. Afterward I gave one man a Testament, another a copy of St. Matthew, and to others some Tracts.

The following presents an instance of the hindrance caused by Romish Idolatry to the spread of the pure Gospel amongst the Heathen—

June 14, 1851—Kolasagaranullur. This is a large village, inhabited by Brahmins and others. I walked out in the morning as soon as it was light, with a view to declare the message of salvation to the villagers. I soon met with a few Brahmins, to whom I spoke freely of Jesus Christ. A fine stout man among them talked a good deal in defence of Hindooism. He acknowledged that there was but one Creator; but maintained also that Siva, Vishnu, &c., were deities, and acting servants—like acting collectors—for the one Supreme Being. He also said that we worshipped images in the same manner as the Brahmins did, for he had been to Tuticorin and seen them. To this I said that I supposed he referred to the Roman Catholics, with whom I had not the slightest connection. I told him I considered there was as much difference, and even more, between Romanists and

the Christian Religion, than between Hindooism and Christianity. It was true that the Roman Catholics professed to believe in Jesus Christ, and appeared, outwardly, to be of the same religion as myself; but I altogether disowned them, for there was as much difference between Romanism and Christianity as there is between light and darkness. Therefore, he was not to suppose that I worshipped idols. He replied, "I know that the people of Tuticorin have an image of Jesus Christ; but they say that He is God, that He became incarnate, died upon the cross, and rose again the third day. Now I perceive the difference between your faith, Sir, and theirs. They worship idols like us, but you do not." I answered, "This is not the only difference: it is what would probably appear the chief distinction to your mind, because it is an outward rite: however, idolatry is contrary to the law of God." Moreover, I compared Roman Catholicism to a false rupee, which appeared outwardly good, but, when tested, proved worthless.

We conclude with the following extract—

I am disposed to think, that, in the course of a few years, very many persons, who are still worshippers of idols, will cast away their images and serve the Lord God Almighty. Almost every Heathen I converse with acknowledges the folly of idolatry; and were there only more faithful labourers to send forth among them, I believe Christianity would become the prevailing religion in Tinnevely. But unless more Missionaries are sent this people will become careless about any religion at all. It is true that iniquity prevails; but, with such an opening for Missionary Enterprise as there is in Tinnevely, the Church ought to exert herself, and send forth, in the name of the Lord Jesus, many more labourers. We want European Missionaries. I do not wish to exalt my caste; but, I repeat it, we want European Missionaries.

MEIGNANAPOORAM DISTRICT.

Report for the Year 1851.

The following Report from the Rev. J. Thomas, for the year 1851, contains much interesting intelligence respecting his return from England, the welcome received from his people, and the state of the Mis-

sion Work generally in its different departments—

Return of the Rev. J. Thomas to his Station—welcome by the Congregation.

I naturally notice, in the first place, my return to the Missionary Work at the commencement of the present year, after an absence of three years. I trust that I feel, in some adequate measure, the unspeakable honour of being again permitted to engage in this great and holy work—a work to which I consider my life devoted; in which my highest earthly wishes are gratified; and in which I am satisfied both to live and to die. Nothing could be more pleasing to us, than the unequivocal manifestation of joy and gladness, on the part of an affectionate people, when we appeared again among them. Most of the congregations had sent representatives a distance of thirty miles, to meet and welcome us on our arrival at Palamcottah. Perhaps no people possess so delicate a sense of what is suitable and touching, in the expression of affection and respect upon such occasions, as the Hindoos. Their fault is, a liability to run to the extreme—to offer marks of honour, and to indulge in language of praise, which are altogether repugnant to our feelings. It may be gratifying to friends to learn how we spent the first day after our arrival here, and I shall take the liberty of introducing an extract from my Journal descriptive of what took place.

Jan. 14, 1851—Last night we left Palamcottah between eight and nine, and, at an early hour this morning, we approached our home, after an absence of three years. Great numbers of the people came out to meet us, and before we reached the village our palankins were surrounded by a large crowd of men, women, and children, who were most anxious to testify their joy by looking into our palankins and making salaams. I recognised very many of them, and was surprised to find that I knew them by their names, just as if I had not been absent from them a single day: indeed, my absence now seems more like a dream than a reality. At half-past ten we all assembled in the large Church for a special Service of praise and thanksgiving. I felt that it was our duty and our privilege first to praise God, and to resume the charge of my important work in His name, looking to Him for wisdom, strength, and grace, for its fulfilment. The number present was large, and, as I was unwilling to guess what it might be, I desired the head Catechist to take measures for ascertaining the exact number; and it

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was found to be between 1600 and 1700. It was indeed a gratifying, I may say a glorious, sight; and I felt much liberty and comfort in speaking to them from the words of the Psalmist—*What shall I render unto the Lord for all His benefits toward me?* I recounted the Lord's gracious dealings with ourselves on our voyage home, our great danger of shipwreck in Mossel Bay and His gracious deliverance; His care over us in England, and kind providence in granting us our hearts' desire, by permitting us to resume our Missionary Work in these parts. Then I dwelt upon His mercies to the people, in continuing to them the means of grace; His particular mercies to each individual, which would at once recur upon taking a retrospective view of their lives; and then I pointed out what we should render to God in return—even ourselves, as a reasonable, holy, and lively sacrifice. After the Service was over, the people of each village came to the verandah of the Mission Bungalow to pay their respects. According to the custom of the country, they brought garlands, limes, plantains, sugar-candy, &c. The Catechists sang a congratulatory song, composed by one of themselves for the occasion; and altogether the scene was highly interesting. Nothing could shew in a stronger light the joy and gratitude of the people; and I fully believe that the demonstration made by them to-day arose, to a great extent, from a right Christian Feeling, and due appreciation of the blessings of the Gospel, which we are instrumental in scattering among them.

Visit of the Bishop—Confirmations.

An event of considerable interest and importance, at the commencement of the present year, was the visit of our Bishop, who held two Confirmations in this district—one here, and the other at Pragasa-pooram—and confirmed 398 persons, who had been prepared with much care, by Mr. Spratt, for many months previously.

State of the Congregations.

My impression of the state of the congregations, after three years' absence, is, considering all things, very favourable; nor have I felt in the smallest degree disappointed, from having formed too high an opinion of the people, during my absence: indeed, I have been rather gratified by an amount of order, propriety, and stability, beyond what I could have expected. This I attribute very much, under God's blessing, to the fact, that the superintendence of my district during my absence passed into the hands of my former coadjutor, the Rev. J. Spratt, who, from his acquaintance with the native lan-

guage, and experience of Missionary Work, was well qualified to carry on the affairs of the district upon the same system which had been pursued for many years, not without some amount of success. I have no doubt whatever but that true and enlightened piety is becoming more prevalent among our people generally, though I feel that, on account of the great difference which exists between us and our converts, in a social point of view, we do not possess equal facilities with our brethren at home for ascertaining the real extent of piety among them.

As a pleasing instance of the effects of the Gospel, I may mention the following, which occurred not long since. I was returning home at an early hour one morning, and heard, as I passed through the street of this village, the sound of a voice, which struck me as that of a person engaged in prayer. I went up close to the house, and heard one of the members of the congregation offer up prayer. When he had concluded what seemed to me to be extempore prayer, he repeated the Lord's Prayer very devoutly, and concluded with the blessing. Judging from what I heard, I should infer that he was worshipping God *in spirit and in truth*. He is an exemplary attendant on the means of grace, and bears an excellent character.

The attendance at Public Worship, especially on Sundays, is very satisfactory. At our large Church here, upon those Sundays when I am at home, and when the Christian Inhabitants of the adjoining villages are expected to attend, the average number has been 1200. I have generally been able to preach twice on Sundays, often on week-days, and to administer the Lord's Supper two or three times every month, in different parts of the district, to an average of 430 Communicants.

All the congregations have been visited with tolerable regularity, and the whole Christian Body under my care, now amounting to 6546, has been under constant supervision, and every part of the machinery employed in the district has been made to fulfil the appointed intention, so far as it can be done by human agency. May the blessing of Almighty God, *without which nothing is strong, nothing is holy, rest upon us!*

Catechists.

The number of Catechists and Readers in this district is at present 29; and I am thankful to say, that, during the year, their conduct has been satisfactory. There has

been nothing in their behaviour to bring Christianity into disrepute, or to raise any doubt as to their sincerity, diligence, and devotedness to the important work in which they are engaged. Their knowledge of the scheme of redemption is remarkably accurate. I have heard sermons from each of them at our monthly meetings, and in no instance have I had occasion to animadvert upon their statements of Christian Truth. When the Bishop was here in January last he put several questions to the Catechists, and one of them, comparatively a young man, was specially selected by him to give an explanation of the parable of the marriage of the king's son. He at once did so in such a clear and appropriate manner, that the Bishop expressed himself as very much satisfied.

During the present year a demonstration has been made against caste, in which the catechists very heartily joined. Hitherto it has not been usual for men of different castes to eat promiscuously with each other; but I determined to make an experiment, and to test their caste feelings by asking all the Catechists to dine with me; and I am thankful to say they have done so, more than once, without raising any difficulty whatever. On the last occasion we sat down to dinner the party consisted of upward of fifty, the Catechists of Asirvadapooram being also present. The girls' schoolroom is admirably adapted for such an occasion, being sixty feet long. The floor was nicely matted, and at one end a table was laid, at which my own family, Mr. and Mrs. Foulkes, Mr. Whitechurch, two of the Native Clergy, and my Inspecting Catechist, sat. The remainder of the guests sat on the mat, after the usual native fashion, and were supplied with abundance of rice and different kinds of curries, prepared by our cook, who is of the Pariah caste. This is a step in the right direction, and I feel persuaded that caste feeling is fast losing its hold upon the minds of our people. From the beginning, caste distinctions were never tolerated within the Church in Tinnevely, and it is only in its social aspects that we have had to deal with the giant evil.

Schools.

The number of Schools amounts to 36, but many of them are small, and kept by Monitors, under the direction and superintendence of the Catechist of the village. The number of agents employed in this department is 45, being 6 Schoolmasters, 5 Assistants, 19 Monitors, and 12 School-

mistresses; and the number of children learning in our Schools on the last day of the half-year was 1182, of whom 923 are Christians, 467 of them girls. There are 253 Heathen and 6 Mahomedans. We have also a Sunday School, attended by from 250 to 300 children.

Station Boarding School—This is a School in the compound, for the education of the more promising boys, selected from our village Schools, and intended hereafter, if it be the will of God, for employment in the Mission as Schoolmasters and Catechists. They are taught English by a Native Schoolmaster, and the first class have been very kindly assisted by Mr. Whitchurch during the present year, which has proved of much benefit to them.

The *Girls' Boarding School* at this Station, called "The Elliott Tuxford School," for native-female children, has now 51 scholars. During the present year, 16 girls from the Palamcottah Boarding School, who belonged to the Asirvadam District, were transferred, when that district was added to my charge. One of the elder girls, who had been supported by Mrs. Horsley for six years, was married to a Schoolmaster in the Dohnavoor District, and we have heard satisfactory accounts of her conduct since. One unspeakable advantage of our Girls' Boarding Schools is, the education of suitable wives for our native Mission Agents. Mrs. Thomas greatly needs the help of a Christian Sister in the work; and to any pious lady who might be willing to devote her time and talents to the Lord's work in this manner, this School would offer an admirable sphere of usefulness.

Distribution of Books and Tracts.

A very large number of Religious Tracts and portions of Scripture have been distributed during the year. Upward of 4000 were given during the large feast at Trichendoor alone, to people from all parts of South India, many of them from distances of 100 and even 200 miles, so that the seed has been widely scattered. As a proof, among many other instances, of the good resulting from this branch of Missionary Work, one of my Catechists recently mentioned to me, that, for years before he became a Christian, he carefully gathered together as many Tracts and Christian Books as he could procure, and used to take them with him in his journeys when he went from home as a trader, reading them with great delight at the different places where he halted.

Preaching to the Heathen—Accessions from among them.

Many opportunities have occurred, during visits to the different congregations, of setting the Truth before the minds of the Heathen, and I endeavour, looking to God for grace and strength, never to allow one to slip without testifying against idolatry, and calling upon them to turn from their dumb idols, to serve the living and true God. In the present day very few attempt to defend idolatry, or raise objections against our statements; and I believe that Hindooism, in its grossly idolatrous character, is fast losing its hold upon the minds of the people. The tyrant, custom, however—supported by caste, pride, and prejudices—maintains its sway over multitudes who care nothing for idol-worship. I hope soon to be furnished with a tent and other appliances, to enable me to go directly among the Heathen, and spend some days in the vicinity of large towns and villages, in order to set the Gospel fairly before their minds.

The additions from heathenism during the year amount to 113 souls. Among them are several respectable families, who have had to endure no ordinary amount of persecution. Some not included in the above total, who seemed at one time very hopeful inquirers, have gone back, rather than give up all for Christ. In one instance, a false complaint for the recovery of an alleged debt, amounting to upward of 600 rupees, was brought against the principal person among the inquirers, residing in an adjoining village; and, in addition to this, the landlord immediately took from him all the lands, which he and his family had been cultivating for the last fifty years, and the present produce, by force. As the administration of justice in this country is, to a great extent, in the hands of the native officials, it is utterly impossible for the people thus persecuted to obtain justice. This must necessarily be the case, if the European Magistrates will not inquire into appeals against the decisions of corrupt heathen Tasildars (native collectors), whose religious prejudices render it all but impossible that they should do justice to a Christian, when all their sympathies are in favour of the Heathen, and against the former, as a renegade from the national creed. In fact, the system of government, in the administration of justice, is admirably calculated to favour the persecution of converts to Christianity. The petty officers, such as the village-

moonaff, police peon, karnun, and merasdar, virtually have all power in their own hands; and, as they are never proof against bribes, a person may commit any enormity, not excepting murder, with perfect impunity, provided the requisite amount of rupees be forthcoming, and withal there should be no fear of their proceedings being overhauled by the European Authorities. Within my own experience, two instances of murder have occurred in this district, both the murdered persons being Christians, and Government did nothing whatever to bring the perpetrators to justice; and if we interfere, we are, forsooth, meddling with the secular affairs of the country!

Statistical Returns.

In conclusion, I would merely add that I have nothing of importance to report with reference to the Asirvadapooram District; and I shall merely give the following statistical returns of both districts taken together. The extent of country over which they extend, from east to west, is about thirty miles, by twelve from north to south.

Number of villages under instruction . . .	68
Native Clergy	2
Catechists and Readers	40
Schoolmasters 47, and Mistresses 15 . . .	62
Children in the Schools—	
Boys, 905; Girls, 614	1519
Number of people under Christian Instruction	6548
Communicants	633

SUVISESHAPOORAM DISTRICT.

Mode of Instruction—Results.

From the Rev. James Spratt, the Missionary in charge of this district, we have received the following information, in a Letter dated Dec. 17, 1851—

Not long after my arrival here—and with the double view of acquiring a more intimate acquaintance with the character of the people, and of imparting to them such spiritual instruction as should at once convey to them clear views of the Gospel, and prepare them for admission to baptism and the Lord's Supper—I established classes for Catechumens and Candidates for the Communion, at central positions throughout the district. These classes have been held at Suvisheshapooram, Nallamalpooram, Nannagram, and Athiseiyapooram; at the former villages, weekly; and at the two latter bi-monthly, the instruction having been given alternately by

Mr. Abraham and myself. The class at Nallamalpooram has hitherto been the best attended, there being seldom fewer than 110, and often as many as 130 adults present; the number on the list altogether, if I remember correctly, being 230. It was commenced in July; and we have just reaped the first-fruits of it, in the admission of 22 adults and 15 children and infants to baptism.

In the early part of this month—the 3d and 4th—Mr. Foulkes and myself spent two days at Nallamalpooram. On the 3d we had our usual weekly meeting, and our time was chiefly occupied in retracing the ground over which we had already passed. I questioned the people fully, and I think there was hardly a question to which I did not receive a correct answer from one or other of the persons present. This was very gratifying; for a great step is gained when our people attain to an intelligent acquaintance with the truths of the Bible. Our larger meeting was followed by a more select one, consisting of those previously examined and accepted as Candidates for Baptism, and whom I was anxious to see once more before administering to them the sacrament. I was particularly pleased with them, and, on former occasions, with an elderly man, who has been about three years under Christian Instruction, and who ranks amongst the first as well in knowledge as in character. His whole manner betokens earnestness and sincerity; and I cannot but hope that he is the subject of a real work of grace. For a considerable time he has been suffering from illness, and, as is often the case, his affliction appears to have been blessed to his soul. Of the other Candidates I cannot speak so decidedly: there was much that was hopeful in all. All of them were acquainted with the plan of salvation, and all expressed a desire for baptism, the sincerity of which they had manifested by giving up one day a week for several months to attend the Catechumens' Class, and all were well reported of by the Catechists of their respective villages. These facts I felt to be a sufficient and a scriptural warrant for administering to them the initiating sacrament of baptism. I accordingly fixed the forenoon of the fourth for that purpose. At the appointed time, the Candidates, with their children, some of whom can read the Scriptures fluently, assembled in the Church at Nallamalpooram, where, after an address on its na

ture and design, I administered to them the ordinance of baptism.

Two days after, at Nannagram, where a similar process had been gone through, I admitted nine adults and fifteen children to baptism, and with equal satisfaction.

Conversation with a heathen Headman—Visit to his Village.

The following extract is from the Journal of the Rev. Abraham Samuel, Native Missionary—

Feb. 24, 1851—A headman from one of the neighbouring villages heard of me, and came to see me, and said he esteemed it an honour to see me, a man of his own caste, admitted to the ministry. I answered him, "If you and all of our caste-men were to embrace Christianity, the true religion, which is the only way to obtain life everlasting, it would be an honour to me." I further told him the desire of St. Paul that all his people should be converted, like himself. He replied to me, that, if the Lord gave him good sense, he would embrace Christianity at once. I told him, instantly, "The Lord hath given good sense and time to every man to know good and evil, and therefore no one can lay his fault upon God and excuse himself."—"Though the Lord," he replied, "hath given me sense, yet must not His fixed time come for me to embrace Christianity?" I told him the Lord saith, *Behold, now is the time.*—He said, "Yes, it is right; but I may do so some time after." Then I warned him that our life is not certain, and we do not know even what will happen to-morrow; therefore we must be very anxious about our salvation. To this he answered, "Think not, Sir, that I am speaking in this way to continue in idolatry, for about three years ago I and my four children went to Trichendoor to celebrate the feast there, but immediately after our arrival two of my children were taken away from this world by cholera. Since that time I have known that the idols are nothing, and we do not worship them. This year, also, many who went to Trichendoor died by cholera. Thus, when we examine things, it is true that all will embrace Christianity in a few years, and finally idolatry will be abolished." In conclusion, when I set forth to him the condition of fallen man, and the free salvation offered by Jesus, he wondered at what I said, and wished me to dine with him. I said to him, "I do not wish to dine with

you now; you are a Heathen; but I will have no objection to comply with your request if you be a Christian." He said again, "I wish to embrace Christianity as soon as possible; but if you love me, as a token of it take a cup of buttermilk from me, though you refuse to dine with me." I consented to his last request. I told him, that afternoon I wished to see his village, and to speak about Christianity with his people, and asked him if he would kindly, therefore, get the people assembled, and especially those persons who can read. He gladly consented to this my request, and went home.

In the evening, as soon as he saw me at the head of his village, he gathered the people. There were some also who could read. I without delay seated myself under a tree, and they all around me in a row, and I made them read "The Hindoo Triad," "Evils of Comedies," and some other Tracts. After reading, I asked one of them whether he understood what he read. He answered, that it was plain enough to him. I then explained to them the difference between the heathen deities and the supreme God, both in nature and attributes, and the salvation obtained by Jesus, the only Son of God. They received eleven Tracts: the man, also, who came to me in the morning, asked for some Tracts, which I gave, saying, "I will inquire the contents when I come again."

DOHNAVOOR DISTRICT.

Report for the Year 1851.

The Rev. Jesudasen John has forwarded the following report of this district—

It is with feelings of deep gratitude to Almighty God—for His mercy and goodness in sparing me throughout another year, and enabling me to proclaim His blessed Gospel—that I commence my first report of the Dohnavoor District. In taking a retrospective view of the past, though I am privileged to record many mercies to us and our people, yet circumstances have also occurred to humble me, and to impel me, by a sense of my own nothingness, to seek help and grace from our covenant God.

Congregations.

On comparing the statistical return of the last half-year, I am thankful to be able to state that there is an increase of 76 souls on the list this half-year. The total number of persons belonging to this district is 2691, belonging to 71

villages. My usual plan of visiting the congregations in the north and south of Dohnavoor has been, I am thankful to say, carried out without interruption; and I have the satisfaction to observe, that, among those who enjoy the light of the Gospel, many are regular in their attendance on the means of grace. I beg to state that grounds do exist for believing that the work of the Lord is slowly but steadily progressing. The fall of several families has grieved us, but we are thankful to rejoice for the increase. The great enemy of souls is very busy, but we trust Jesus will soon destroy his works, and thus bring shame upon his emissaries.

Baptisms.

During this half-year I have had the satisfaction to perceive that a good many have committed to memory the Lord's Prayer, Creed, Ten Commandments, and the Baptismal Vow, and then applied to me for baptism; so that I have had the privilege of admitting 231 persons—125 adults and 106 children—into the visible Church of Christ. The old, from advanced age and infirmities, could not repeat their lessons so well as others, but they were able to answer the questions I proposed about sin, the Saviour, faith, &c.

Communicants.

The total number of Communicants in Dohnavoor District is 158; and 130 may be regarded as the average monthly number. Some of them, I trust, adorn the doctrine of their Saviour by their consistent life. One of our Communicants is a burning and a shining light in the midst of Roman Catholics and Heathen in his neighbourhood. Through his instrumentality, I hear that four heathen families have lately come over to Christianity. His pious life and good example are spoken of in the villages near his abode. I am thankful to observe that some other Communicants, also, are beginning to imitate this good Christian.

About three months since I went to his house, on occasion of the marriage of his son. Many of his friends had proposed to give their daughters in marriage, but he had declined their offer, seeing that the fear of God was not in them; and at last he himself chose a pious girl, the daughter of a widow at Sevvell. I held a conversation with him on this circumstance. He replied, "Sir, the world has offered to me many of its vanities, but I was not pleased with them, and was determined to seek a pious girl for my son, however

poor she might be. I prayed to God to guide me in this important step. So my good Nayan (Lord) has answered my prayer." A pleasing account was given to me by a Christian in another village, as to the celebration of the marriage. On the morning of the wedding-day the father desired his son to read a few chapters in the New Testament to those that had come for the marriage, and he explained the contents to them. He requested his friends to join him in prayer for God's blessing on the married couple, and said that all other things were of secondary consideration. On the day I performed the marriage at Sevvell, at his request, I visited his village, and met a large assembly of people at the marriage. I read to them from the second chapter of St. John, and desired them to call Jesus to their marriage; and it is impossible to describe the joy with which the father heard me dwell upon the happiness of those that called Jesus to their marriage.

Another Communicant is very ill of consumption, but I think she is prepared for death. Hearing that she was very ill, I went to see her. The conversation was as follows—"Sir, I am very thankful for your coming to see me. I wish to go to Jesus, who died for me. I know what kind of place this world is. I do not fear death. I wish to see Jesus, my good Saviour. I trust He will pardon me, and receive me into His kingdom. This sickness, I doubt not, will take me to my Saviour. My good Saviour brought Parinbam"—her daughter—"from Palamcottah, to read to me the Word of God, and pray for me. While she is reading my heart rejoices, and I do not feel my pains much." I asked her if she was sorry because she was not able to go to Edeyenkoollam, to communicate, with others. She replied, "Yes, but I shall enjoy this blessing with my Saviour in heaven." When I informed her of my intention to administer the sacrament to her in the house she felt very thankful. I read to her from the 51st Psalm, and prayed that this dear servant of God might enjoy peace and comfort from her Saviour, who died for her sins. On the following Sunday her husband, daughter, the Schoolmaster and his wife, and another Christian, partook of this blessed ordinance.

Schools.

The Station Boarding School for boys contains twenty Christian Children. In the Girls' Boarding School there are at present

thirteen girls. Except a few in the third class, they seem to improve in knowledge.

The number of Schools in this district, including the three in the Station, is twenty-nine. The number of children is 610, viz. 469 boys and 141 girls; of this number 282 are the children of Christian Parents. They are instructed by twenty-four Masters and six Mistresses. But I regret to state, that parents, generally speaking, do not as yet appreciate the value of education. Still, there is reason to think that the Truth commends itself to the conscience of the Heathen, Roman-Catholic, and Mahomedan Children, and they are aware of the folly of their false religions, and the excellence of Christianity.

Preaching among the Heathen.

Sowing the seed of the Word of God, and distributing Tracts among the Heathen, &c., have left a powerful impression on the minds of many, and I have had cause to thank the Lord and take courage, and persevere. Many are still opposing the Gospel of Jesus Christ, and endeavouring to dissuade others from embracing *the truth as it is in Jesus*; but even these obstacles are, to a great extent, removed. There is a large heathen town, called Nagencherry, five miles distant from Dohnavoor, which is inhabited by some thousands of people of all classes. I have visited this place frequently, spending a whole day there for the purpose of conversing with the Heathen and distributing Tracts. Many of our Tracts having been carefully read, and highly appreciated, have come under my notice. On one occasion, on conversing with two stonecutters, natives of Thenkasy, near Courtallum, I was gratified to learn that they had, some years ago, received some of our Tracts from itinerant Readers from Nalloor, and read them with much pleasure. I asked them to shew the Tracts to me. They brought to me five Tracts printed at the Nagercoil Mission Press, and a portion of the New Testament. They confessed, before a large number of Heathen and Mahomedans, that nothing but the world has hitherto prevented them from embracing this true religion. I shewed them how necessary and reasonable it is to fear God rather than man, and begged them to confess Christ openly without delay. It is my rule to take up a Tract and offer such elucidations on the subject as seem necessary; and then, after catechizing my hearers, I give Tracts to those who desire them.

There is another village, called Her-

vady, about two miles from Dohnavoor. The Mahomedans here are numerous, and do not make any opposition, but listen to the Word of God, and ask questions about Jesus Christ, Moses, David, &c.

In one of my visits to Thirukkurenkudy I entered into a conversation with a respectable Heathen, who seemed disposed to listen to my exhortation about the folly of idolatry and the purity of the Christian Religion. He replied, "We know that the Missionaries are doing good, and your books are doing good, but all our Brahmins say, 'Bring us rice, bring us money.' I once thought the preaching of the Missionaries worthless; but I learn from the perusal of one of your books, called 'True Way,' that you propagate truth communicated to you by God." I was happy to see a Heathen bearing such a noble testimony to the religion of Christ, and readily furnished him with three Tracts on various subjects, accompanied with an exhortation to learn the divine will, and endeavour to please God by doing that blessed will.

In concluding this report, I beg to entreat the prayers of my Christian Friends that the work of the Lord may prosper in my hand, and that I may have grace and strength from above to labour faithfully and perseveringly in turning many perishing souls from the ways of sin and error to the fold of Christ crucified, knowing assuredly that *they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

NALLOOR DISTRICT.

Report for the Half-yr. end. Dec. 31, 1851.

The following extracts from the last report of the Rev. P. P. Schaffter place before us the condition of this district at the end of 1851.

Progress of the Gospel.

An increase has taken place in the number of those who have placed themselves under Christian Instruction, which, though not very great, is rendered interesting by the circumstance that it has mostly taken place in six new villages, where the Gospel had gained no footing before. It is also a great satisfaction that I have reason to believe that the motives which have engaged many of these people to embrace the Gospel are such as to warrant the hope that they will persevere in the good way.

The following instance shews the genuineness of those motives. Many years

ago I had a long conversation on religious subjects with a respectable and intelligent heathen Shanar, who, instead of yielding a cold and unmeaning assent to what I said, as the custom of his caste-people usually is on such occasions, maintained his ground to the last; and though I have forgotten the particulars of the conversation, I well recollect that we parted with the impression on my mind that I had made but little progress in convincing the man. About two years afterward, however, he called on me, reminded me of our conversation, and said he had thought much about it, had made further inquiries, and was now convinced that the worship of idols and devils was of no use, and that it was his duty to renounce them and embrace the Christian Religion. Knowing the circumstances of the man, I must then have represented to him the troubles his new profession would involve him in, and the restrictions it would place him under; for, contrary to my expectation, he did not again make his appearance, and I lost sight of him for about two years. Three months ago he again paid me a visit, and declared himself resolved to make an open profession of the Gospel, adding, that his long delay did not proceed from any doubt or hesitation in his mind as regards its truth and saving character, but from a fear of the consequences and troubles that would follow, and from a desire to bring some others along with him. He had tried, and not succeeded. "Sir," he further added, with an emphasis very unusual amongst the Natives, and which shewed what importance he attached to the step he was taking, "Sir, I do not join the Christian Party with a view to any worldly advantage: every one knows that I am in easy circumstances; I have no enemies; I am not involved in any law-suit, or any other difficulties. I wish to know the true religion, which I believe is with you, and therefore I wish to join you; but as I am the only one in my place of this mind, I apprehend difficulties." As I knew that every word this man spoke was true, and that the salvation of his soul was the chief motive which had engaged him to apply to join himself to us, I received him without any further hesitation. May he now have grace to persevere, and to grow in the grace of the Lord Jesus! His wife is not of the same mind with him, but his brother has lately joined also.

Beside those who have joined us during

the last six months, there are many more who have expressed a decided wish to follow their example; and they will do so, I believe, as soon as we open the door to them: in the mean time we afford to them all the instruction our means will allow, that, when they really take the important step, they may know what they are about.

Inquirers.

There is another class of individuals whom we may likewise, without impropriety, rank amongst the inquirers; for though they have not, like the above-mentioned, declared themselves, nor expressed any decided wish to place themselves under Christian Instruction, they shew, notwithstanding, that they are accessible to, and well disposed toward, *the truth as it is in Jesus*. This they evince chiefly by their willingness to hear it, and by a friendly carriage toward the Catechists and other Christian People. This class of individuals is rather numerous, and is increasing; and we hope that some of these, at least, will not stop where they are, but step over the threshold. But in this thing, especially, we feel the need of the influences of the Spirit of grace to be shed abroad in a richer measure. That it may be so we earnestly pray; and we entreat all Christian Friends, who long for the coming of the Saviour's Kingdom, to join us in the same prayer of faith.

Favourable movement among the Heathen.

Generally speaking, the Heathen are much more favourably disposed toward the Gospel than they were four or five years ago, though secret enemies and open opposers are not, even now, wanting. Others, again, meet our addresses with a cold and unmeaning assent, more disheartening than decided opposition. But they seldom behave after this manner now; and it is not seldom the case that they lend a most attentive ear, and, by their civil answers and questions, show that they take interest in the subject, that the subject itself is not strange to them, and that they wish for further information.

A short time ago, a very respectable Heathen of our neighbourhood called on me, to inform me of the death of his mother. I took the opportunity to remind him, that, as death is common to all men, it seemed very necessary that every one should know of some sure refuge whereto he might resort at the meeting with *the king of terrors*; that it did not appear that their false gods and the world offered

any such refuge; and that therefore men ought to seek for something better. He was much affected, and said, "I will tell no lie. I have for some time past given up the worship of idols as useless. I know that all you say is true. I have a desire also to declare in favour of the truth, but my difficulties are very great: you do not know them, and though I should mention them, you could not understand them." The conversation we had was most interesting. There are many other Heathen in my district of similar dispositions. They partially know the Truth, and have some love for it, but, not having sufficient strength to profess it, they are still, to a great extent, in darkness.

Missionary Meeting.

With a view to excite more interest in our Christian People for the spread of the Gospel and the salvation of the Heathen, we commenced, four months ago, a Missionary Meeting, which is held every Saturday Evening in our Nalloor Church, during which I relate, in historical succession, the proceedings and success of modern Missions. I am hereby necessitated from time to time to enter into some simple geographical descriptions, which not only prove very interesting to these people—many of whom did not know before whether the earth stood on a pillar, was suspended by a rope, or was otherwise sustained—but also serve to expand their shrivelled minds, and to increase their little stock of general knowledge. But our main subject, viz. the wretchedness of those Natives who are deprived of the light of the Gospel; the labours and sufferings of this and that Missionary in the cause of God; the conflict between light and darkness; and the general success of the Gospel in some places, its more especial success in the conversion of this and that obstinate idolater and that hardened sinner; these and other particulars have produced a lively interest, and are doing much good. The people are regular in their attendance, and pay the greatest attention. Some have also, unsolicited, brought their little contributions, for the spread of the Gospel among the Heathen. If we except the history of the passion and death of our Lord Jesus Christ, there is no history in the world which exhibits in a clear light the wretchedness and helplessness of men, and the love of the Father in His beloved Son towards mankind, but the history of Missions. These two great subjects, also presented in every page of Mission History, Sept. 1852.

have furnished us with many an excellent theme in the course of our lectures.

The success I met with in these lectures led me to the thought of making an effort amongst the other congregations, to strengthen or renew the Society which supports itinerant Readers, and the success, though not so great as I should wish, has been encouraging, several people having subscribed most willingly, and, considering their circumstances, liberally, towards its support. The sum thus collected every month is valuable, as it becomes a means in our hands to stir up the minds of our people in the cause of God.

Instruction of Catechists and Readers.

In teaching and learning, the Catechists and people have gone on as usual; and I have nothing to record, except that I have been obliged to exclude a few people from the congregations for conforming to heathen practices in some marriages. The people of Alankoolam are more diligent in their attendance at Church than they used to be; but, generally speaking, I cannot yet speak of them with any pleasure: the Spirit is wanting, and what can we expect of dry bones?

From a previous report, for the half-year ending June 30, 1851, we select the following

Instances of Christian Resignation.

About two months ago the cholera broke out in the congregation of Sivillassamut-tiram, but in none of the neighbouring villages; and in less than ten days fourteen persons were attacked, and six died—a considerable average, considering that this congregation consists only of a few more than a hundred people. I came there when the evil was raging. I expected on my arrival to encounter everywhere lamentations and panic-stricken faces, such being usually the case in Indian Villages in times like these: but not so—the people, though evidently very sad, were composed, and seemed prepared to meet the worst. The Schoolmaster and the Catechist being also ill, two native doctors were engaged in administering medicines, and spiritual advice and comfort to the sick. The sight at once relieved my mind very much. I spent one day and one night there. We met twice in the Church for prayer, and here, as well as in the houses of the sick, I had evidences that some of the people truly trust in the Lord's promises made for a time of need, and which can be ap-

prehended by faith only. A woman came to me, whose two little ones had died, and had just been buried: and this is the instance which struck me most. No breaking out in loud cries and lamentations: tears were in her eyes; but her countenance was expressive of perfect peace and resignation. She gave a collected attention to the words of comfort I spoke to her, which I felt were not much needed, as it was evident she had a much better Comforter than I could be. Then she expressed, in a beautiful manner, her assurance that her children were happy with the Lord, and the joy she felt that it was so. I have never seen a more perfect instance of Christian Resignation to the will of God, or a better commentary on the words, *For as the sufferings of Christ abound in us, so our consolation also abounds through Christ*. I have seen the woman since, and she appears still to derive the same comfort from the same source.

PAVOOR DISTRICT.

Visitation of the Bishop.

The following notice of the visit of the Bishop of Madras to Tinnevely occurs in the Journal of the Rev. Sept. Hobbs. We introduce it as bringing before us one of the many Confirmations held by the Bishop throughout the Tinnevely Districts. They caused much interest to the Native Christians, and, we trust, have been productive to them of much spiritual benefit.

Feb. 4, 1851—The Bishop, and the Secretary of the Madras Committee of the Church Missionary Society, arrived at Nalloor this morning, at ten o'clock. The Candidates for Confirmation, belonging to the three districts of Nalloor, Surrandei, and Pavoar, assembled in the Church. The Service commenced at eleven, and the Bishop confirmed 313 persons. The Rev. Messrs. Schaffter, Barenbruck, and myself, being present, each of us took some part in the Service. The Bishop's excellent address was translated by Mr. Barenbruck. We thought it calculated to be exceedingly useful to the people; and being desirous that the benefit should be permanent, we asked him if he would kindly allow it to be printed, and circulated amongst our people. It has accordingly been written, and printed in Tamil, forming a Tract of twelve pages. It has

been circulated amongst the Native Christians in the province, who have received it with much eagerness and pleasure. With the blessing of God, it will be an instrument of much spiritual good.

I regret that I was not able to take full notes of the examination of the Candidates for Confirmation, but I found that the demands on my time would not admit of my doing so. I am persuaded that the replies of many would have been read with considerable interest; and would have exhibited an amount of Christian Knowledge amongst the people, much greater than that which they are generally supposed to possess. I feel assured, also, that our work of faith, in seeking for our people the outpouring of God's Holy Spirit, has received a peculiar blessing from God. Many, who had previously been instructed with great care, but with apparently little effect, have subsequently exhibited a clearness of view, with respect to the work of redemption and the office of the Holy Spirit, which is quite a surprise as well as a delight to me. Some persons, who had been careless for years, and who had learnt nothing for a considerable time, notwithstanding many efforts to teach them, became suddenly aroused, and were diligent in acquiring Christian Knowledge. Again, many others who had walked disorderly, and who had consequently been for a long time a great grief to me, forsook their evil deeds, and have ever since manifested a *newness of life*, which encourages me to hope that the change has been wrought by the Spirit of God. These last persons, indeed, were not amongst the confirmed, but the indirect benefit of the special instruction to the Candidates for Confirmation has been very great.

Trials of Native Christians.

Another extract from the same Journal not only illustrates the difficulties to which Native Christians are exposed, but the need they have to be *stedfast in the faith*, and the consequent necessity imposed upon us, by persevering efforts to follow up that which has been commenced, so that they may be *rooted and built up in Christ, and established in the faith*.

Feb. 9, 1851—Ten of the Native Christians belonging to the Tippenampetty Congregation have shares in a tank in the

neighbourhood of the village, and in the land irrigated by means of this tank. Seventy heathen men have also shares in the same tank and land. Last year a blight seized the crops, and it seemed probable that they would be destroyed. The Heathen wished to employ a sorcerer to charm away the blight, and to pay him out of a common fund to which all the partners had contributed, or engaged to contribute, and which had been raised for the purpose of making some slight repairs to the bank of the tank. The Christian Partners—being in number only ten, and the Heathen seventy—seem to have been somewhat intimidated, as the Heathen were unanimous in their determination. The Christians objected, declaring that they could not consent to the appropriation of any of their money to the performance of heathen ceremonies. The Heathen assured them that there should be no heathen ceremonies performed, no offerings to devils, nor any thing of that kind; but that the sorcerer should use his charms only, and not perform any idolatrous ceremonies.

I must here explain that the practice of the Romish Church in India has led to a general feeling amongst the Natives, that the use of charms and incantations is not essentially anti-Christian. Crosses, crucifixes, shells, and other amulets, may often be seen suspended round the same neck, as charms against diseases and other evils. Various other kinds of enchantments are also in common use amongst them. The use of spells is therefore not regarded as in itself anti-Christian by the Heathen or Romanists, nor, of course, by new converts, until they have been taught the *more excellent way*.

Still the Christians objected, and many specious arguments were used to persuade them to consent. For example, it was said, "If you, or any of your relatives were ill, should you not send for a doctor, and would you not take his remedies though he were a Heathen? Why, then, should you not consent to the usual remedy for withering corn?" They considered this to be an unanswerable argument, and consented that the money might be paid from the general fund, provided that no heathen ceremonies were performed. One man alone resisted to the last, and he is the only baptized man in the congregation.

These persons are amongst the most recent converts. The resistance which

they made proves that they are in some degree enlightened, but the fact of their having yielded to such sophistry shows that their minds are still very dark. The mention of such circumstances will tend to remind our Christian Friends, that our work is not over as soon as the Heathen make a profession of the Christian Religion. In such a country as this, I am persuaded that the most assiduous and watchful care will be needful for some years, lest, after a good foundation has been laid, a corrupt superstructure should be raised. That this opinion is not without foundation, the heathenism of the Romish, Greek, and Syrian Churches lamentably testifies.

New Zealand.

CHURCH MISSIONARY SOCIETY.
MIDDLE DISTRICT.

WAIKATO.

Native Institution.

OF this Institution Mr. Maunseil gives us encouraging information in the following extracts from a Letter dated March 5, 1851—

Although there are now in my Institution considerably more than when I last wrote to you, I have, by some recent arrangements, been enabled to gain more time than I had formerly. The European Branch I found to be very heavy. From this I am now almost altogether relieved—1. by my young pupils having entered upon the line of life for which they had conceived a desire, viz. agriculture; 2. by my having been enabled, through the kind provision made by your Committee for our children, to send my two eldest boys to England. There is thus more simplicity and singleness, as well as a more direct Missionary Character, in my labours, which I trust will render them more easy and more effectual.

I find my Native Teachers an immense comfort. Almost all the secular duties of this establishment are now discharged by them. They receive and take care of the stores, purchase our provisions, issue the monthly and daily rations, attend to the children of the Institution, and to the many details—which, as you may imagine, are not few where so many are congregated together. They also render me very material aid in instruction, and in the supervision and management of the scholars when in School. I at least must

confess that I had never imagined that they were possessed of so many valuable materials for useful co-operation. Of this I am certain, that a Missionary who neglects his Native Teachers is depriving himself of the greatest earthly assistance and comfort that he can have in his labours. Not that I would have them employed at random, or with a blind, neglectful confidence; but the principle is as true in Missionary as in secular matters, that to be able to detect latent merit, and to employ it properly, is one of the surest elements of success. We have now upward of 80 in my Institution, who are superintended solely by myself and Native Teachers; and I am most deeply thankful to be able to report that I do not think we were ever in a more healthy or efficient state than we are at present. We have now many valuable lads, who are fast rising to man's estate, and who give promise of much usefulness hereafter.

The time is, I hope, not far distant when Christian Villages will rise in goodly numbers, like so many oases in the desert, to gladden the eye and refresh the heart of the traveller. In the south, at Otaki; in the north, at Waimate;* in the centre, at Otawhao, most cheering commencements have been made. The time is fast approaching in which your aged and enfeebled Missionaries will be compelled to cease rushing to and fro in their immense districts, in their exhausting efforts to keep alive the flame that our good God has enabled them to kindle. The victory has been achieved: our acquisitions must now be consolidated; and to no earthly means can we look with greater hope than to the establishment of these Christian Communities. They give employment of the best description to the aged and experienced Missionary; they prepare the young for rising with the tide of colonization and improvement now sweeping over the land; and become also a centre, a stimulus, and a model, to the surrounding population.

KAITOTEHE.

Native Missionary Meeting—School Examination.

We introduce the following account, forwarded to us by the Rev. B. Ashwell, of the first Missionary

Meeting held at Takopoto, the principal pa at Kaitotehe, on Sept. 30, 1850—

More than 120 Natives assembled, including many chiefs of the first rank, and several Native Teachers. I give extracts from the speeches of the chiefs and Teachers. The first is from Levi Mokuro, the principal chief of the Ngatiruru Tribe, and a man of much influence with all Waikato. "There is but one great thing. It is the Gospel which invites all to repentance. Why have we left off eating one another? It is because the Gospel has come to us. Why have our evil practices been discontinued? It is the Gospel. Why do our quarrels end without bloodshed? It is from the Gospel. The Gospel is good for the body, as well as the soul. I say, therefore, Let us be zealous to send the Gospel to that island where the Natives are eating one another." This man, a fine old chief, was at one time a fearful cannibal and sensualist.

The next is from Tarapuhia, one of the principal chiefs of the Ngaungau Tribe. "Evil is not of a day's growth: it is from Adam, and has come down to us. We had become more wicked than others, even eating one another; when this new thing came—the Gospel—to destroy our wickedness. Let us then magnify the Gospel, receive it ourselves, and send it to others."

The next is from Wesley Te Pahi, the old chief of the Ngaungau, formerly a great priest. "This is the Word of God: *The earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let light be; and light was.* Now, at first there was darkness. We were also dark, sitting in darkness; but God has given us His Gospel, that great light by which we know our wickedness. We now assemble to worship God, and desire to forsake our evil ways. My word is, that we persevere in the Gospel, and send it to others also who are sitting in darkness."

Another chief, Ngapaka, now got up, and said, "It is written in the Acts, that *they were all filled with the Holy Ghost, and began to speak with other tongues.* This is another tongue—another language. Our language before was for war and bloodshed: murder was our delight. Now this is another tongue: it is the language of peace and joy, of love and of the Gospel. My word is, Let every tribe

* The Institution at Waimate is about to be removed to Tauranga.

hear this language: let us be zealous to send the Gospel."

After several other speakers, Stephen Tahatika, monitor of Maurea, got up, and said, "It is very good to send the Gospel; but do not let us be like that bird, the pipiwarauora, when it cries kui, kui, kui, a sign of a bad year, a cold summer; but let us be like it when it cries, witi ora, witi ora, a sign of a good year. Let this be a good year. Let us send the Gospel to our brethren: let them hear of the love of God."

The next who spoke was Jowett Kakamomo, one of the monitors of Kirikiri-roa. "Mine is a word of caution, that our work may be right. St. Paul told the churches to collect money for the poor. The wicked did not join in this work: it belongs to a holy people. Now, if we hear the money thrown into the plate with a great clatter, that is pride: it is not what the people of God will do. They give their money from love to Christ, and with prayer, not from pride."

William Otapo, Teacher at the School Bethany, now got up. His words were—"Let us all listen. These are the evils which caused death in former times—sacred places and sacred things. House, comb, iron pot, garment, bed-place, pigs, when made sacred by a chief, caused death to those who broke the tapu, beside our other numerous quarrels. Why have we forsaken these foolish practices? It is because the Gospel has triumphed, and put a stop to war and murder, which was caused by our superstitions. Now, I say, Let us send the Gospel to all nations: let each tribe and each chief join in this great work."

Seth Tarawiti, Teacher at the School Bethany, next spoke. "Great is the joy of my heart to hear these chiefs speak for the Gospel. In old times, when Levi Mokoro, or Wesley, or Taraphuia, and other chiefs, got up to speak, it was for murder, war, and bloodshed. When we used to assemble in old times, it was for the war-dance, and to incite each other to mischief. Now, what has caused this difference in these chiefs? What has caused the difference in our assemblies? Is it not the Gospel? Then let us send the Gospel to others, and be ensamples to other Churches."

The concluding remarks were by me, to this effect—"My heart is filled with joy because we are anxious to fulfil the last command of our Lord and Saviour, Christ,

to go and teach all nations, &c. But let us not boast, because sin is mixed with all we do: our every action, every work, must be washed in the blood of Jesus, and confirmed by the influences of God the Holy Spirit. He has heard your assent to-day. He has heard our resolve to meet (D. V.) every year, to collect money, and to pray for the progress of the Gospel throughout the world. May a gracious God enable us to keep this resolution, and we will say, with David, *Not unto us, O Lord, not unto us, but unto Thy name give glory. Amen.*"

We then collected 6*l.* 12*s.*, which appears a small sum; but the erecting of mills has drained their resources, and a great number did not attend: they were away at some distance, at their cultivations. Next year, if our lives are spared, I trust we shall have a much larger meeting and a more bountiful collection; but our gracious Father will not despise *the day of small things*. I wish to remark, that none of the chiefs or speakers joined in the late quarrel about the land at Wangaroa, although they were related to both parties. This is to be attributed chiefly to Gospel Principles. In old times, the whole river [Waikato] would have been involved in war. The account of this dispute I forwarded a few months ago.

In the afternoon I had an examination of my School, 30 children and 10 adults. The chiefs, Teachers, and parents of the children were there, and as the children were singing I observed tears in the eyes of some of these. They were much pleased, and promised to send more children to school. We then drank tea together—nearly 100—and concluded our happy day with our monthly Missionary Prayer-meeting. The quiet, subdued, earnest manner of the Natives, the freedom from boasting, proved that our gracious Father had been with us, by His life-giving presence, during the day's proceedings, a day which I shall not easily forget, and which induced my beloved wife to join with me in blessing and praising the riches of redeeming love, as manifested in sending the Gospel to New Zealand, and in its now reflex influence.

OTAWHAO.

Report for the Year 1850.

The report of the Rev. J. Morgan is of a chequered character; the progress which the Natives are

making in civilization being very remarkable, but their spiritual state not presenting so satisfactory an aspect. It is just at such a transition time, when the Natives are emerging from barbarism into civilization, that the Gospel needs to be most energetically applied to their hearts and consciences, lest, losing that which gave them their first impulse toward improvement, they begin to retrograde. We give extracts from Mr. Morgan's report—

At the close of another year I am called upon to praise God for the many mercies vouchsafed to my family and myself during the last twelve months.

In reference to the spiritual state of the district, I regret to say that I cannot report any improvement upon the last year. There is a spiritual deadness amongst the people, which we very much deplore. This, and the sound of war in the early part of the year, induced many to take up arms in defence of what they believed to be their legal rights at Wanganua. I am, however, thankful to say that no blood was shed.

During the past year, 20 adults and 40 children have been baptized. The Communicants have been the same as last year.

In reference to Schools, we have now 40 boards, 36 of whom are half-caste. Application has been made for the admission of 10 or 12 more half-caste children. The progress of the children has been satisfactory, especially when we consider that instruction is given in the English Language only, and that many of the children, on entering, only speak the Maori Language. The new dormitory mentioned in my last report, together with a matron's room and clothes room, have been completed. The size of the wing is nineteen feet by forty-four. The timber for the opposite wing is ordered. The sum of 200*l.* has been granted me from Government Funds for educational purposes during the past year, the greater portion of which will be expended in the erection of buildings.

I beg leave to acknowledge the receipt of several parcels of clothing from friends in England for the Schools. Such donations are very acceptable and valuable.

In October last I thought it necessary

to visit Auckland to see the Governor-in-Chief. His Excellency received me with his usual kindness, and expressed the deep interest he felt in the advancement of the Natives. In reference to schools, he said that he had received instructions from the Queen to use every exertion to promote the education and the civilization of the aborigines, and he kindly promised to assist me as far as possible. He inquired into the wants of the School, and ordered fifty blankets for bedding, and 250 yards of canvas for mattresses. In reference to the agricultural establishment at Otawhao, he kindly granted me two cart-horses, a dray, a plough and harrow, three sets of harness, a crosscut saw, and some axes. He also authorised me to engage a farm-servant to carry on the farming, and instruct the aborigines.

Her Majesty the Queen graciously accepted the present of flour sent by the two Rangiaohia Chiefs from their mill, and, in return, she has forwarded them, through Sir G. Grey, two highly-coloured prints of the royal family, in splendid frames. The gift is highly prized by the aborigines.

The progress of civilization in the district is satisfactory. It is very pleasing to see the young men and boys at Rangiaohia following the plough, and driving their carts to and from the mill, loaded with wheat and flour. We can only truly estimate the change thus effected by the Gospel of peace, when we look back to their state ten or twelve years ago as savage cannibals. Surely, under God's continued blessing, we have every reason to take courage, and hope for the future. At Rangiaohia, which is the chief village in the district, the aborigines have now nearly ripe a fine crop of wheat, about 600 acres. They have also about a dozen cows and about fifty horses, ten ploughs, seven carts and drays, and cart and plough harness for about twenty horses. The progress made at Rangiaohia has excited a desire amongst other tribes to follow in the same course, and they are now preparing flax at Kihikihi and Orakau, three and five miles from Otawhao, for the purchase of ploughs.

I regret, however, to state the exertions made by the agents of Popery at Rangiaohia. A priest has been resident there for several years, and timber has been sawn by them for the erection of a large chapel; and, unless proper exer-

tions are made by us, they may reap a harvest on which they have bestowed no labour, all the advancement in civilization having been made through the agency of the Church Missionary Society.

The Parent Committee have granted, on Mr. Morgan's application, 100*l.* severally for the erection of Churches at Otawhao and Rangiaohia, like sums having been undertaken by the Protestant Natives.

TAURANGA.

Report for the Year 1850.

The Archdeacon A. N. Brown has transmitted the accompanying general report of his district—

An affection of the right knee compelled me to shorten my annual journey through the archdeaconry of Tauranga; yet I have been occupied ninety-four days in visiting, and have been privileged to baptize 137 adults and 59 children, and to administer the Lord's Supper to nearly 500 Communicants. When at home I have taken, alternately with Mr. Davies, the three Sunday Services of the Station and principal pas, and the two week-day lectures at Otumoetai and the Papa.

Miss Baker has continued the daily Afternoon Girls' School, the average attendance at which has been twelve, and has also taken the Sunday Afternoon School on every second Sabbath.

Our native teacher Zechariah has rendered important service in addressing his countrymen, both at Tauranga and the outposts; and I have devoted some portion of almost every day that I have been at home to imparting scriptural knowledge to him and another native teacher, who, impressed with a sense of insufficiency for his duties, came from Taupo at the commencement of the year in order to be instructed *in the way of God more perfectly*. Applications have been made to me by many natives in different parts of the Archdeaconry for religious instruction in their duties as teachers—six of whom, with their wives, are now on the settlement; and so impressed am I with the importance of this work, that, until a more efficient system is entered upon, I purpose to invite in rotation such of the teachers as desire instruction, to spend a portion of the ensuing year at our Station.

Our congregations, though exposed to

new and increasing temptations with the advance of colonization, have maintained the average attendance of last year. The Papists *work wildly* yet I do not think they are making progress; and this is easily accounted for. The Bible had preceded them; and, in the light of the Gospel, Popery must ultimately wither. May it be *consumed with the spirit of Christ's mouth, and be destroyed with the brightness of His coming!*

We subjoin some interesting facts from the Archdeacon's journals.

Deaths of Pious Natives.

Sept. 25, 1849—Paraoe and Hohaiha called. I heard from them some pleasing particulars relative to poor Maihi's death. Nearly his last words were, "Farewell, my friends: do not detain me from heaven: you remain, and be strong in faith."

Oct. 13—Nuka called. He gives an interesting account of the death of his wife. A long illness, sanctified by the Holy Spirit, appears to have changed that once noisy heathen woman to an humble, patient Christian. She died, exhorting those around her to forsake all native customs, and to keep near to Jesus.

Missionary Travelling.

Taupo—Manihera and Kereopa, the Native Martyrs.

Nov. 13—We slept at Orano, on lake Taupo. I was awoke at dawn by a question from a Native at my tent door. This was followed by a series of scriptural questions during the time I was dressing. After Morning Service we pulled to Motutere, where the Natives have a noble Chapel in the course of erection, and then crossed the lake to Pukana. I called, in the first instance, on Iwikau, the *beau-ideal* of a liberal. "When you are at Taupo," he said, "I am a churchman; when the Wesleyan Missionary is here, I belong to his Church; when the Romish Priest calls, I am a Papist; and when there is no European here, I am a Heathen." He is full of the idea of carrying the bones of Te Heuheu up Tonga-Riro, which, with its active volcano and eternal snows, would certainly be a magnificent mausoleum. I held Evening Service with 50 Natives. Our Missionaries were the first to plant the standard of the cross at Taupo; but unless we soon occupy the place by a resident Missionary, this tribe will be lost to us.

Nov. 14—After Service we crossed the lake to Wai-Ariki. I stopped a short time with the people, and then went on towards Tonga-Riro. We soon reached the spot where Manihera and Kereopa fell, and the low thick bushes, behind which the murderers lay concealed, were pointed out to us. I thought much of a passage in the Psalms for to-day, *Dear shall their blood be in His sight*. May it prove the seed of the Church! At Wai-papa I had an opportunity of speaking to a few Natives.

Seven miles further brought us to Rotoairo Lake. There was something incongruous in the feelings with which I gazed upon the magic beauty of Tonga-Riro. We were seeking shelter beneath the branches of a tree from the intensity of the sun's rays, and yet gazing upon a mountain of eternal snows. Is it not something akin to gazing upon the cold and withering influence of heathenism from scenes where the Gospel is shining in mid-day splendour? We may pity, but it is almost impossible to sympathize.

I held Evening Service, and addressed the Natives, and afterward examined the

baptismal class, but only three passed.

Nov. 15—At the conclusion of Morning Service I again examined the baptismal class, and then accepted the invitation of Mr. Skinner, a Wesleyan Missionary, to breakfast. He shewed me a table of statistics of Taupo. The population, according to his census, was 1104, at twenty-four places, and was thus divided—Heathen, 188; Roman Catholics, 222; Protestants, 694, of whom 523 were of the Church of England.

Mr. Skinner mentioned to me, that, since his residence at Rotoaira, the Natives had informed him that the heathen party were aware of the intended visit of Manihera and Kereopa, and had planned to treat them with great kindness, and then propose that they should return to Rotoaira with a large number of their tribe—formerly the enemies of this people—whom, on their arrival, they intended to murder. The blood-thirsty spirit of Huiatahi, *swift to shed blood*, prevented the execution of this tardy project. He murdered Manihera and his companion at once, and, by this sacrifice, the lives of many were probably saved.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. James Booth and Mrs. Booth, Mr. James Stack, and the chief Tamahana Te Raupahara, left Gravesend on the 22d of July.

SOUTH AFRICA.

London Miss. Soc.—Intelligence has been received of the death of the Rev. James Read, which took place on the 8th of May at Eiland's Post, in the Kat-River Settlement: he was in the 75th year of his age. In August 1798, he was accepted as a Missionary of the Society, and, in accordance with his original appointment, sailed in the "Duff," in November following, for the South Seas; but that ship having been boarded and taken by the "Bonaparte" a French privateer, off Rio Janeiro, Mr. Read, with his fellow-passengers, returned to England. On being designated to the South-African Mission, Mr. Read again left England on 10th May 1800, and landed in the colony 15th September following; joined Dr. Vanderkemp at Graaf Reinet in 1801; commenced the Kuruman Mission in 1817, and removed to Philippton, Kat River, in 1829, with which Settlement he continued to be associated to the close of his life.

AFRICAN ISLANDS.

London Miss. Soc.—From recent intelligence we learn that the despotic and cruel

measures of the Queen of Madagascar have failed of their intended effect to put a stop to the avowal of Christianity. The Malagasy Christians, unawed by the retrospect of past sufferings, and the view of surrounding perils, remain firm in their allegiance to their Divine Lord; and, though compelled to flee from place to place, or to assemble in little groups and in secret haunts, in order to escape the vigilance of their merciless foes, the God whom they serve continues to be their stay and refuge, and, in His good providence, enables them to take sweet counsel together, and to hold occasional correspondence with distant and sympathizing friends. A Letter from David Johns (Andrianabo), one of the Malagasy Refugees residing at Mauritius, dated March 17, inclosing another, recently transmitted by some of his pious countrymen in Madagascar, says that Ranavalona, the Queen, still lives and reigns; but she is desirous of resigning her government in favour of her son and heir, the excellent Prince Rakotoschénô, though the object has hitherto failed of accomplishment, through the opposition of Rainibaro, the Commander-in-Chief. It is further stated that the Prince is making rapid progress in the Christian Religion, and continues to favour and defend his persecuted countrymen as far as it is in his power.

Missionary Register.

OCTOBER, 1852.

Biography.

OBITUARY NOTICES OF TWO FEMALE CONVERTS,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

THE Rev. W. H. Drew, of Madras, in a Letter dated the 8th of June, illustrates, by the conduct of a Female Convert on her death-bed, the words of the Apostle, *God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.*

By the death of one of the members of my native Church, whose name was Eliza, another soul has been saved, by the grace of God, out of the thick darkness of the heathenism of India, and has safely reached its heavenly home.

From among the poor and despised ones of this world, God chose her to be His own child. She had a very distinct conception of this, and spoke of many circumstances in her history as proofs of the tender care with which her heavenly Father had provided for her in her sickness and last illness. The case of her sister Hannah, who died about two years ago, resembled hers in all its leading features. They were both the blessed fruits of Christian Effort—some of India's first-fruits unto the Lord—precious in the sight of the Lord as the souls of the most wealthy or most honourable among men.

They were suddenly deprived by death of their two parents, and left orphans when very young. Their parents were the servants of a Christian Gentleman, at that time in the Northern Circars. They were both cut off by hill-fever in one day: so these poor little-ones were cast on the wide world without any natural protector, but not without a friend; not without an eye to watch over them and care for them. They were placed by their father's master under the Christian Care of the late Mrs. Gordon, and supported by him for many years in her Orphan Refuge at St. Thomas' Mount. In that Institution they not only acquired truly valuable habits of industry and care, but, what is of infinitely greater moment, they learned to know and love

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God. They are among the fruits of the efforts of that devoted Christian Woman, and will be, I doubt not, her *joy and crown of rejoicing in the day of the Lord.*

Eliza was also for some years in our Girls' Boarding School, where her conduct and character were most satisfactory, and where, also, she doubtless learned much that was of great value to her.

The circumstances of her last sickness and death we think should be recorded for the joy of the Church. Nothing could exceed her gentleness and patience in her illness: and to all who conversed with her, her replies were such as shewed the truth and warmth of her Christian Feelings. Mr. Baylis, speaking of his interview with her, says, "The first time I saw her I spoke to her for some time as to the foundation on which she was building. Her replies were very satisfactory. She appeared to be looking to Christ with great simplicity, and building all her hopes on Him alone. I remember she said, in answer to some question, 'I know that Jesus is a strong foundation, for He is the Rock of ages. I am trusting in Him, and He will support me.' When I saw her afterward she was very weak, and could scarcely speak. Just before leaving her I said, 'Eliza, have you any fear of death?' She said, with great earnestness, 'I have no fear, for Jesus has tasted death for me, and He has become the first-fruits of them that slept.' From some other things which she said, she shewed that her views of heaven were clear and scriptural, for she felt that it was a holy as well as a happy place. On my asking her whether she felt that Jesus was supporting her in the midst of her sufferings,

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she replied, 'Yes; He is with me, but soon I shall be with Him.'

My own conversations with her were very satisfactory, and her replies clearly indicative of a mind conscious of its own sinfulness, and resting for salvation, with peace and hope, on the Lord Jesus. Her husband said to me, "At midnight her mind is most fresh: she is then awake, and employs herself in repeating the Scriptures, and singing the hymns taught her in School in her childhood." Blessed fruit of Christian Care and early instruction! Little did her dear teacher then think, perhaps, how she was furnishing that poor orphan child, in its ruggedness and ignorance, with what should thus give it *Songs in the Night*. But so it is, that the precious seed springs up often, and bears loveliest fruits, when those who have sown it have gone to their rest.

During the last days of life she was much engaged in audible prayer. She was a young woman of good understanding, and her mind grasped with considerable enlargement the interests of the Church of Christ. She thus poured forth the desires of her heart, in lengthened prayer, for her husband, her children—they are her husband's children by a former marriage—her relatives, the Missionaries of our Society and their families, the Church and Congregation of which she was a member, for the Heathen, Mahomedans, and Roman Catholics.

During one of her prayers she seemed, to a female friend who heard her, to have forgotten her children. "Oh no," said she, "I do not forget them, but God will take care of them. He who took care of me and my sister when we were left orphans in the world will take care of them also." This remarkable providential care over her and her sister seemed to have deeply impressed her grateful heart, and to have filled her with lively faith in His love and care for all who may need it.

There was—well known in our older Churches at home, but very rare in India—a last struggle and conflict with Satan. In her case it was a most living reality, as if the great enemy of souls had been visible to her. Two days before her death, in the evening, she became suddenly full of distress and alarm, and her body full of agitation. She cried out, "Oh, I am afraid! I am afraid! He is standing close to my ear, and is continually saying to me, 'There is no salvation for you! There is

no salvation for you!' Oh, I am confused; I am trembling: this is very fearful. How is this? O Jesus, have I not believed in Thee? Have I not been baptized in Thy name? Have I not received the teachings of Thy servants? Am I not Thy child? Oh! how is this? This is very fearful to me." Her husband, and one or two other friends, seeing this, were much distressed for her, and endeavoured in various ways to comfort her. They exhorted her not to let Satan deprive her of her hope, but to abide firm in her faith. They read the Scriptures to her, and hymns, and prayed with her, and shewed her a picture in Bunyan's "Holy War," which exhibits Satan conquered by the Christian in the final struggle. After some considerable time her mind became more calm, her hope returned, and she offered up the following prayer—

"O Jesus, I taste that Thou art good! Thou hast fed me in green pastures, and hast refreshed me at the fountain of life. When we were only infants, our father and mother left us; but, even as Thou hast said, Although a mother may forget her sucking child, I will not forget thee; so Thou didst appoint for us honoured ladies and gentlemen, as fathers and mothers, to take care of us and bring us up. O sweet Jesus, for that I praise Thee! Thou for my sins didst suffer much; Thou didst shed Thy precious blood, and give Thy life, and Thou dost now pray for me before Thy Father's face. Therefore, do Thou have pity on me, and wash me from my sins. Thou hast cleansed me by Thy blood; Thou hast made me holy by Thy blood; Thou hast redeemed me by Thy blood; therefore I praise Thy holy name. *O death, where is thy sting? O grave, where is thy victory?*"

Shortly after this, as if visibly seeing the accuser of the brethren depart from her, she exclaimed, "There he goes! he is running away! he is running away!" There may have been a morbid mixture of the imagination in this, but I have no doubt that in that soul there was then a most real struggle with Satan, and a blessed victory over him through the blood of the Lamb.

At dying, she told those near her that she saw a great light, and called them to look at it. "Oh, look at this light! Oh, how bright it is! I cannot tell you how bright it is. My eyes cannot bear it." At the moment of her departure she

exclaimed, "See! now it is going out; it is going out;" and so she died.

Such deaths as this cheer us much; they assure us that our work is real, and that God is with us. Other things also cheer me amid the many trials of this great work. On the first Sabbath of the year I had the pleasure of receiving eight new Communicants to our Church communion, and there are now ten new Candidates for Church-membership. Some of

these are young men who have grown up under my eye, and in our School. Other young men of promise are gathering round me, and doors of usefulness are opening into new and important spheres of labour. May the Lord give grace to meet these various and delightful duties! May He give us to see His hand stretched out mightily to save! May Christ be more and more glorified in us and in our work!

The Rev. James Milne, of First-Hill Station, Jamaica, in a Letter dated January 1852, gives an account of Anne Morris, of whom he had for eleven years had frequent opportunities of observing her conduct.

Anne Morris, the subject of the following brief memoir, was one of the coloured natives of Jamaica. She was born on Arcadia Estate, in the parish of Trelawny, on the 5th of April 1831. At that time the condition of the children of Jamaica was very deplorable. No man cared for their souls, and they were suffered to grow up nearly as ignorant as the beasts that perish. But when Anne was a child of only five years of age, it pleased God to send the Rev. John Vine and his wife into the neighbourhood of the place where she lived; and soon after their settlement there her mother was received as a domestic servant into their family. By the blessing of God on their instructions, and the example of piety which she witnessed in their daily conduct, her mother first believed the Gospel, and afterward her two eldest sisters, all of whom continue to maintain an unblemished and consistent profession of faith in the Lord Jesus Christ. Anne was the youngest of the family; and when I first became acquainted with her, eleven years ago, she was a child in the Mission School at First Hill, of which I was then Teacher. She was a fine, healthy, good-looking girl. She was full of life and spirit, and her happy disposition made her a favourite with all who knew her. Her merry face always wore a smile, and her laugh was ever the loudest in the playground. She was very attentive to the duties and obedient to the rules of the School; and she had made considerable progress in learning to read and write. Her acquaintance with Scripture was extensive and accurate. She knew the principal records of history which it contains, and the doctrines of salvation which it teaches. Her conduct at home was also

dutiful and affectionate. But, alas! while there was much to admire and little to blame in her character, she was without the grace of God. She knew neither her state as a sinner nor her need of a Saviour. She was living *without hope, and without God in the world*. About a year after I first knew her she was seized with an insidious, lingering, and incurable disease. During the long course of ten years that disease preyed upon her frame, causing her the greatest sufferings, till at last it did its work, and laid her in the grave. Soon after she was taken ill, and when she was laid upon a bed of pain she was first awakened to a sense of her condition as a sinner. She became deeply convinced that she was by nature a child of wrath, that she had broken the law of God, and was in danger of the wrath to come; and her whole anxiety and concern were thenceforth directed to the salvation of her soul. In her deep concern for that absorbing object she seemed often to forget her pains. Her mental distress overpowered the sense of her bodily sufferings. I have often sat beside her bed, endeavouring to lead her to Christ, and have heard her exclaim, in the bitterness of her soul, "I am a lost sinner!" Her distress of mind, consequent on this conviction, continued, with only short periods of remission, seven years, all of which time the disease with which she was afflicted made slow but certain progress.

About three years ago she became very ill, and her convictions at the same time increased in intensity. She was truly in deep waters of affliction, both of body and of mind. I was often with her, at her earnest request, reading the Word of God, and praying for her. I also lent her books suited to her case; and it

pleased God, in His great mercy, to bless these means of grace to her soul. She was enabled to believe the Gospel, and to lay hold on the simple truth, that *Christ died for her sins*, as the sole and sufficient ground of her hope. Her fears then gave place to hope, and her sorrow to joy. She had peace with God through our Lord Jesus Christ, and she rested, in quiet expectation of salvation, on the truth and faithfulness of God's promise. I well remember the smile of gladness with which she first told me she had found peace. The change which had passed on her was, to my mind, another proof of the power of the Gospel to save the lost, and to comfort the distressed. During the three latter years of her afflicted life, her peace and hope continued with little intermission.

Lately she had been failing very fast; but a speedy termination to her sufferings was not anticipated. However, I was

suddenly called on the 30th of December 1851, to see her. When I went into her room I saw at once that her end was near. The stamp of death was already on her forehead. She was very restless, in great pain, and occasionally wandering in mind. She knew me, and seemed glad to see me; but could scarcely speak. Her faith in Christ, however, was unshaken. She trusted in Him in her last hours, because she *knew in whom she had believed, &c.* A little before she died she called me to her bed-side from the next room, saying she wanted to see me. I asked her if she felt Christ precious. She said, "O yes;" and then desired me to pray with her. These were her last words. She lay down, and, after a severe and painful struggle of about two hours, she closed her eyes in death, and her happy spirit took its flight from her diseased and afflicted body, and entered, I verily believe, into the regions of joy and bliss.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 376 of our Number for September.)

SYRIA.

The Gospel welcomed by the Common People.

PERHAPS I may here be permitted to advert to a valuable document, which came into the hands of the Society too late for publication in the Report, from the Missionary in Persia, at Bagdad. Speaking of Kermanshah, he says—"The Mullahs invited me to the Oratory, and in the midst of more than a hundred adults, and many women and children, whose curiosity I had attracted, I preached that very Saviour whom they ignorantly have so long despised and rejected. It was a cheering sight, and blessed be God for the privilege, to see such a multitude of perishing sinners with sorrowful countenances, suppressed sighs, and bitter internal struggles, inhaling, as it were, the words of life and truth as they fell from Christian Lips. One of the rabbies, Mullah Aaron, was evidently afraid of the effect my discourse might have, and he therefore requested me to speak Hebrew and not Persian; but I told him that since all

were sinners, and stood in need of a Saviour, it was my duty to declare the saving message in a language understood by all. This elicited the 'barak Allah' (May God bless you!) from more than threescore voices. At the conclusion of my address, the Mullahs endeavoured to weaken its impression by arguments and objections; but they were silenced by their own people, who exclaimed, 'Why are we in the prison-bands of the Ishmaelites, and treated as the dust under their feet? Why do the spoilers seize our property, and, if they like, take our daughters under their defiled roofs? Surely our sins and unbelief are the cause of this misery.' Even the women, who on account of their ignorance are generally great bigots, and famous adepts in cursing, to my surprise, overwhelmed me with benedictions too oriental to be translated. May the word spoken have an abiding place in their hearts, and speedily produce the fruits of peace and righteousness, to the praise and glory of God!"

[Benj. Shaw, Esq., of the Jews' Sec. An.

INDIA.

The Bible the Missionary's Weapon.

We cannot do without the Bible; it is the armour of the Christian Missionary. He is unworthy the name of a Christian Missionary who takes not the Word of God with him to contend against superstition and error. It is the quiver from which he has to draw the arrow which he is to fasten in the heart of the king's enemies; it is the weapon with which he has to level those mighty systems of superstition and image-worship which he is to assist in overthrowing. The scene of my labours for eleven years in India was Benares, the great centres of Indian Idolatry. The benefits resulting from your assistance are very obvious: the chief benefit is, that now the Bible is in the hands of Native Christians. We do not belong to the number of those who fear the Bible: we wish it to be brought to every house. Nothing delights our hearts so much as to see, in the great idolatrous city of Benares—where perhaps idolatry is more rampant at present than in any other city in the world—Native Christians with the Bible in their hands, perusing its sacred contents at their own homes. We have the Bible in our Schools. We have a greater number of the young under instruction than at any preceding period. We do not wish to bring them merely to the rills which flow from the Bible; but what we desire is, to bring them to the great fountain, where truth is to be found in all its purity. I am delighted to declare, in the presence of this large assembly, that the Bible is to be found at all our Missionary Stations, and that it has an extensive circulation among the people. The Bible goes where the Missionary cannot go; it remains where the Missionary cannot remain. I was travelling in the beautiful country which lies under the Himalaya Mountains; and one day, as I was sitting in my little tent, and all was still around me, I heard a voice saying, "Sir, Sir." I listened, and immediately after a Native appeared. After the usual salutations, he stated to me the object of his visit. He told me, that two days previously he had been at a village where he heard two Europeans preach about something that was entirely unlike any thing that he had heard before; adding, that he had long been dissatisfied with Hindooism, and wished to know what was the Christian Doctrine. We sat down and conversed together long and

unreservedly; and I have a delightful recollection of what I felt as that man went away with the New Testament in his hands [*Rev. J. Kennedy—at B F Bible Soc. Am.*]

The Bible for all.

The Shasters of the Hindoos are in the hands of the Pundits, and portions are told out to the people in proportion as they are deemed fitted to receive them. To translate, print, and circulate the books would be considered a most impious act. Our conduct forms a striking contrast to all this; and we have often been censured by the Natives for the course which we pursue. The Brahmins of Northern India say, "If you deem your book so sacred, why do you expose it to the vulgar gaze?" We say to them, in reply, "It is because we deem it so sacred, so divine, that we wish to exhibit it to every human mind." We refer them to the sun, and we ask them if its light is reserved for some favoured members of the human family: we refer them to the atmosphere, and we ask them if it was not designed for the benefit of all. We tell them, that, as the light of the sun visits and gladdens every land, and as the atmosphere engirdles the earth, and confers the greatest benefit on every living thing, so the truths which are contained in God's holy Word are for the whole world. [*The Same—at the same.*]

Bible Distribution.

After I had been engaged for some time in India, when about to leave Bengal I had some months at my command, and I offered my services to the Bible Society. I wrote to the Secretary, and said, "You may employ me in either of two ways. If you will send me, I will go, with my Bishop's commendatory Letters, through the country, at my own expense, and visit the Missions, preach in their pulpits, and establish dépôts for the Bible Society. But if you will allow me to commend my services to you, according to my own choice, you will direct me to go among the poor Natives, in whose language I can now preach, and allow me, as a Colporteur, to carry your volumes through the villages of India, and preach the Gospel to the people." They then gave me their directions. I was not to visit Krishnaghur, as there were plenty of Missionaries there; but I was to proceed to the north, thence to the west and the south, and then home to

Calcutta, embracing a tour of 1500 miles. I was permitted to visit 600 villages, and to distribute 2000 portions of God's Holy Word, on terms which I myself recommended, which were, to give them only to those who would come forward before the crowd and shew me their ability to read, and to bear testimony for the Word which I had to give them. I was, on one occasion, speaking to an immense crowd, when a man stepped forward, and called out, in his own language, "Have you got the songs of David?" I said I had them not with me. "Those," he continued, with his hands lifted up, "are light to blind eyes." I left my Catechist preaching, and hurried round to get to the man, but he was gone; and the people said he was afraid; but if he was afraid to let me see him, he was not afraid to testify that the songs of David were "light to blind eyes." When I was engaged in giving these Bibles away, I felt, "Ah! there is the heaven which the woman took and hid in three measures of meal; and I know not how far it may, in God's hands, be instrumental in the conversion of souls." Another class of people with whom the Missionaries sometimes come in contact is, the great and influential. The Queen of England is a Queen of Kings. There are, throughout India, I should think, more than twenty sovereigns who receive twenty-one guns for their salutation, while the Governor-General receives only nineteen. Many of these are not only sovereigns in name, but in wealth. One of them has an income of 140,000*l.* a year, which he spends in a court about a mile in circumference. I was invited, with some officers of the 87th regiment, to visit the court, and I promised to do so, on the condition of my being allowed to take my Bibles with me. We went into the court, and then, one by one, went up to the Nawab, bowed, received a little rose-water on our handkerchiefs, and then went away. I was asked to go down into a large court, and see some sword exercise. I went down, and found myself in the midst of not fewer than a hundred persons. I managed to get into a corner, and began talking to one of the king's ministers, a very intelligent man, who understood the language well. He was an Abyssinian Slave. I was speaking of the duty of holiness, and he said it was a duty and a privilege to live as we liked. The King was at the other side of the court. The Nawab was shewing his skill

in sword exercise, of which he had some reason to be proud, for he managed to cut through a sheep, wool, bones, and all, while the officers' swords did not penetrate the animal at all. He then turned round, and, with a sneer, fixed his eye upon me. The blood mounted to my cheek, but I walked before them all in the midst of the court, and said, "Your Highness will wonder wherefore I have been speaking to your servant. The work which has brought me to this country is to preach the Gospel of Christ. We are all sinners by nature, and bear about with us the plague of sin; but God so loved the world, that He gave His only-begotten Son Jesus Christ, that whosoever believeth on Him should never perish, but have everlasting life." I felt that there was a solemnity in the occasion, and I spoke as I felt. A moment's pause followed, and I said, "May I be allowed to compliment your Highness upon the noble library I witnessed to-day. Have you a copy of the Word of God in it?" "Yes," he said, "I believe there is one in the Persian Language."—"Then, as I have been so bold as to speak thus, may I further tax your Highness by reading the fifth, sixth, and seventh chapters of St. Matthew's Gospel?" At this moment the Resident came up, relieved the extreme difficulty of my position, and carried off the Nawab, to my immense delight. I then went into the palace, and took out of my budget the Bible in Sanskrit, Bengalee, and English, and several other languages, and placed them all, with his Highness's name in them, and your name also—the British and Foreign Bible Society—into the library which I had visited. In the whole of that tour I met with no interruption from the Natives, Mussulman or Hindoo.

[*Rev. W. Keane—at the same.*]

Progress of Education.

Education had been felt to be of great importance; Vernacular Schools had been established, and upward of 100,000 boys were now receiving sound secular instruction, combined with religious knowledge. Upward of 13,000 females, many of them of high caste and rank, have similar advantages. During the last few years there had been a large number of conversions in India, especially among the young people connected with the Schools. Many of them had to make large sacrifices in connection with their reception of

the Gospel, but they cheerfully submitted to them. There were large numbers who were now struggling with the convictions of conscience and their assurance that the Word of God was true. The Heathen had felt it necessary to establish Schools in which to teach their own principles; and it was a remarkable fact, that into some of them they had introduced the Word of God. The printing-press was found to be an instrument of great importance in connection with Christian Education. Not only had the Scriptures been translated into, and printed in the vernacular tongues, but a vernacular literature had been created. The East-India Company had employed some of the School Books translated by the Society's Missionaries at Bangalore—a high testimony to their value. The Missionaries were placed under great obligation to the Bible and Religious-Tract-Societies, without whose aid they could not have carried on their operations. The Natives were exceedingly adroit in the questions they propounded to the Missionaries; and, though those questions were of a sceptical character, they nevertheless proved that mind was at work. They had every encouragement to go on with faith and patience in their work. He believed that there were thousands in India who were as firmly convinced of the truth of the Gospel as any whom he was addressing; but, from the sacrifices they would be called upon to make, and other causes, they were afraid to avow it.

[Rev. J. Sugden—at London Miss. Soc. An.
A Native Convert's Sermon.

On the Sabbath I went with brother Wenger to Collinga Chapel. A venerable native brother preached—an eloquent brother, with a fine intelligent countenance, and a beard that would grace a patriarch. His text was, *Many are the afflictions of the righteous*. He preached with great power and beauty. It did my heart good to listen to his touching appeals while describing the afflictions to which the Christian is exposed. Referring, in pathetic terms, to the distress which the pious feel when they see their relatives walking in the ways of sin and death, he exclaimed, with tears in his eyes, “Is that not afflic-

tion?” He then dwelt on Christ as the Righteous One, and pointed out the many afflictions He endured for our salvation.

[Rev. John Leechman—at Bopt. Miss. Soc. An.

Visit to an Out-Station.

Sailing along one of the noble rivers in Bengal, one evening, we came near one of Mr. Parry's Out-Stations, called Kalispore. Here we were not expected, and had no intention of calling, as we did not know we should pass near this place. It was a beautiful moonlight night, and finding ourselves in that neighbourhood, we were glad to rest awhile, and visit these few sheep. We sent for the Native Preacher, who was delighted to see us. He was soon off to assemble his people to meet us. We walked some distance amid trees and bushes, the moonbeams playing beautifully on our path: at length we reached this little Zoar. This Station truly is *a little one*. There were a few huts ranged in the form of a square. At one end stood their Church—the least, the most unpretending of any thing of the kind I had ever seen. It was a frail mat erection; mud floor, straw roof, two or three openings for windows, a few mats for the disciples to sit on: there was the pulpit facing the door, and almost within a step of it, though placed close to the opposite wall, the dimensions of the chapel were so tiny. About a dozen people were soon collected, and about filled the place. Bright black eyes we saw gleaming at us, where we could distinguish no face because of the darkness that shrouded this little Chapel. We soon found, however, that enlightened minds and warm Christian Hearts were there. We sang a hymn in their strange language to one of their stranger tunes. Prayer was offered to God, and then we conversed with the people, and examined them respecting their knowledge and experience. Their knowledge surprised me. They not only shewed a good acquaintance with the facts, and doctrines, and precepts of the Gospel, but gave a clear and scriptural reason for the hope that was in them. We exhorted them to continue in the faith, and parted from them with regret, hoping ere long to meet them in heaven.

[The Same—at the same.

CHRISTIAN-KNOWLEDGE SOCIETY.

Report of the Foreign-Translation Committee.

We lay before our Readers an abstract of the Report which was

laid before the Board at their Meeting in July.

The works completed during the past year are—1. The quarto French Bible,

printed in Paris; 2. The Greek Septuagint, printed at Athens; 3. The Four Gospels in the Ogybwa Language, printed at Toronto; 4. The New Testament, in Arabic; and 5. The Coptic and Arabic Version of the Acts, Epistles, and Apocalypse, printed in London.

Scriptures in French—The French Version of the Scriptures above alluded to, of which an octavo edition has been printed and published by the Society in London, has been the labour of many years. It had long been felt, that the existence of several different French Translations of the Bible, in general use, was a very serious inconvenience; while almost all agreed in acknowledging that no really good and unobjectionable translation in the French Language existed. To supply this desideratum, it was suggested by the late Bishop Luscomb that they might be able, in conjunction with a Committee of properly qualified theologians in France, to produce a work which would prove satisfactory to all parties, but which there was little prospect of those parties agreeing to execute for themselves. The plan proposed was adopted. After mature deliberation and careful inquiry, it was determined to revise Martin's Version—as being the one in common use which was, on the whole, the most accurate and literal—in preference to undertaking an entirely new translation. Able scholars were employed upon the work in Paris, under the superintendence, chiefly, of the learned Dr. Matter, for many years a Government Inspector of Colleges, Schools, and Libraries in France. The work of the Parisian Revisers was carefully examined, sheet by sheet, in London, before it was put to press, the final 'imprimatur' being retained in the hands of the Foreign-Translation Committee. The New Testament of this version, printed first separately, has been long in circulation in the octavo form in this country, and in those parts of our colonies and dependencies where the French Language is used; and the whole of the version, both of the Old and New Testament, has been for some time adopted for the purposes of public worship, in the French Protestant Episcopal Church in Bloomsbury Street. But it is evident that much caution and discretion are requisite in introducing it to the notice of Protestant Congregations, as well as in putting it into general circulation in France. One Parisian Correspondent, officially connected with the distribution of Bibles in France, assures the Committee that "the work is one which

must redound to the honour of the illustrious Society which undertook, and has now completed it; for this conscientious revision of the French Versions of the Bible is an event so important, that no work of science, put forth during these late years, can be at all compared to it;" and he expresses his hope that, "under God's blessing, those who have been the feeble instruments in this long labour, may be allowed, in their lifetime, to see their efforts appreciated and crowned with the desired effect." It is not presumed that the Society's Version, in its first edition, will be found faultless; some errors, both of translation and press, have been detected, in preparing the small and cheap edition of the version reported to be in progress last year; and these have, of course, been corrected. This smaller edition, in 16mo, is now very nearly completed.

Scriptures in Greek—The fourth and concluding volume of the Septuagint, printed at Athens for the Greek Church, contains all the Apocryphal Books, which the Synod of Attica agreed, without any difficulty, on the suggestion of the Committee, to print in a separate volume, instead of mixing them up, as heretofore, with the canonical writings. This edition is printed from the authorized Moscow Text, which appears, on examination, to follow the Codex Alexandrinus, and not, as is the case with the editions in popular use in this country, the Codex Vaticanus. This work having been completed in the last autumn, an edition of the Greek Testament, to form an uniform fifth volume of the whole Bible, is now printing at Athens, from Mill's Text, as published at Oxford by Bishop Lloyd, a copy of which, at the request of the Synod of Attica, was sent to them by the Committee for that purpose.

Scriptures in Ogybwa—A copy of the Four Gospels, in the language of the Ogybwa Indians, printed at Toronto, is now laid upon the table. Many copies have already been circulated by the translator, Dr. O'Meara, among the Indians of Lake Huron, and also by the Bishop of Prince Rupert's Land, for the Ogybwass either settled in, or occasionally visiting his remote diocese. In a recent Letter Dr. O'Meara says, "I have had several independent testimonies to the suitability of the language made use of in the work for conveying the words of Holy Writ to the understanding of the Indians. And, above all, I trust that, through the instrumentality of the same volume, the

light is quietly finding its way into the darkness of Romish superstition that has long defied every approach of scriptural instruction under any other form."

Dr. O'Meara is proceeding with the translation of the Acts of the Apostles, and the other books of the New Testament, aided still by the intelligent native scholar whom he has himself, in a great measure, educated for the work.

Scriptures in Arabic—The New Testament in Arabic was published shortly after the last Report of the Committee was presented to the Board; and considerable supplies of the volume have already been forwarded to the East. The Committee have received from various quarters gratifying testimonies to the accuracy and elegance of this version. The printing of the Arabic Version of the Old Testament has been interrupted of late by the much-lamented illness of Dr. Lee. With the kind and able assistance of Professor Jarrett of Cambridge arrangements have now been made for carrying on the work; and it is earnestly hoped that Dr. Lee may, ere long, be sufficiently restored to be enabled to resume his valuable labours.

Scriptures in Arabic and Coptic—The second volume of the Arabic and Coptic Testament, containing the Acts, Epistles, and Apocalypse, revised and printed for the Coptic Church, was completed early in the year, and on a copy of this volume being laid on the table at their Meeting on the 8th of March, the Board passed a vote of thanks to the venerable Archdeacon Tattam for his valuable services in preparing for publication, and carrying through the press, this ancient Coptic Version of the Testament, as well as to the Rev. William Cureton for the labour bestowed by him throughout the work, in correcting the proofs of the accompanying Arabic Translation of the Coptic Text.

Scriptures in Spanish—The stock in hand of the Spanish Version of the Testament being nearly exhausted, a new edition of 1000 copies has been printed, and is now ready for delivery. This edition is of the octavo size, printed from stereotype plates, but it has been determined to undertake immediately another edition of this translation in a smaller form, for the greater convenience of circulation abroad. In the mean time the translation of the Old Testament on the same plan, to complete the Spanish Ver-

sion of the Scriptures according to the Hebrew and Greek Originals, is making progress satisfactorily, and is being printed in the smaller form as it advances.

Scriptures in Italian—Arrangements have been made for a new and complete revision of Diodati's Italian Bible. Existing circumstances render this at once a most important and a most delicate undertaking. Great caution was necessary, much and multifarious information was to be obtained, the conflicting opinions of many interested in the object were to be carefully weighed and considered, and the advice of persons best qualified to form a sound judgment on the question was to be sought, before the Committee could enter on the work with the assurance that their labours would result in any thing that would be acceptable and profitable to those whom it was their object to benefit. They trust, however, that they have come at length to a wise decision.

Triglott Edition of the Psalms—Two triglott editions of the Psalms of David, as arranged in the Book of Common Prayer, have been published by the Society, under the superintendence of the Foreign-Translation Committee, during the last year, viz. one in German, English, and French, and the other in Italian, English, and Spanish.

Liturgy in Dutch and Spanish—The Dutch Prayer Book will be completed in a few weeks; and the last sheet of the new and revised edition of the Spanish Prayer Book is now in the press.

Liturgy in Maori—A new edition of 5000 copies of the Book of Common Prayer in the Maori or New Zealand Language will soon be completed. The Committee have been able to take advantage of Archdeacon Williams's visit to England to correct this version, where necessary, throughout, and to supply in full the Epistles and Gospels, which were only referred to by their chapters and verses in the former edition. It was one of the objects of the Archdeacon's visit to London to carry through the press a corrected version of the Testament in the Maori Language; and, this task accomplished, the completion of the Prayer Book was an easy work. Our Prayer Book is exceedingly valued by the Native Christians of New Zealand. A very large proportion of them, it appears, read with facility; and they like to have a copy of the Prayer Book in the basket

which they habitually carry about with them to hold the little implements required for daily use. The Archdeacon requested that 5000 copies might be printed immediately, to be ready for him to take out with him on his return to New Zealand in the autumn. But he assures the Committee that as many more will be required shortly after his arrival, and that the greater part of them will be bought, and gladly paid for, by the Natives.

The Foreign-Translation Committee had to enumerate last year several works not within their own appropriate sphere of labour, undertaken at the request of the Standing Committee. Their labours of this description have by no means ceased. Circumstances which came to the knowledge of the Standing Committee render it every day more and more important that the knowledge of scriptural truth, as professed in our own Church, should be spread, as opportunities occur, as well among foreigners resident in England as in foreign lands; and also that the tenets and constitution of our Church, often and in many places either ignorantly misunderstood or studiously misrepresented, should be made known by short publications in foreign languages. With the view of accomplishing these objects, they have undertaken translations in Italian of Jewel's "Apology," and of Bishop Bull's "Treatise on the Corruptions of the Church of Rome;" they have published an edition of Archbishop Whately's Tract on the "Christian Evidences," in Polish; and they have made arrangements for the translation of the same useful little treatise into the Bohemian Language. Very recently, also, in consequence of important and interesting information received from the East, measures have been adopted for the translation of Professor Blunt's "History of the Reformation in England" into Arabic.

During the last year several urgent representations have been made to the Society, not only at home, but also from the Channel Islands, and from our more distant dependencies, where the French Language prevails, of the great need that is felt for French books of instruction and amusement, fit to be put into the hands of the young. To supply this want, twelve of the more popular of the little books on the Society's Supplemental Catalogue have been translated into

French by a practised and able hand. Nine of these are now laid upon the table, and the other three are in the press, and nearly ready for publication.

CHURCH MISSIONARY SOCIETY.

REPORT OF THE FIFTY-THIRD YEAR.

At pp. 258, 259 of our Number for June we gave a statement of the income and expenditure of the Society, and at pp. 267—270 some extracts from the Report: we now lay before our Readers a further portion of it.

Introductory Remarks.

It has pleased God to grant to the Church Missionary Society a larger income, during the year which has just closed, than in any preceding year of its history. To the Lord Jehovah, whose is the silver and the gold, be all the honour, and praise, and glory! This unexampled prosperity has come on the Committee by surprise; the remittances during the last month of the year, when many of the Associations send up their annual accounts, having been larger than there was any reason to expect.

Remarks on the Finances.

The income of the Society for the year ending March 31, 1852, arranged under the usual heads, has been—

I. <i>General Fund</i> —Associations, Benefactions, Legacies, &c.	£	s.	d.
	104,858	12	5
II. <i>Special Funds</i> —			
Disabled Missionaries, &c., and Missionaries' Children's Home.....	1910	14	11
China Mission	929	18	6
Total of Contributions to the Parent Committee.....	107,699	5	10
III. <i>Local Funds</i> , raised and expended in the Missions.....	10,975	4	4
Grand Total	£118,674	10	2

This statement exhibits an increase of 642*l.* 11*s.* 7*d.* on the income of last year, arising chiefly from an increase of 401*l.* 6*s.* 2*d.* in *BENEFACTIONS* paid direct to the Parent Society; and an increase of 387*l.* 15*s.* 10*d.* in the amount of *LEGACIES*. In some of the miscellaneous heads of income there has been a decrease. But the amount received through *ASSOCIATIONS*, which is the true index of the Society's financial prosperity, has not only maintained the large amount of last year, but has even exceeded it by 341*l.* 12*s.* The Committee trust that they may therefore

confidently rely on the maintenance, at its present high average, of this chief branch of income, through the blessing of God upon the continued zealous exertions of the friends of Missions.

The expenditure of the last year has fallen below the estimate made at its commencement. There has been paid from home 93,244*l.* 5*s.* 4*d.*, which, together with the 10,975*l.* 4*s.* 4*d.* raised and expended in the Missions, leaves an apparent balance of 14,445*l.* 0*s.* 6*d.* But from this balance there must be deducted at least 2000*l.* to meet the bills of exchange from the Missions, which have not yet been presented.

After all prudential deductions, however, there still remains an available balance of at least 12,000*l.*, which the Committee, on careful and serious reflection, regard as a special provision from the Lord to enable and encourage the Society to enter boldly upon some of those new fields of labour which, concurrently with this increase, have been providentially opened to Missionary Enterprise; more especially by an additional supply of men, whether European or native, who will preach *the unsearchable riches of Christ*. This will, indeed, imply a permanent enlargement of expenditure; but they confidently hope that the same grace, which has supplied the large income of this year, will abound even yet more and more in succeeding years.

Patronage.

During the past year the Committee have placed on the list of Honorary Life Governors, as persons who have "rendered very essential services to the Society," the following individuals:—The Rev. William Jowett, a former valued Secretary. The Rev. John Bowen, who has lately travelled in the East, under the auspices of the Society, but at his own charge. Doctors Whiting and Todd, who successively, for many years, have been the Honorary Medical Advisers of the Committee. The Rev. Dr. Hoffman, late Principal of the Basle Missionary Institution, and now first Chaplain of the King of Prussia; and the Rev. Dr. Barth, the zealous and devoted advocate of the cause of Evangelical Missions in the kingdom of Wurtemberg, which has supplied the Society with a very large proportion of its foreign Missionaries.

Islington Institution.

The report of the Principal of the

Institution is in all respects most satisfactory. But the Committee have still to lament the small number of students. Sixteen students have been admitted during the year, while seven have left for their Stations, or to prepare for embarkation, and seven have left, after a shorter or longer period of probation, as not affording sufficient promise of success in their studies. The number of students in April was eighteen, being only a small increase upon the number of last year. The Committee would therefore earnestly appeal to the friends of the Society, and especially to the clergy, to seek out, and bring under the notice of the Committee, young men of established piety and zeal, and of sufficient ability to pursue literary studies with success. The students, when once received by the Committee, are wholly supported by the Society till they go out as Missionaries.

Missionaries' Children's Home.

"The Home" now comprises four houses in Milner Square, Islington, the fourth having been lately added on account of the many pressing claims for admission. The Committee have reason to thank God for the very successful commencement of this important Institution. The need of such an Institution and the various collateral benefits have become far more manifest than they had previously anticipated.

A spacious new building has been commenced in a more airy part of Islington, which is making rapid progress, and will be able, it is hoped, to receive the children at the close of this year. The expense of the new Home will be defrayed by the grant of 8237*l.* 6*s.* 11*d.* from the Jubilee Fund, by the amount of the Pratt-Memorial Fund, 804*l.* 0*s.* 2*d.*, and by a legacy of 5000*l.* from the late Miss Cook of Cheltenham, who took a lively interest in the Home, and had designed, had her life been spared, to contribute yet more largely to its erection. There is also a further sum reserved for this object, being the balance of the accounts of the year ending March 31, 1851. It will be seen, in the accounts of that year, that the sum of 37,312*l.* 12*s.* 9*d.* appears under the head of Capital Fund. But on the subsequent adjustment of the various accounts the Capital Fund was reduced to the amount fixed by the Committee, namely, 15,000*l.* in exchequer bills, and 19,067*l.* 3*s.* 8*d.* consols, the

balance being appropriated to the expense of building and furnishing the Home.

Decease of Missionaries.

During the past year five Missionaries, and two wives of Missionaries, have been removed from the scene of their labours to their eternal reward and rest, as follows—Of the *Yoruba Mission*, Mr. Eugene C. Van Cooten died at Badagry on the 13th of March 1851, of yellow fever, by which he was attacked while on a Missionary Tour—Of the *East-Africa Mission*, the Rev. Christian Pfeifferle died at Rabbai Myia on the 10th of May 1851, of fever—Of the *Bombay and Western-India Mission*, the Rev. Thomas Jerrom died at Nassuck on the 30th of May 1851, of consumption—Of the *Calcutta and North-India Mission*, the Rev. John James Weitbrecht died at Calcutta on the 1st of March last of cholera, having visited that place to attend the Conference of the Bengal Missionaries—Of the *Madras and South-India Mission*, the Rev. Charles J. Taylor died at Salem on the 5th of April 1851 of cholera, while on his way to Bangalore. Mrs. Chapman, wife of the Rev. J. Chapman, dyed at Adyar, Madras, on the 16th of December, of cholera—Of the *New-Zealand Mission*, Mrs. Maunsell, wife of the Rev. R. Maunsell, died at Waikato Heads on the 24th of October, during her confinement.

Return Home of Missionaries.

West-Africa Mission: The Rev. C. F. Schlenker and Mrs. Schlenker left Sierra Leone on the 11th of March 1851, and arrived at Cork on the 10th of May. Miss M. S. Hehlen left on the 23d of May, and arrived in London on the 25th of July. The Rev. C. T. Frey and Mrs. Frey left on the 19th of February, and arrived at Plymouth on the 13th of March—*Yoruba Mission*: The Rev. S. Crowther and Mrs. Crowther left Abbe-kuta in May last, on a visit to Sierra Leone, where they arrived on the 25th of June; and, at the invitation of the Committee, sailed from that Colony for England on the 21st of July, and arrived in London on the 13th of August. The Rev. D. Hinderer left Badagry on the 3d of January, and arrived in London on the 14th of April last—*China Mission*: The Rev. R. H. Cobbold left Ningpo on the 3d of September, on a visit home, and arrived in London on the 24th of Novem-

ber—*Calcutta and North-India Mission*: The Rev. D. Hechler left Calcutta on the 18th of January 1851, and arrived in London on the 14th of May. The Rev. C. G. Pfander and Mrs. Pfander left the same place on the 16th of February 1851, and arrived in London on the 6th of June. The Rev. J. Innes and Mrs. Innes left the same place on the 28th of February 1851, and arrived at Gravesend on the 18th of July. The Rev. J. D. Prochnow and Mrs. Prochnow left Calcutta on the 29th of March 1851, and arrived in London on the 18th of August. These four Missionaries have been obliged to leave their Stations on account of ill health—*Ceylon Mission*: Mrs. Greenwood, widow of the late C. Greenwood, arrived in London from Ceylon on the 19th of June—*North-West-America Mission*: The Rev. R. James and Mrs. James left Red River on the 8th of August, on account of Mrs. James's ill health, and arrived in London on the 3d of October. The Rev. J. Smithurst left the Red River on the 4th of June.

Resignation of Missionaries.

The Rev. J. Smithurst, of the North-West-America Mission, has resigned the service of the Society. The Rev. Messrs. Newman and Rhenius, of the South-India Mission, and the Rev. P. L. Sandberg, of the North-India Mission, have been compelled to resign their connection with the Society, having no prospect of returning to their Stations, on account of the ill health of themselves or their wives.

Departure of Missionaries

The Missionary ranks have been recruited during the year by the following labourers—*West-Africa Mission*: The Rev. D. H. Schmid and Mrs. Schmid sailed from Gravesend on the 17th of May last, to resume their labours in the Mission, and arrived at Sierra Leone on the 19th of June—The Rev. Edward Dicker, Student from the Institution, and Mrs. Dicker, sailed from Plymouth on the 16th of December for Sierra Leone, and arrived there on the 5th of January—*Yoruba Mission*: The Rev. S. Crowther and Mrs. Crowther sailed from Plymouth on the 16th of December for Sierra Leone, and arrived there on the 5th of January. They were accompanied by their eldest son, Mr. Samuel Crowther, who, having completed his studies in this country, will return with them to Abbe-

kuta, to labour in that Mission—*Mediterranean Mission*: The Rev. Augustus Klein left London on the 21st of June for Strasbourg, previously to his departure for Jerusalem, and arrived at Jerusalem on the 4th of September—*Bombay and Western-India Mission*: The Rev. Abraham Matchett, Student from the Institution, left Southampton on the 20th of March, having been appointed to Kurachi—*Calcutta and North-India Mission*: The Rev. Thomas Henry Fitzpatrick, M.A. Trinity College, Dublin, and late Curate of Bishop Ryder's Church, Birmingham, and Mrs. Fitzpatrick, and the Rev. Henry Stern, Student from the Institution, left Portsmouth on the 1st of July, and arrived at Calcutta on the 13th of October. The Rev. Robert Clark, B.A. Trinity College, Cambridge, and late Curate of Harmston, Lincolnshire, left Portsmouth on the 29th of August, and arrived at Calcutta on the 4th of January. Messrs. Fitzpatrick and Clark are destined to the Mission in the Punjab, and Mr. Stern to the North-West Provinces. Mrs. Weitbrecht, wife of the Rev. J. J. Weitbrecht, left Southampton on the 3d of November, on her return to Burdwan, and arrived at Calcutta on the 18th of December. Mr. W. Wilkinson left Southampton on the 20th of December, on his return to Benares, and arrived at Calcutta on the 1st of February last—*Madras and South-India Mission*: Miss C. C. Giberne left Southampton in November, on her return to Madras, to resume her labours in native-female education, and arrived there on the 29th of December—*Ceylon Mission*: The Rev. Christopher C. Fenn, M.A. Trinity College, Cambridge, late Curate of Ockbrook, Derby, and the Rev. Edward Thomas Higgins, Student from the Institution, with Mrs. Higgins, left Gravesend on the 14th of August for Ceylon, and arrived at Colombo on the 10th of December—*New-Zealand Mission*: The Rev. W. C. Dudley, M.A., left Gravesend on the 13th of June to resume his labours in New Zealand, and arrived there in October last—*North-West-America Mission*: the Rev. Charles Hillyer, Student from The Institution, left Gravesend on the 7th of June for Red River, and arrived there on the 30th of September. Mr. John Horden and Mrs. Horden left the same place, on the same day, for Moose Factory, and arrived there on the 25th of August.

Ordination of Missionaries.

Five individuals in connection with the Society have been admitted to Deacons' Orders in the course of the year—three Students from the Islington Institution, by the Bishop of London; and one Student from Islington, and one from the Madras Institution, by the Bishop of Madras.

Number of Missionary Labourers.

From the foregoing statements it will be seen, that since the last Report four Clergymen, one Layman, and the wives of two Clergymen, have been removed by death; that eleven Clergymen, the widow of a Clergyman, and one Female Teacher, have returned home, two on a visit and the others on account of health; that ten additional labourers—nine Clergymen and one Layman—have been sent out; and that two Clergymen, one European Layman, one African Layman, and one Female Teacher, have returned to their labours, beside one other Clergyman who spent only a few months in this country.

The number of Clergymen and European Laymen in connection with the Society as Missionary Labourers is 202, viz.

Abroad—	
Ordained European or East-Indian Missionaries	128
Ditto Native Missionaries	21
European Catechists, Teachers, and others	40
At Home—	
Ordained European Missionaries ..	12
European Female Teacher	1
Total	202

The number of East-Indian, Country-born, and Native Catechists, Teachers, and other assistants, is 1628. The total number of labourers in the service of the Society is 1830, exclusive of the wives of those who are married.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1851—52.

Summary View of the Society.

MISSIONARIES: in Ireland, 24—Continent of Europe, 21—Western Africa, 19—South Africa, 35—South India, 12—North Ceylon, 6, South Ceylon, 15—New South-Wales, 17—Australia, 13—Van-Diemen's Land, 7—New Zealand, 20—Friendly Islands, 10—Feejee Islands, 13—Demerara, 23—Honduras, 2—West

Indies, 61—British America, 170—*Total*, 468, beside 8 Supernumeraries; of whom 211 are principally connected with the Heathen, Negroes, and Converts from Heathenism, and 257 labour among Europeans and British Colonists.

Assistants: These Missionaries are assisted by 782 paid Catechists and Readers, and 8477 gratuitous Sunday-School and other Teachers; of whom 609 paid and 4912 gratuitous Teachers are connected with the Heathen and Negroes, and 173 paid and 3565 gratuitous Teachers labour among Colonists or professed Christians.

Members in Society: in Ireland, 1925—Continent of Europe, 1882—Gambia, 792—Sierra Leone, 5683—Cape Coast, 809—South Africa, 4284—South India, 406—North Ceylon, 296—South Ceylon, 1338—New South-Wales, 2209—Australia, 1987—Van-Diemen's Land, 831—New Zealand, 4611—Friendly Islands, 6978—Feejee Islands, 2322—Demerara, 12,893—Honduras, 503—West Indies, 35,014—British America, 22,315—*Total*, 108,078; of whom 76,929 are chiefly among the Heathen, and 31,149 among Colonists and professed Christians.

Scholars: in Ireland, 3550—Continent of Europe, 1912—Gambia, 720—Sierra Leone, 3179—Cape Coast, 1014—South Africa, 7807—South India, 1205—North Ceylon, 1389—South Ceylon, 2683—New South-Wales, 3458—Australia, 3272—Van-Diemen's Land, 1286—New Zealand, 6711—Friendly Islands, 5907—Feejee Islands, 3333—Demerara, 6309—Honduras, 326—West Indies, 12,403—British America, 13,377—*Total*, 79,841; being a decrease of 229, and consisting of 52,986 chiefly among the Heathen and Negroes, and 26,855 among Colonists and professed Christians.

Missionaries sent out in 1851—52.

To *Gambia*: Mrs. Meadows—*Ceylon*: Mrs. Kessen—*Feejee*: Mr. Polglase—*West Indies*: Mr. Ridyard, Mr. Wilson, Mr. and Mrs. J. E. S. Williams, Mr. Chatterton, Mr. Joseph Williams, Mr. Wildish, Miss Hornabrook, Miss Burwell, Mr. Mason, Miss Sibly.

Missionaries returned to Foreign Service.

Of this number, Mr. J. E. S. Williams who has been before in the Ceylon Mission, but had returned home for a season, has been again appointed to the Foreign Work. Mr. Griffith also has returned to India with his family, Mr. Hurd to the West

Indies, after a short visit, and Mr. Meadows to the Gambia Mission.

Deceased Missionaries.

The following much-lamented Missionaries have been removed by death:—At *Madras*, Mr. Dickson; at *Port-au-Prince*, *Hayti*, Mr. Heureauux. To this affecting record must be added that of three excellent females, wives of Missionaries, who have also exchanged mortality for life.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions paid at the Mission			
House.....	4587	9	1
Auxiliary Societies.....	62076	0	9
From Ireland.....	3987	11	6
From Foreign Districts & Stations.....	14882	9	0
Legacies.....	1822	8	11
Government Grants.....	5416	3	1
Dividends.....	1025	17	10
Donations on Annuity for Life.....	1062	17	2
Interest on a Grant from the Centenary Fund for retired Missionaries, Widows, & Orphans.....	450	0	0
Juvenile Christmas Offering....	5159	2	3
Donations for China.....	260	0	0
Lapsed Annuities.....	1502	15	0
Sale of Clubs, Spears, &c., brought by the "John Wesley".....	498	5	2
Total.....	£102,730	19	9

Payments of the Year.

Missions—			
Irish.....	4268	17	0
German.....	125	13	0
French.....	3179	2	11
Spanish.....	1213	7	1
Western Africa.....	8427	9	9
South Africa.....	5963	14	8
South India.....	7409	16	7
Ceylon—Tamul, 3153 16 3			
Singhalese.....	2982	12	8
	6136	8	11
Australia.....	4321	15	11
Van-Diemen's Land.....	1012	8	2
New Zealand.....	8023	6	10
Friendly Islands.....	2685	11	7
Feejee Islands.....	2466	10	6
Demerara.....	2235	11	9
Honduras.....	695	15	6
West Indies.....	12258	1	7
British America.....	10609	2	6
Education of Children of Missionaries.....	3060	18	0
Grants to Widows and Orphans.....	1861		0
Expenses in England of Missionaries sick or on leave.....	470	6	9
Medical Expenses.....	60	15	11
Missionaries now stationed in England.....	630	0	0

Students in the Theological Institution.....	1381	17	11
Interest and Discount.....	2349	6	0
Publications.....	3645	4	9
Salaries, Books, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries.....	3580	11	8
Annual Appropriation for Training a Native Agency.....	1500	0	0
Law Expenses on Legacies....	48	14	8
Missionary Candidates.....	35	13	7
Grants to Supernumeraries.....	771	10	9
Annuities on Donations.....	1076	19	8
Total.....	£111,555	14	4

Remarks on the State of the Funds.

The financial position of the Society is to some extent improved. By the kind providence of God, the means have been provided within the year for the year's expenditure. The returns from the Home Districts and Ireland exhibit an amount highly creditable to the labours of our Collectors and the unwearied liberality of the friends of Missions. The Juvenile Christmas and New-Year's Offerings have exceeded Five Thousand Pounds. The Foreign Contributions have been equal to those of any former year. But there has been a decrease in the item of Lapsed Annuities; and there is also a falling-off in the amount of Legacies received, unless we include the munificent bequest of Ten Thousand Pounds, by the late Thomas Marriott, Esq., which, however, having become due before the Accounts of the year were closed, and now bearing interest in favour of the Society, may with propriety be reckoned in the Receipts of the year (less duty 1000*l.*), and will make the whole income amount to 111,730*l.* 19*s.* 6*d.*

The expenditure of the year has been 111,555*l.* 14*s.* 4*d.*, being 175*l.* 5*s.* 5*d.* less than the income; and consequently the debt announced two years ago has been to that extent reduced, and remains at 10,666*l.* 7*s.* 9*d.*

The Committee are persuaded that in all cases throughout the widely-spread Missions of the Society, whether in Europe or the Colonies, or on Mission Stations among the Heathen, the Funds placed at their disposal during the year have been usefully expended. A much larger amount could have been well employed, without any material increase of the agency either at home or abroad; but the office of the Committee is chiefly ad-

ministrative. They can dispense no more than they receive. And while they urge with the utmost earnestness the claims of the Missions, and the wants of the world, they do not at present deem it desirable that their zeal should carry them beyond the means which the friends of Missions may place at their disposal. If the ordinary income of the year now current should happily prove equal to the necessary and unavoidable expenditure, they will greatly rejoice; but if the result should be less favourable, the only alternative left to the Committee will be to reduce the expenditure, and to that resolution they have already come.

Retirement of Secretaries.

The Committee have to record the retirement of two of the Secretaries from office during the past year. The Rev. Dr. Alder, after eighteen years spent in the service of the Society as Secretary, has again entered on the duties of the regular Ministry, and carries with him the respect and best wishes of those with whom he was so long associated in this great work. The Rev. Dr. Bunting, one of the few surviving Fathers and Founders of this Society, has found himself impelled, by advancing years and by bodily infirmities, to desist from the regular duties of office. He affords the Committee the benefit of his long experience and wise counsels from time to time, as the occasion may require, and has taken that part in the celebration of this Anniversary which has been most gratifying to his friends and very advantageous to the cause. May he long be spared to his family and to the Church on earth!

It is gratifying to the Committee to observe that the sentiments which they entertain on this occasion, and which were expressed in their Resolutions of July 9th, 1851, have not only been echoed from all parts of the Missionary Field, but are shared by their brethren and fellow-labourers in the Methodist Episcopal Church in America, whose Missionary Committee, with a true fraternal feeling, have transmitted a series of appropriate Resolutions on the subject.

Concluding Remarks.

The Committee, having brought their Annual Statement concerning the Society's labours to a close, will briefly express the sentiments and emotions to which it has given rise.

They hold it to be impossible for any Christian to be made acquainted with these facts, and duly to ponder them, without lively gratitude to the Great Author of all good. How great a work has He *who worketh all in all*, been pleased to achieve even in our day, and by our unworthy instrumentality! Many votaries of a corrupt Christianity have been reclaimed, and brought to a stedfast adherence to the truth as it is in Jesus. Our countrymen and fellow-subjects emigrating to other climes, and laying the foundation of new empires, while they extend the commerce, and swell the resources of Britain, have been followed by the ministrations of Divine Truth, and continued in the enjoyment of their home privileges. Thousands, if not millions, who would otherwise have forsaken, and perhaps even forgotten their fathers' God, have been kept in connection with Christian Churches, and brought to experience the vital power of our holy religion. The House of Prayer is found alike in the busy sea-ports and the pastoral villages of our growing Colonies; family worship is celebrated in the huts of innumerable settlers; and solitudes till lately unvisited by man resound with the Litanies and Hymns of the beloved fatherland. Idolatry in all its leading forms has been encountered; and the preaching of *Christ crucified* has proved effectual to subdue both the most civilized and the most savage of the worshippers of false gods. "Rivers unknown to song" have been explored, and on their banks are located peaceful and rising communities, to whom the gospel has given science and arts, laws and literature. Ruthless infanticides and cannibal warriors have become *kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven them*. Polygamists have learned to observe God's ordinance of chaste matrimony, and, in the enjoyment of numberless domestic blessings and endearments, are training up a new generation to walk in the ways of wisdom and of peace.

These patent and undeniable facts, while they call for grateful recognition on the part of all who become acquainted with them, should be, to the Society and its numerous supporters, the grounds and occasions of peculiar joy. The results spoken of are present results—the products of present and still-continuing labour. It is not the province of the

Committee to compile a history, but to chronicle their own transactions; and it is indisputable, that while the life of many present at this Meeting has sufficed in point of time to bring about this blessed state of things, their counsels, their contributions, their prayers and labours, in conjunction with those of the other friends of the Society, have, by the stupendous grace of God, actually accomplished the work. So that we may not only say, *We have heard with our ears, and our fathers have declared unto us*, but, *We have seen with our eyes*, O God, the noble works Thou hast done. This platform has again and again been graced with native converts from various sections of the Mission Field in Asia, Africa, and America. The last year, the same which witnessed the Great Industrial Exhibition in Hyde Park, witnessed also the exhibition of the Mea Ofa at the Centenary Hall; a humbler scene, it is true, and, in point of material splendour, not to be named with the first, but still in its own way invaluable; for it may be doubted whether the records of ecclesiastical history supply any more striking demonstration of the practical power of the Gospel. That numbers of reclaimed cannibals have sent the implements of their barbarian warfare, and the products of their unskilled labour, to furnish means for the support of Christian Missions—truly this is *the Lord's doing, and it is marvellous in our eyes*. Deep as our conviction may be of the unworthiness and incompetency of the instruments He has employed, we must not be induced to forget or overlook the fact, that He has condescended to employ us.

But deep, solemn, heartfelt as is the joy of the Committee, such likewise are their solitudes and regrets. The grounds of their rejoicing have been stated, and the occasion of their griefs must not be passed over. In addition to the anxieties which the working of a large, complicated, and costly machinery like that of this Society must always involve, they have subjects of solicitude arising out of present circumstances. The scale upon which their operations are at present conducted is much, **VERY MUCH**, too small. More Schoolmasters, more Catechists, more Missionaries should be forthwith employed. Many are required to supply vacancies, to give a full complement of labourers to existing Stations, or to afford a temporary relief to brethren sinking under the weight of labour. Many are

asked for, either to strengthen the hands of solitary Missionaries, or to occupy new and inviting fields of labour. Invitations, such as at an earlier period of this work would have been held to indicate a providential call to a place, and would have been at once acceded to, are now urged from year to year in vain. And it should never be forgotten, that where desire is at the MINIMUM, necessity is at the MAXIMUM; that those who ask for nothing want every thing; that the contented ignorance, the unconscious, nay, the self-satisfied and often complacent destitution of millions, marks them out as even more needy and more wretched than those of their fellows, who have, at least, "grace to desire grace," and who are feeling after God, *if haply they may find Him*. What is called, in the technical language of Religious Societies, "an opening" among a people, does not create the duty of carrying the Gospel to them, though it may assist in determining when we should attempt to discharge it. Christ's immutable commandment, Make disciples of all nations—*preach the Gospel to every creature*—makes no allowance for willingness or unwillingness on the part of nations or individuals: whether men will hear, or whether they will forbear, they must still be told of Him who gave Himself a ransom for all to be testified in due time; and who, because He will have all men to be saved, will have them to come to the knowledge of the truth.

With these views of the Church's obligations and their own opportunities, it surely is not wonderful that the Committee should mourn over their inadequate means, or that they should urgently solicit that those means be greatly enlarged. The annual income of the Society proved unequal to its expenditure in 1847 and 1848, and by the deficiency of these two years a debt has been created. Were the expenditure of 1852 to rise no higher than that of 1851, a considerable increase of income would be requisite in order to meet it. But the calamities which have overtaken the Stations in South Africa will probably render some additional expense inevitable; and if the income should unhappily not be augmented, not only can there be no extension, but there must be a reduction of their establishments.

To remove the existing debt, the interest of which alone would support another Missionary; to bring up the annual
Oct. 1852.

income at least to the point of expenditure and then so far beyond it as may warrant new undertakings and efforts; these are the objects of the Committee's immediate and most urgent desire. And why should they not all be realized? Are the friends of the Society grown weary in well-doing? Are the resources of Christian liberality exhausted, its motives powerless, or its successes obsolete? Far otherwise. There is still wealth and ingenuity, and frugality and diligence, in the Church of Christ, which will be cheerfully consecrated to the purposes of this Society. Perplexed the Committee may be, and often are, but not in despair; for they appeal to those who, often as they have been tried, were never yet found wanting. They venture then once again to ask for a more frequent participation in the fervent, solemn, believing prayers of their Christian Friends, in the social family circle and in their private devotions, as well as in the great Congregation. They ask for larger, more systematic, and better-proportioned liberality; for offerings to the cause of truth, such as those which superstition has often placed at the disposal of Romish Priests, or consecrated to the honour of abominable idols. They ask that mothers would exercise their sacred and inalienable prerogative, and as they teach their infants to pray for the coming of God's kingdom, and the doing of His will, would train them to regard this as the paramount object of Christian Ambition and effort. They appeal to the teachers of our youth in all grades to enlist the sympathies of their charge on behalf of an unconverted world, and to our students and literary men to make themselves familiar with the diversified aspects of the Missionary Question, whether ethical, philological, geographical, historical, or ethnological. Of the various Collectors and other officers of the Auxiliary and Branch Societies the Committee earnestly beg that they would apply themselves afresh to their respective duties; and particularly that they would spare no pains in circulating intelligence, and making all the subscribers, as far as possible, cognizant of the case of the Society, and of its varied and extending operations. They entreat the Ministers of the Connection to continue, and, wherever practicable, to augment, those valuable services in the way of advocacy and oversight, which, from the very formation of the Society, they

have so kindly rendered. And along with all, and above all, they will not cease to implore Him whom they recognise as the Great Author and Patron of Christian Missions, *Arise, O God, plead thine own cause: remember how the foolish man reproacheth Thee daily. Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.*

Continent.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE following Notices are collected from the Fifty-third Report of the Religious-Tract Society.

France.

The Committee have granted Books for libraries, and Tracts for general circulation, to friends residing in different parts of France, which have been extensively distributed. Nearly 4000 copies of the Acts of the Apostles, and the Epistles to the Galatians, Romans, and the Hebrews, and the Epistles of St. Peter, prepared for the Society by the Rev. N. Roussel, with Introductions, have been voted to correspondents at Nîmes, Toulouse, Lyons, and other places. The total grants for France paid during the year have amounted to the sum of 1041*l.* 19*s.* 3*d.* The vigilant controul of the press extends to religious publications; and the sale of works containing matter against the errors of the Roman-Catholic Church exposes the bookseller to fine and imprisonment.

Paris Religious-Tract Society—The receipts for the year amount to 56,888 francs, of which sum 23,725 francs consisted of donations and subscriptions: the rest arose from the sale of its publications, the demand for which has of late greatly increased. The expenditure, including the discharge of a debt of 1470 francs, has been 54,184 francs, leaving a balance in hand of 1233 francs.

Since its first formation, twenty-nine years ago, this Society has printed, or received in donations, 14,306,118 copies of various publications, and circulated

13,565,323. Of Tracts during this year there have been 1,108,805 copies printed, and the circulation has amounted to 1,132,244, exceeding that of the year preceding by more than 300,000.

Several new Tracts have been published during the year.

In addition to these, a field of labour has been entered on, namely, religious literature for the young. A work has been issued, entitled "The Friend of Youth." It consists of biographies, historical and geographical notices, Bible Readings, poetry, and other topics, all of them deeply imbued with the spirit of unaffected genuine piety; and it has met with great success. For children of a still more tender age the Sub-Committee, lately formed, have already published three Tracts.

"The Almanack of Good Counsels" has been attended with much prosperity. Its sale has this year yielded a profit of 4600 francs. Read with great avidity by many classes, it has been the happy means of numerous conversions.

In addition to the works which have been noticed, the Parent Committee have promoted the wide circulation of the Prize Tracts mentioned in the last Report. They have paid the sum of 111*l.* 17*s.* 9*d.* for editions of each Tract, a large portion of which have been gratuitously issued, particularly 3000 copies of the Tract entitled "Respect for the Laws," which have been presented to the numerous clerks connected with the financial administration of the country.

After mature consideration, the prizes of 1500 francs and 500 francs, offered in a former Report for the first and second best prize essays, have been awarded as follows:—

The first prize of 1500 francs, for the manuscript entitled "There is a Saviour," to M. Bartholomiss; and the prize of 500 francs for the manuscript entitled "On the Debasement of the Moral Sense," to M. Bastie.

The Paris Friends who superintended the Prize Essays have printed 200 copies of each of the volumes at a low price, to promote their sale. The total amount of grants to the Paris Society has been 1026*l.* 14*s.* 3*d.*

Evangelical Society of France—The Committee have granted Tracts to the value of 150*l.* out of the Jubilee Fund. The Tracts put in circulation by the Colporteurs have frequently been the means

of much usefulness, in leading to an inquiry for the Holy Scriptures.

Religious-Book Society of Toulouse—During the year the work of the Society has been more abundantly than ever blessed both in means and in results. Its donations amounted to 15,730 francs, and the sales to 23,806 francs: a large portion of these sums had been expended. Since its formation in 1821, 1,224,392 copies of its publications have been issued, and 48 Libraries established or enlarged. Among the new works published by the Society are many in which the sciences, belles letters, and questions of practical utility, are discussed in a Christian point of view. In this manner, true unity will be established in intellectual and moral education, according to the declaration of the Apostle, *godliness is profitable unto all things*. The Committee have been informed, that although much excitement has prevailed in France, yet the demand for books is very great.

The Committee have granted to the Toulouse Society 124*l.* 9*s.* 6*d.*

Brittany—The friends at Morlaix have continued their efforts, but have not been able to circulate scriptural works to any great extent. A selection of books to the value of 8*l.* has been voted for the use of the Protestant Congregation at Morlaix, and the workpeople employed in a neighbouring flax-factory. A further grant of 5*l.* has been made for the publication of a new edition of "The True Cross."

Spain.

A few grants have been made to Correspondents in this country, but little can at present be done for the diffusion of Christian Truth, although the Committee are assured that the people willingly receive evangelical publications. A grant of 10*l.* in books, at half price, has been made, for the formation of a library at Malaga for the benefit of the crews of merchant ships and other people speaking English.

The friends at Gibraltar continue the circulation of the Society's works. The Committee have sent to Gibraltar a grant of 5050 English Tracts, and 20*l.* 12*s.* 9*d.* in books on sale. They have received the liberal donation of 5*l.* from a private soldier stationed at Gibraltar.

Malta.

The attention of the Committee has been specially called to the great importance of an efficient dépôt at Malta for

Tracts in various languages for circulation in the East. They have corresponded with local friends on the subject, offering any assistance in their power. A grant of 2100 Tracts for soldiers has been sent to the Rev. William Hare, the Chaplain to the forces.

Italy.

The Committee regret that they have little to report in reference to the diffusion of the Truth in the Italian States. There are a few faithful men who are devotedly engaged for the benefit of the country but the vigilance of the authorities, under the influence of the Church of Rome, appears greatly to counteract all their efforts. Some of the people seem particularly anxious to obtain scriptural information. The Committee voted 40*l.* to assist in the publication of 3000 copies in Italian of "Lucilla," shewing the duty of reading the Scriptures, a work admirably adapted for Italy. The proceeds of this book have enabled the Society's friends to print large editions in Italian of Dr. Malan's Tracts, "The Eldest Son," and "The True Cross." The Committee have likewise printed 1500 copies of Dr. Keith's work "On the Evidences of Prophecy." A vote of 35*l.* has also been made for the publication of "The Companion to the Bible," and the Tract by the late Rev. Edward Bickersteth on "The Reading of the Holy Scriptures." Through the donations of private friends, "The Pilgrim's Progress" will shortly appear in Italian. The Committee have sent to a friend 200 copies of "Lucilla" and "Paleario." Tracts to the value of 7*l.* have been voted to a Scripture-Readers' Society at Nice.

Switzerland.

There appears to be a revival of effort among several of the Societies in the Swiss Cantons. Dr. Marriott, of Bâle, is increasingly active in his labours. During the year he has printed 184,886 copies of Tracts. These works have been extensively circulated in Switzerland and in many parts of Germany. Dr. Marriott's great anxiety for the maintenance of the Truth in opposition to the Church of Rome led him to Baden, where he was imprisoned for the circulation of Tracts, although the supporters of the Church of Rome had full authority through the press to oppose the principles of the Protestant Church. The extensive labours of Dr. Marriott have led the Committee to make him a grant to cover the heavy expenses he has

incurred. This grant has amounted to 230*l*. In addition to this, 250 copies of the German Work on the Great Exhibition have been sent to him for sale, and 5*l*. in English Books, and a considerable supply of casts of cuts. These various grants amount to 250*l*. 10*s*.

No report has been received from the Society at Lausanne. On the application of M. Galland, a supply of casts of cuts has been sent to him for illustrating a juvenile magazine.

The Evangelical Society of Geneva employs 44 agents for the circulation of the Scriptures and religious works. Last year they disposed of 872 Bibles, 10,485 Testaments, and 39,781 Tracts in Geneva and many of the departments of France. It is found that Tracts and the New Testament are the works generally first in request. For the benefit of the young, the Committee have granted 20*l*. in casts of cuts, and 5*l*. in English Books suitable for translation. A correspondent has received 8*l*. in Italian, French, and English Tracts, and a Library, value 10*l*., at half price. He finds the people, particularly the Italians who are obliged to flee from their country, receive religious publications with much gratitude.

Germany.

The operations of the press in Germany have, on the whole, been satisfactory, and there is reason to hope that the Tract Societies have been placed on a firmer basis than formerly. An important movement has been made to increase their future union and efficiency. It has been already mentioned that Dr. Marriott was imprisoned by the authorities of the Grand Duchy of Baden for printing and circulating Tracts against the Jesuits, although the Roman Catholics were allowed to circulate Tracts opposed to the Protestant Church. The false charge made by the police against Dr. Marriott was for "circulating inflammatory and obscene publications against the Roman-Catholic Church," for which he was sentenced to fourteen days' imprisonment, which was afterwards increased to four weeks by the military commander of Carlsruhe. The Doctor suffered his imprisonment cheerfully.

Hungary.

The intelligence from this country has been far from satisfactory. The Scottish Missionaries at Pesth have been compelled to leave their Station, and there has been

a complete suspension of efforts for the diffusion of the works which have been prepared, and are still in readiness for circulation when more favourable times shall arrive. In reference to the past issue of the Scriptures and Books, the Society's Correspondents report—"The labours of the Colporteurs, Converted Jews, who traverse the vast country of Hungary in summer, and return to Pesth in winter for Theological and Christian Training, have been crowned with increased and amazing success. The supply of books, which formerly was greatly beyond the demand, fell far short of it last summer, so that the Missionaries were sold out of almost every size and language of Bibles, and orders were sent them for a thousand Hungarian Bibles, when they had none to give. For the year the sale of the Holy Scriptures has exceeded 4000 copies."

Bavaria.

Nuremberg Evangelical Missionary Society—The Committee have endeavoured to meet the various requests of their friends, and have voted them 5*l*. toward the publication of a Christian Almanac, containing much Scriptural Information, and 20*l*. for New Tracts. They have also sent to them 25*l*. in German Tracts from the Hamburg and Basle Depositories, and 10*l*. in German Books for the use of free libraries, which the Society is forming in various places. A supply of English Books, value 3*l*., has been sent to Nuremberg for the use of residents and visitors in that city, and 2*l*. in German Tracts to the Rev. W. Tretzel for circulation among soldiers.

Wurtemberg.

The Society's Correspondent, the Rev. Dr. Barth, is still engaged in promoting the circulation of his valuable works. The Committee continue occasionally to grant him casts of cuts for his new publication on reduced terms. They voted him 250 copies of the Exhibition Book in German, entitled "The Royal Exchange and the Palace of Industry." They have also placed at his disposal a few copies of "The Christian Garland," and "The New Casket."

Saxony.

The Lower-Saxony Society, at Ham-burgh, has published, during the year, 170,000 copies of new Tracts, reprinted editions of 344,000 of former publications, and received 11,000 Tracts from other sources; making the entire number printed

and received in the year 525,000. The circulation of Tracts has been 502,813; making the total circulation in thirty-one years to be 8,076,466. In Bohemia and Moravia the operations of the Lower-Saxony Society are making favourable progress, notwithstanding the untoward nature of political movements.

The Committee have voted 150*l.* to the Lower-Saxony Society. They have also placed with them, for sale, 250 copies of the German Edition of the Exhibition Book, "The Royal Exchange and the Palace of Industry," the proceeds to be applied to the circulation of Tracts.

The Hamburg Tract Society, under the superintendence of the Rev. J. G. Oncken and his friends, has furnished an encouraging statement of its operations. Their annual circulation to the close of 1850 amounted to 549,000 Tracts in German, and 118,350 in Danish: about 15,000 Tracts in other languages were also circulated; making the entire circulation of one year to be 682,350 copies. The Committee have granted 150*l.* out of the Jubilee Fund to assist in their general operations, 350 copies of the German Edition of the Society's Exhibition work in German, and 7500 Tracts and Books in the Dutch, Swedish, and Italian Languages.

Belgium.

The Belgian Evangelical Society continues to publish a monthly review entitled, "Le Chrétien Belge," and a popular almanack, "Le Fidéle Messenger." "The Bible Stories," by Dr. Barth, and "The Missionary Book for the Young," have been printed, and the grant of 30*l.* has been paid. The Committee have purchased 100 copies of each of the works for circulation in our own country. "The Life of Luther" has been translated from the English edition, and has been adopted by the Belgian Committee. A grant of 10*l.* has been made in aid of printing 2000 copies of this new work. The Committee have granted to the Society the sum of 28*l.* for the publication of 5000 copies of each of three Tracts in Flemish. A good translation of "Lucilla" into French having been obtained, the Committee have voted 16*l.* in aid of issuing 1000 copies of the book, and 8*l.* for a work by M. Bost, on the pretended rights of the Popes, entitled "An Appeal to Conscience." The total grants to the Belgian Society paid during the year have been 43*l.* 8*s.* 4*d.* A grant

of 10*l.*, in French, German, and English Books, has been voted to the Rev. Edward Panchaud, of Brussels, for a Library established for the use of the Evangelical Congregations in the city. Mr. W. P. Tiddy, of Brussels, has issued several Scriptural Books. He has completed "The Harmony of the Gospels," translated from the valuable work of Dr. Robinson. The "Harmony" can only be sold at a price less than the cost of its production; but the work being much calculated for usefulness in a country in which the Scriptures have had an extensive circulation, the Committee have granted 50*l.* from the Jubilee Fund, to meet in part Mr. Tiddy's outlay in the issue of this volume.

A work by the Rev. Thomas Phillips, entitled, "Popery and Protestantism brought to the Test of God's Holy Word," has been translated by the Rev. Mr. Panchaud. Mr. Tiddy considered it a timely and useful treatise for Belgium. An edition of 10,000 copies has been printed and circulated. About 5000 copies were given away during the *fête* of Brussels. A grant of 25*l.* has been made for this work out of the Society's Jubilee Fund. Both the works issued by Mr. Tiddy are on sale at the Society's dépôt in London. The total grants paid during the year have been 134*l.* 12*s.* 4*d.*

Holland.

The Society at Rotterdam continues in a prosperous condition; and is still scattering widely the seeds of religious truth. There have been issued, during the year, thirty-two handbills selected from the Rev. Newman Hall's work, "Come to Jesus." The total number of new Publications has been sixty-eight, and the sales have been 141,711 copies. The wide distribution of Tracts, handbills, and children's books, has proved a blessing to many individuals.

The Colporteurs of the Rotterdam Society state that persons who have bought Tracts for themselves and families repeatedly return and ask for more; at the same time confessing that their perusal had, under the Divine Blessing, produced a happy change in heart and mind, or given right views of the truths of religion to those who held erroneous doctrines.

The Committee have granted to the Rev. C. Schwartz, Missionary to the Jews at Amsterdam, 2*l.* in books. He is preparing, for the benefit of the Jews, a

series of Tracts on Scripture Characters, and other works for general circulation. The Committee has assured him of their willingness to aid him in their publication and circulation. The Rev E. Brine, British Chaplain at the Hague, has received a supply of 2746 Tracts in the English and Dutch Languages.

Sweden.

The Committee have had much pleasure in co-operating with Mr. Keyser and friends at *Stockholm*. They have voted them 10*l*. in aid of printing 5000 copies of each of seven Tracts. The Committee have also voted the sum of 5*l*. to the Rev. A. Röntgen, of *Gottenburg*, to assist him in printing 1500 copies of the Tract "The Traveller," and 2*l*. in Swedish Tracts.

Denmark.

The Society at *Copenhagen* continues its operations under the kind superintendence of a friend who has long felt a deep interest in the diffusion of Christian Truth. In Denmark, as in other parts of Europe, deep regret is expressed at the labours of some to spread the principles of Mormonism. The Committee voted 5*l*. in Tracts to Mr. Forster, and 10*l*. in aid of the publication of eight new Danish Tracts. They have encouraged him to prepare other Tracts adapted to local circumstances, particularly for young people.

Prussia.

Berlin—The people cheerfully receive Tracts, and find them profitable, although there is much opposition to all efforts to disseminate pure truth. A further grant of 20*l*. in the Tracts of the Lower-Saxony Society has been sent to Mr. Lehmann. The Rev. V. A. Huber has received a

grant of 10*l*. in Tracts for the use of the agents of the Inner, or Home Mission, which is doing much good in various parts of the country. The Rev. Charles Becker has informed the Committee that he has translated "The Days of Queen Mary" into German. At his request, the Committee have sent him "The Lives of the British Reformers" for the same purpose.

The Elberfeld Evangelical Society is engaged in the circulation of the Truth through the agency of 9 Colporteurs which it employs. The Committee has voted to the Society 15*l*. in the Tracts of the Lower-Saxony and Barmen Societies. The peculiar state of Germany, and the constant endeavours of the Roman Catholics to counteract all Protestant Efforts, have called on the Society to make liberal grants to those who are labouring for the spread of "pure and undefiled religion." These grants for the year have amounted to 619*l*. 5*s*. 7*d*.

Russia.

The friends at *St. Petersburg* have sent to the Committee their twentieth Report. The Tracts printed in Russian, Finnish, and other languages during the year have been 106,000; the issues 107,512. Nearly 48,000 were sold from the local dépôt. The receipts for the year have been about 1184*l*., the whole of which has been expended. The circulation of Tracts has not been so large as in former years. The facilities enjoyed for the diffusion of religious works are somewhat circumscribed. Grants to the amount of 300*l*. have been voted for Tract Operations, one half being from the Jubilee Fund; also 150 copies of each of the French and German Editions of the Society's Exhibition Book.

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1853.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Jer. 31. 18.	Heb. 13. 8.
11	Ps. 119. 20.	Rom. 12. 4, 5.
3	Isa. 44. 8.	2 Thess. 1. 11, 12.
4	Ps. 9. 18.	Ephes. 5. 9.
6	Ps. 73. 1.	Heb. 13. 20, 21.
6	Jer. 23. 3.	Eph. 2. 13.
7	Ps. 119. 165.	1 Cor. 13. 8.
8	Ps. 139. 17.	Colos. 2. 3.
1x	Isa. 60. 7.	Phil. 2. 13.
10	Ps. 145. 16, 18.	Eph. 5. 1.
11	Lam. 4. 22.	James 5. 8.
12	1 Kings 6. 13.	Heb. 9. 14.
13	Ps. 34. 3.	James 5. 8.
14	Isa. 51. 3.	2 Cor. 4. 6.
15	Ps. 116. 9.	Rom. 11. 22.
xvi	Dan. 4. 37.	Heb. 7. 28.
17	Ps. 96. 4.	Gal. 6. 7.

Day.	Daily Words.	Doct. Texts.
18	Amos 3. 1, 2.	Eph. 6. 23.
19	Isa. 46. 10.	Rom. 10. 12.
20	Isa. 41. 20.	Phil. 4. 5.
21	Jer. 1. 5.	Colos. 3. 17.
22	2 Chron. 32. 8.	1 John 1. 9.
xxiii	Sol. Song 8. 6.	1 Thess. 5. 24.
24	Ps. 72. 16.	Rom. 8. 8.
25	Micah 4. 5.	Rom. 8. 28.
26	Ps. 117. 2.	Rom. 4. 7.
27	Job 5. 17, 18.	Heb. 11. 28.
28	Jer. 31. 9.	1 Cor. 4. 20.
29	Hosea 12. 4.	Eph. 4. 15.
xxx	Exod. 16. 4.	1 John 4. 18.
31	Ps. 4. 8.	3 John ver. 11.

FEBRUARY.

1	Jer. 12. 8.	1 John 5. 12.
2	Jer. 1. 18.	1 Thess. 2. 11, 12.

Day.	Daily Words.	Doct. Texts.
3	2 Sam. 7. 28.	2 Cor. 5. 21.
4	Micah 4. 2.	2 Tim. 2. 9.
5	Isa. 32. 16.	1 Cor. 12. 11.
vi	Isa. 68. 1.	1 Cor. 2. 2.
7	Isa. 35. 7.	1 John 3. 21, 22.
8	1 Chron. 29. 9.	1 Pet. 3. 15.
9	Jer. 30. 17.	Rom. 4. 25.
10	Ps. 149. 5.	2 Cor. 9. 6.
11	Isa. 9. 7.	1 Pet. 1. 15.
12	Ps. 86. 11.	Rom. 12. 3.
xxiii	Ps. 89. 19.	Heb. 6. 7.
14	Gen. 1. 1.	Rom. 12. 11.
15	Nehem. 6. 9.	Rom. 8. 1.
16	2 Chron. 35. 8.	Gal. 6. 14.
17	Jer. 23. 32.	1 John 2. 8.
18	Gen. 39. 5.	2 Peter 1. 10.
19	Jer. 31. 28.	1 Cor. 11. 22.
xx	Ps. 138. 3.	Heb. 2. 18.

Day.	Daily Words.	Doct. Texts.
21	Is. 61. 1, 3.	1 Tim. 1. 18, 19.
22	2 Chron. 16. 9.	1 Cor. 16. 14.
23	Deut. 26. 16.	1 John 3. 8.
24	Is. 25. 7.	Rom. 5. 4.
25	Is. 64. 9.	2 Cor. 6. 1.
26	Deut. 13. 3.	James 1. 22.
xvii	Exod. 12. 13.	1 Peter 2. 21.
28	Is. 64. 8.	Rom. 2. 16.

MARCH.

1	Gen. 25. 24.	1 Cor. 2. 11.
2	Levit. 22. 32.	Heb. 2. 10.
3	Is. 61. 1.	1 Cor. 3. 19.
4	Deut. 10. 17.	Rom. 14. 4.
5	Pa. 91. 15.	1 Tim. 6. 17, 18.
vi	Pa. 69. 4.	Rom. 6. 6.
7	Pa. 79. 13.	Rom. 8. 78.
8	Sol. Song 6. 3.	Col. 1. 17.
9	2 Kings 18. 4, 7.	Col. 2. 14.
10	Pa. 77. 14.	Philom. ver. 25.
11	Pa. 69. 16.	1 Peter 2. 20.
12	Deut. 26. 18.	Gal. 5. 16.
xiii	Jer. 7. 23.	Heb. 5. 8.
14	Pa. 143. 3.	Rom. 13. 8.
15	Is. 64. 6.	Phil. 1. 27, 28.
16	Exek. 44. 4.	1 Tim. 2. 1.
17	Pa. 87. 4.	2 Tim. 2. 1.
18	Pa. 25. 1, 2.	1 Peter 5. 2-4.
19	Gen. 15. 1.	1 Cor. 14. 40.
xx	Is. 9. 7.	2 Cor. 6. 15.
21	Is. 41. 14.	Rom. 5. 20.
22	Gen. 2. 3.	1 John 4. 7.
23	1 Kings 19. 18.	1 John 1. 7.
24	Pa. 36. 5.	1 Cor. 5. 7.
25	Pa. 110. 4.	1 Peter 2. 24.
26	Is. 57. 20.	Rom. 6. 4.
xvii	1 Kings 3. 12.	Rom. 8. 34.
28	Jor. 10. 16.	Phil. 3. 21.
29	Jor. 17. 7.	1 Cor. 15. 7.
30	Gen. 9. 6.	Eph. 2. 19.
31	Job 9. 2, 3.	Gal. 8. 27.

APRIL.

1	Pa. 44. 1.	1 Thess. 5. 9.
2	Is. 26. 3.	Heb. 6. 12.
iii	Micah 7. 14.	1 Peter 1. 8.
4	Is. 49. 23.	Heb. 11. 1.
5	Pa. 138. 2.	Heb. 13. 5.
6	Jer. 14. 21.	1 Cor. 13. 4-6.
7	Pa. 132. 15.	Rom. 5. 4.
8	Jor. 46. 27.	Eph. 2. 4, 5.
9	Pa. 53. 4.	Gal. 6. 3.
x	Jor. 29. 12.	Phil. 1. 4.
11	Is. 44. 25.	Col. 1. 23.
12	Pa. 139. 12.	1 Cor. 10. 24.
13	Jer. 23. 24.	2 Cor. 6. 14.
14	Pa. 107. 13.	Rom. 12. 16.
15	Deut. 8. 5.	1 Peter 1. 22.
16	Pa. 102. 25.	1 John 5. 6.
xvii	Jer. 50. 54.	Rom. 8. 18.
18	Lam. 3. 22.	1 Tim. 6. 15, 16.
19	Jor. 20. 7.	2 Thess. 2. 8.
20	Deut. 12. 32.	1 Tim. 2. 7.
21	Deut. 32. 47.	Heb. 11. 16.
22	Pa. 37. 7.	2 Cor. 5. 6.
23	Is. 6. 3.	James 4. 12.
xiv	Pa. 119. 6.	Rom. 3. 28.
25	Pa. 9. 9, 10.	1 Cor. 3. 8, 9.
26	Is. 19. 25.	Phil. 2. 9, 11.
27	Lam. 3. 18, 19.	1 Peter 2. 17.
28	Hosea 5. 1.	Rom. 1. 6.
29	Pa. 89. 16.	2 Cor. 13. 5.
30	Deut. 5. 32.	Phil. 3. 20.

MAY.

1	Gen. 1. 31.	Titus 2. 11, 12.
2	Pa. 27. 9.	1 Peter 3. 12.
3	Is. 37. 31.	Rom. 5. 1.
4	Num. 9. 23.	Col. 3. 12.
5	Mahum 1. 3.	Heb. 10. 12, 13.
6	1 Kings 18. 37.	2 Cor. 9. 7.
7	Job 5. 10, 11.	Heb. 8. 11.
viii	Pa. 77. 20.	Rom. 8. 38, 39.
9	Pa. 26. 3.	2 Cor. 4. 14.
10	Lam. 3. 25.	1 Cor. 1. 28, 29.
11	Micah 6. 8.	Rom. 13. 9.
12	Jer. 4. 3.	1 Peter 2. 5.
13	Is. 60. 5.	1 John 4. 13.
14	Levit. 18. 18.	2 Cor. 9. 7.
xv	Pa. 16. 10.	Rom. 8. 15.
16	Prov. 30. 5.	Eph. 4. 4-6.
17	Pa. 89. 7.	1 Peter 4. 11.
18	Gen. 15. 6.	2 Tim. 1. 12.
19	Is. 25. 9.	Eph. 5. 30.
20	Pa. 146. 6.	Gal. 6. 10.
21	Is. 62. 12.	Eph. 6. 2.
xiii	Pa. 106. 40.	1 Cor. 12. 4-6.

Day.	Daily Words.	Doct. Texts.
22	Is. 65. 2.	1 John 5. 18.
24	Dan. 6. 27.	1 Peter 3. 15.
25	Jer. 31. 31, 32.	Eph. 2. 20, 21.
26	Pa. 63. 8.	1 Cor. 11. 31, 32.
27	Hosea 14. 9.	Gal. 4. 26.
28	Zeph. 3. 19.	Rom. 6. 16.
xix	Pa. 99. 2, 3.	1 Cor. 14. 20.
30	Pa. 81. 10.	Rom. 6. 2.
31	Prov. 16. 18.	1 John 4. 17.

JUNE.

1	Pa. 130. 4.	Titus 3. 5.
2	Pa. 81. 1.	Eph. 4. 16.
3	Is. 62. 6, 7.	Col. 1. 16.
4	2 Chron. 5. 13.	Eph. 6. 24.
v	2 Sam. 7. 22.	James 4. 8.
6	Is. 62. 3.	James 5. 13.
7	Is. 63. 7.	Heb. 1. 14.
8	Micah 7. 30.	Rom. 1. 7.
9	Is. 49. 22.	1 Cor. 15. 22.
10	Pa. 55. 22.	Rom. 12. 8.
11	Is. 46. 13.	1 Cor. 10. 17.
xii	Is. 51. 7.	1 Cor. 4. 2.
13	Zech. 6. 12, 13.	1 Tim. 1. 16.
14	2 Chron. 36. 23.	Rom. 12. 1.
15	Dan. 2. 21.	Rom. 12. 10.
16	Pa. 103. 14.	1 John 1. 2.
17	Pa. 91. 2.	Eph. 2. 10.
18	Jer. 3. 17.	2 Peter 1. 5-7.
xix	Pa. 145. 18.	1 Cor. 16. 13.
20	Is. 6. 8.	Col. 4. 5.
21	Gen. 25. 3.	2 John ver. 9.
22	Is. 49. 1.	Eph. 2. 8.
23	Gen. 21. 33.	Gal. 3. 22.
24	Pa. 60. 6.	1 Thess. 5. 22.
25	Jor. 17. 13.	2 Tim. 1. 3.
xvi	Ex. 28. 29.	Heb. 11. 27.
27	Pa. 65. 5.	Rom. 2. 11.
28	Pa. 110. 2.	Col. 3. 15.
29	Pa. 51. 11.	Phil. 4. 13.
30	Dan. 4. 35.	Eph. 6. 27.

JULY.

1	Is. 26. 2.	1 Pet. 1. 8.
2	Is. 53. 5.	2 Tim. 2. 9.
iii	Joshua 1. 9.	2 Cor. 5. 11.
4	Pa. 102. 17.	Rom. 12. 12.
5	Pa. 2. 11.	Eph. 4. 29.
6	Ruth 2. 12.	Heb. 11. 26.
7	Pa. 137. 6.	2 Cor. 12. 9.
8	Ex. 2. 23, 24.	Rom. 5. 2.
9	Zech. 8. 21.	Ephes. 3. 19.
x	Jer. 51. 10.	Col. 3. 16.
11	Pa. 57. 1.	Phil. 2. 9, 10.
12	Is. 147. 5.	Eph. 4. 17.
13	Dan. 4. 17, 18.	Eph. 5. 25-27.
14	Mal. 3. 12.	Gal. 6. 9.
15	Amos 5. 6.	1 Thess. 4. 16.
16	Jer. 1. 8.	Phil. 4. 4.
xvii	Gen. 6. 8.	Rom. 12. 21.
18	Joshua 22. 29.	1 Cor. 1. 27.
19	Is. 30. 26.	Eph. 6. 15.
20	Pa. 147. 3.	1 John 3. 17.
21	Gen. 5. 22.	2 Tim. 9. 9.
22	Is. 6. 1.	1 Peter 4. 8.
23	Exek. 36. 26.	1 Thess. 5. 18.
xiv	Jer. 14. 8.	Col. 3. 9, 10.
25	2 Sam. 6. 21.	2 Cor. 10. 5.
26	2 Kings 1. 13.	Rom. 1. 3. 4.
27	Pa. 22. 16.	Ephes. 3. 12.
28	Pa. 131. 4.	1 Cor. 5. 58.
29	Pa. 9. 4.	Rom. 11. 32-35.
30	Kzek. 16. 6.	1 Cor. 15. 31.
xxi	Pa. 40. 6.	Rom. 5. 5.
	Heb. 10. 6.	

AUGUST.

1	Zech. 4. 6.	Col. 4. 2.
2	Hosea 11. 4.	1 Cor. 3. 17.
3	Dan. 9. 9.	1 Thess. 5. 12, 13.
4	Pa. 36. 8.	1 Cor. 1. 30.
5	Pa. 85. 6.	Rom. 7. 6.
6	Jer. 10. 6.	1 Cor. 1. 8.
vii	Is. 46. 4.	Rom. 15. 1, 3.
8	Is. 60. 21.	1 Peter 2. 9.
9	Pa. 23. 2.	Jude, ver. 20, 21.
10	Pa. 80. 19.	Heb. 5. 9.
11	Pa. 119. 24.	Phil. 4. 9.
12	Gen. 12. 3.	Col. 1. 22.
13	Is. 28. 26.	1 John 4. 7, 8.
xiv	Pa. 132. 13, 14.	2 Thess. 3. 3.
15	1 Sam. 7. 12.	2 Cor. 2. 14.
16	Hosea 2. 1.	1 Cor. 15. 20.
17	Gen. 18. 23.	2 Pet. 3. 18.
18	Is. 63. 2.	Rom. 6. 13.
19	Pa. 41. 1.	Rom. 1. 20.
20	Naga. 12. 7.	2 Cor. 12. 9, 10.

Day.	Daily Words.	Doct. Texts.
xii	Is. 6. 7.	Ephes. 2. 17.
22	1 Chron. 29. 14.	1 Cor. 1. 9.
23	Dan. 9. 7.	1 Cor. 1. 21.
24	Pa. 141. 5.	1 Cor. 8. 13.
25	Dan. 4. 34, 35.	Rom. 3. 25.
26	Exod. 34. 33.	Rom. 2. 9.
27	Pa. 22. 30.	James 1. 5, 6.
xviii	Pa. 119. 30.	1 Pet. 1. 25.
29	Is. 11. 9.	Col. 1. 10.
30	Is. 62. 13.	1 Tim. 6. 7.
31	Hosea 2. 23.	Rom. 12. 16.

SEPTEMBER.

1	Is. 64. 8.	Rom. 8. 17.
2	Micah 6. 5.	1 John 3. 3.
3	Pa. 119. 71.	Gal. 2. 20.
iv	Pa. 85. 9.	1 Tim. 1. 5.
5	Sol. Prov. 5. 10.	Col. 4. 3.
6	Sol. Prov. 18. 10.	1 John 3. 14.
7	Is. 30. 18.	Phil. 4. 7.
8	Is. 33. 6.	1 Pet. 4. 14.
9	Is. 14. 32.	Rom. 12. 9.
10	Mal. 3. 16.	Rom. 6. 19.
xi	2 Chron. 20. 20.	1 Cor. 14. 1.
12	Pa. 56. 3.	Rom. 6. 11.
13	Pa. 37. 28.	1 John 4. 19.
14	Pa. 25. 21.	1 Peter 3. 8.
15	2 Chron. 15. 2.	Titus 3. 4, 5.
16	Pa. 52. 9.	2 Cor. 9. 1.
17	Gen. 28. 15, 14.	2 Thess. 2. 14.
xviii	Mal. 2. 10.	Gal. 6. 2.
19	Pa. 144. 1, 2.	Gal. 3. 13.
20	Is. 25. 9.	Heb. 1. 6.
21	Pa. 9. 1.	1 Cor. 13. 2.
22	Is. 28. 5.	Eph. 3. 14, 15.
23	Is. 49. 8.	Eph. 2. 3.
24	Pa. 145. 9.	2 Cor. 8. 9.
25	Pa. 3. 3.	Heb. 10. 23.
26	Jer. 10. 23.	2 Cor. 6. 8.
27	Job 4. 18.	Rom. 8. 35, 37.
28	Pa. 74. 22.	James 3. 17.
29	Jer. 14. 21.	Heb. 12. 22-24.
30	1 Sam. 2. 35.	1 John 5. 20.

OCTOBER.

1	Zech. 3. 7.	1 Cor. 11. 26.
ii	Is. 53. 5.	1 Cor. 2. 9, 10.
3	Pa. 44. 2.	2 Cor. 4. 2.
4	Is. 53. 10.	1 Cor. 15. 10.
5	1 Sam. 2. 3.	Rom. 7. 18.
6	Is. 66. 2.	Rom. 5. 3.
7	Hosea 2. 19, 20.	2 Cor. 11. 3.
8	1 Chron. 28. 9.	Heb. 10. 25.
ix	Job 33. 28.	Rom. 14. 17, 18.
10	Ex. 34. 6, 7.	1 Peter 1. 22, 23.
11	Exek. 22. 30.	2 Tim. 3. 2.
12	Pa. 28. 22.	Eph. 1. 13.
13	Is. 50. 5.	Heb. 12. 3.
14	Pa. 40. 6, 7.	1 Cor. 12. 27.
15	Exod. 14. 13.	2 Thess. 2. 13.
xvi	Exod. 13. 22.	Ephes. 4. 3.
17	Pa. 35. 27.	Ephes. 3. 5, 6.
18	Pa. 3. 9.	Heb. 1. 2.
19	Jer. 31. 16.	1 Cor. 15. 56, 57.
20	Pa. 133. 5.	Heb. 3. 1.
21	Is. 49. 17.	2 Cor. 1. 21, 22.
22	Hosea 1. 10.	Ephes. 3. 20, 21.
xviii	Exod. 13. 21.	Heb. 12. 12, 13.
24	Judges 5. 31.	Rom. 5. 19.
25	Is. 63. 8.	2 John ver. 3.
26	Pa. 23. 4.	2 Cor. 8. 11.
27	Gen. 12. 2.	Gal. 1. 10.
28	Pa. 18. 31.	Rom. 12. 6, 7.
29	1 Kings 10. 7.	1 John 4. 21.
xxx	Lamen. 3. 26.	Rom. 4. 21.
31	Is. 61. 1.	Rom. 3. 22.

NOVEMBER.

1	Gen. 8. 21.	1 John 2. 25.
2	Is. 63. 15.	2 Cor. 1. 3, 4.
3	Pa. 4. 7.	Ephes. 1. 17.
4	Pa. 145. 19.	2 Thess. 1. 15.
5	Is. 91. 18.	Phil. 4. 6.
vi	Zeph. 3. 16.	1 Cor. 13. 8, 10.
7	Pa. 25. 6.	James 6. 16.
8	Deut. 4. 4.	Gal. 5. 6.
9	Pa. 119. 45.	Col. 2. 18.
10	1 Sam. 14. 6.	1 Thess. 5. 15.
11	Pa. 27. 4.	Ephes. 6. 12.
12	Is. 32. 4.	Phil. 2. 12.
xiii	Pa. 27. 6, 7.	Phil. 4. 6.
14	Pa. 116. 12.	2 Cor. 3. 6.
15	Jer. 3. 23.	Rom. 12. 18.
16	Pa. 69. 9.	1 John 3. 1.
17	2 Chron. 29. 10.	1 Peter 1. 10, 11.
18	Pa. 69. 18.	1 Tim. 6. 20.
19	Pa. 80. 17.	Rom. 12. 15.
xx	Is. 69. 2.	Rom. 8. 13.

Day.	Daily Words.	Doct. Texts.
19	Is. 66. 12.	1 Peter 2. 22.
22	Is. 10. 22.	1 Tim. 3. 15.
23	Num. 14. 21.	1 Thesa. 4. 7.
24	Ps. 17. 15.	Col. 3. 14.
25	Ps. 72. 13.	Phil. 1. 29.
26	Jer. 31. 33.	Heb. 4. 16.
xxvii	1 Kings 8. 39.	Heb. 2. 14.
28	Is. 52. 15.	Rom. 6. 12.
19	Ps. 146. 5.	1 John 5. 3.
30	Ps. 135. 14.	1 Peter 2. 24.

DECEMBER.

1	Dan. 6. 23.	Titus 3. 3.
2	Deut. 7. 13.	Eph. 4. 21.
3	Joel 2. 21.	1 Peter 1. 3, 4.

Day.	Daily Words.	Doct. Texts.
17	Jer. 31. 18.	2 Cor. 5. 10.
6	Ps. 37. 23.	Phil. 1. 3, 4.
6	Ps. 118. 1.	Eph. 4. 27.
7	Nahum 1. 15.	1 Cor. 12. 7.
8	1 Chron. 17. 2.	Rom. 5. 8, 9.
9	Ps. 96. 1, 2.	2 Cor. 7. 10.
10	Ps. 80. 12.	1 Cor. 1. 17.
21	Is. 45. 23.	Heb. 2. 11.
12	Ps. 77. 10.	Rom. 3. 12.
13	Ps. 119. 172.	1 Cor. 4. 1.
14	Is. 41. 17.	1 John 4. 3.
15	Is. 62. 11.	Eph. 4. 30.
16	Jehua 1. 8.	1 Tim. 1. 1.
17	Jonah 2. 8.	Gal. 6. 8.

Day.	Daily Words.	Doct. Texts.
xviii	Deut. 8. 18.	Heb. 2. 17.
19	2 Sam. 24. 23.	Eph. 5. 11.
20	Ps. 18. 6.	Rom. 8. 31.
21	Levit. 19. 2.	Heb. 9. 24.
22	Ps. 56. 8.	2 Cor. 5. 17.
23	Ps. 28. 8.	Rom. 8. 33.
24	2 Sam. 22. 29	Phil. 2. 6, 7.
xxv	Deut. 28. 10.	Gal. 4. 4.
26	Is. 33. 15.	1 Tim. 2. 5, 6.
27	Job 36. 15.	1 John 4. 9.
28	Ps. 35. 3.	Jude, ver. 21.
29	Is. 16. 5.	Heb. 10. 36.
30	Hag. 2. 9.	1 Peter 2. 4, 5.
31	Ps. 73. 23.	1 Peter 5. 10.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

KRISHNAGHUR.

SUDDER STATION.

THE Rev. S. Hasell and the Rev. J. Meyer are the Missionaries at this Station.

Report by the Rev. S. Hasell.

Mr. Hasell thus describes the character and prospects of the Missionary Labours in which he is engaged—

The work in my hands may be considered under the heads of Congregations, Schools, and Intercourse with the Heathen.

English and Bengali Congregations—Schools.

The English Congregation, consisting of the residents and the professors of the government college and their families, although not directly Missionary Work, necessarily occupies a considerable portion of my time.

The Bengali Congregation is small, about 100, including children, but, on the whole, encouraging. There are two Services on the Sunday, and we have also prayers daily, morning and evening, with a short exposition of the passage of Holy Scripture that is read; and the attention paid by these poor people would put many European Congregations to the blush. We are not insensible to the defects of the people, for already I have seen much that is truly saddening.

There are four Schools, not including the village and bazaar School. One of them is the English School for Hindoo Boys. Much cannot be said concerning this. The studies—English Literature and Composition, the Holy Scriptures, mathematics, general history, Bengalee, geography, elements of natural history—appear to have been much the same as those pursued in other English schools. The number of Scholars has been exceedingly low ever since the

baptism of the last convert. The total on the roll in September was 117, with an attendance of between eighty and ninety. There have been four scholarships during the year held by lads of the first class. These have been given partly by the residents of the Station.

A few days after our arrival, a lad, together with his wife, came from Santipore, about twelve miles distant, expressing a wish to be baptized. I accepted them somewhat reluctantly, as, at first, I rather questioned the sincerity of their motives. They have now been living here for nearly four months, and are still unbaptized. Although not exceedingly promising, he has endured a good deal of temptation, and I hope eventually he may be able to rejoice in Christ his Saviour.

I commenced, immediately upon my arrival, a Bible Class for the benefit of the junior teachers of the English School and others on two evenings of the week, and also a meeting for devotional purposes, to which all the Mission Agents were invited. We meet alternately in Mr. Meyer's and my study on Thursday Evenings, and I hope it will prove beneficial to us all. There is a great danger lest we all fall into a secular method of dealing with sacred things, and mutual intercession appears to be peculiarly adapted to overcome this evil tendency. The Monthly Missionary Meeting, on the plan of that held in Calcutta, is also continued on the evening of the second Tuesday in the month.

There are also Christian Boys' and Girls' Schools, containing 32 boys and 26 girls, the latter superintended by Mrs. Hasell, assisted by Miss A. Golding. In both Schools industrial training, in various departments, is introduced. There is also an Infant School, with 34 pupils.

Intercourse with the Heathen.

On this important department

of labour Mr. Hasell thus reports—

The Gospel has been regularly preached as hitherto, on two evenings in the week, at two of the most crowded thoroughfares in the native part of the town. Upon the whole, the Gospel-message is well received by large and attentive congregations.

I feel strongly that this is the work to which we ought to give ourselves. Our Mission Stations, our habits, our Schools, our every thing, indeed, are too grand, too expensive, too anglicised, ever to be productive of permanent good to the masses of the people. The poor simple Hindoo is compelled to think that Christianity is, like his own religious system, a worldly scheme, when he sees that it requires such large and expensive machinery to support it.

CHUPRA.

Report of the Rev. H. C. Krückeberg.

The following is the report of the Rev. H. C. Krückeberg, the Missionary at this Station—

In the month of September we had the happiness of admitting eleven new converts from heathenism to the sacrament of baptism. Two of them were brothers, of the Kaysth Caste; five, a family with three boys, of the Shotgob Caste; and a young couple of the Baghdy Caste. May they all adorn the cross of Christ to their lives' end!

The whole number of Christians is 558, of whom 339 reside at Chupra, and the rest in the villages.

The Christian Village at Chupra now numbers eighty-one houses—straw huts. It is intersected with roads, and divided into seven portions, each portion being under one of the Native Assistants. They have to watch over the general conduct of the people, and see that they attend worship; or, if unable, have prayers in their houses. The Assistants have given me much satisfaction during the past year, more especially in a few cases of bad conduct, when they assisted in bringing the matter to light, and the parties to a sense of feeling their guilt, making public confession of the same before the assembled congregation, and asking pardon and the prayers of the congregation.

The number of Communicants is ninety-two. On a day previous to the sacrament being administered, the members desirous of partaking of it have to come, the men to me, and the women to Mrs. Krückeberg, when they are questioned about the state of their

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mind, their social relations, and conduct; after which they meet for prayer.

Thirty-seven children of Christian Parents, and one girl of an inquirer, were baptized during the year.

We may truly say that the Gospel is preached to the poor, for all the people hereabout are poor, and the few rich there may be do not come near us. We continue to cast the gospel-net in the market-places and streets, waiting for the day when the Lord will tell us more especially where to cast it, in order to enclose the masses. I made one Missionary Tour in the cold season, connecting the same with my visit to the district meeting at Burdwan, and attempted a second tour to the Augurdeep Mela in March, but the increasing heat prevented my accomplishing all I had wished.

In our Boys' and Girls' Boarding Schools we have now 106 children, 58 boys and 49 girls. At break of day, all the year round, the children have to get up and do some manual labour, their teachers being with them. At seven o'clock the gong calls them for prayer; from eight to eleven they are in School, and again from one P.M. to five; and then, before the gong calls them to their simple meal, they have again some bodily exercise.

KABASTANGA.

Report of the Rev. F. Schurr.

The difficult character of the work at this Station will be understood by the following extracts from the Report of the Rev. F. Schurr—

Eight hundred and thirty-three nominal Christians reside in the seventeen villages connected with this Mission, of whom ninety are neither baptized nor Catechumens, being utterly regardless of religion, and eschewing instruction. The conduct of the majority of the Christians has not differed from that of the surrounding heathen, though great attention has been paid to their spiritual welfare; but a considerable number residing on the premises endeavour to conform their lives to the precepts of the Gospel, in a few of whom, I believe, true conversion has commenced.

There are four readers assisting me in working this Mission, one of them being a true child of God, and a great help and comfort to me. I cannot speak so confidently of the others, though no serious fault has been found in any of them. They are sent to the different villages in rotation on

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Sundays and Thursdays, to conduct worship with such as will attend, and on the intermediate days they preach to the surrounding heathen. In the event of my absence at any time, they perform Service in the Church here. Three others are employed in Schools, but in the leisure that intervenes they visit heathen and Christians with the Gospel.

The Sunday Services and daily evening devotions are conducted by myself. The average attendance on the Sabbath is about 350, including school-children and adults, but only from fifty to sixty adults join in the daily worship. Every effort has been exerted for their improvement in knowledge by private visiting and conversation, as well as the public ministrations, the good effects of which are perceptible in their improved demeanour and increasing comprehension of divine truths. Two evenings in the week are devoted to the instruction of the women, one for the men, another for a devotional meeting with the boys, and the fifth for the girls, on Sunday Evening.

Previous to the administration of the Lord's Supper, due notice and instruction are given relative to the subject, and the Candidates are subsequently examined individually. One hundred and eight persons have been admitted during the year. These are generally seasons of refreshment from the Lord. Most of the Communicants appear to appreciate and profit by this divine ordinance. I have also been informed that the preceding examinations have produced a salutary effect in restraining them from sin.

The Missionary Prayer-meetings have been continued, and the collections devoted to the sick fund, as last year.

There are Christian Boys' and Girls' Boarding Schools, each containing between sixty and seventy children, an Infant School, and two heathen Boys' Schools.

RUTTUNPUR AND JOGINDA.

The Rev. C. W. Lipp is in charge of Ruttunpur. Mr. Herman Ansonge has been located at Ruttunpur with especial reference to Joginda. This out-lying district contains 200 or 300 native Christians, yet the unhealthiness of the locality precludes the residence of an European Missionary. Mr. Ansonge visits it

continually from Ruttunpur. The following is the

Report of Ruttunpur, by the Rev. C. W. Lipp.

The Mission of Ruttunpur has not increased as to numbers during this year, but rather a little decreased, which is owing to a considerable number of Christian Families having left this district to settle somewhere else. To fill up their places in some measure, four new adult converts have been added by baptism to the Church, and several families are Candidates, to the number of thirty-three, old and young, who will be admitted shortly, if they continue, as hitherto, to give satisfaction. The number of Christians under my care is 972, of whom 701 are baptized, and 271 are unbaptized, Joginda not being included. The number of Christian Villages in connection with this Mission is fourteen. They being constantly drained of their best members, by their moving to this or some other headquarters of the Mission, little that is cheering can be said about their spiritual improvement. In the Christian Village, however, adjoining the Mission Compound, things wear a different aspect—a more hopeful aspect. These things have been compared a hundred times with an oasis in the wilderness, and the comparison still holds good. Lately, a visitor was here, who is not sanguine, and who has himself toiled over the clods of a Mission-field for thirty years, but who said, "The wilderness is blooming," when he saw the Christian Village, and the whole place.

A much stricter kind of church discipline has been introduced during this year, so that not only a few families of the common sort of people, called Christians only, who would not walk after our rule, had to leave this place, but also Readers and Teachers, not less than nine in number, were turned away, as unfit to be any longer employed in the Mission. Those Readers and Teachers that are left work on satisfactorily; as, although one would wish to see them more spiritual in general, and more stirring and active in particular, they have improved also in this point more or less. This improvement, both in the agents and in the Congregation, is owing, as an outward means, to the creation of elders. They have weekly meetings with their Pastor. It is also owing to our Prayer-meetings, which have been regularly kept up, and well attended, sometimes to the number of twenty-five.

The Schools are seven in number, containing 161 Christian Boys and Girls, and 371 Hindu and Mussulman Boys. Mr. Lipp concludes with the following remarks on the great duty of preaching to the heathen—

This has been attended to during the year, as much as other duties would permit. It may appear rather strange that a Missionary should think it necessary to report that the grand object for which he left home and friends has *also* been attended to. But so it is at present. When we shall have a more perfect Missionary Army it will be different, as it is written, Eph. iv. 11, 12—*He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* Where are all these in our Missions? They are all united in one person, generally speaking, and that person hardly fit for one duty, much less for all comprised in the above catalogue, though, in addition, he must often be house-builder, schoolmaster, doctor, translator, &c.

One of the new things attempted here, in reference to this matter, is, that this Church appointed two Evangelists about the beginning of the present year, who have no other duty to perform but to go from place to place with their Bible. They have been out preaching the best part of the year.

BOLLOBPUR, OF EAST SOLO.

Report, by the Rev. J. G. Lincké.

We introduce the following extracts from the Report of the Rev. J. G. Lincké, the Missionary at this Station—

As far as externals and numbers are concerned, this Station is still on the increase. The number of native Christians in connection with this Station last year was 688, while this year it is 806, owing chiefly to fresh settlers in our new village, which now numbers between seventy and eighty houses.* The number of boys in our Boarding Schools has increased from forty to sixty. The Girls' School is also on the increase.

The "sounding system," which I mentioned in my last Report as having been

introduced in both of our Boarding Schools, has answered our most sanguine expectations. The children not only learn in a short time to pronounce and read correctly, but to write also orthographically correct, a thing which few Pundits in the Mofussil are able to do, not to mention the common heathen school sircars, who can scarcely write a single sentence without making divers mistakes.

Several of the adults residing in our new Christian Village have learnt to read, and others are still exerting themselves to acquire that desirable art in an evening or rather night school, which has been opened for that purpose. They seem quite proud of being able to follow the reading of the Psalms and Lessons in church, and to join in the responses.

The attendance on Public Worship has been pretty steady, and as the number of settlers in the new village increases, so also, in proportion, does the number of attendants at Church. From the other villages, however, comparatively very few attend: this is the more to be lamented, as there is no public service held on Sunday Morning, except at Bollobpur. On Sunday and Thursday Evenings there is Public Worship in the Chapel at Bhoburpara, where more than 300 of our native Christians reside. Early morning and evening prayer, in the different villages, has been continued as usual: they are, however, generally speaking, but thinly attended.

The attendance at the Sunday School for male adults has been, on the whole, larger than last year.

As to the behaviour, moral and social, of our native Christians, I think I see a marked difference between those who have been trained in our Schools and those who have not; and as to intellect, or rather the development of it, the former are decidedly superior to the latter. Of course there are different degrees, and there are exceptions, as in every thing else.

The heathen villages around us have been visited, and the gospel message proclaimed in the hearing of many, as in former years.

Last cold season I made a preaching excursion, in company with my neighbour Mr. Lipp, to the north of our district, as far as the "great river," the Poddoo, or Ganges, and in our way up and down we delivered our message, in forty or fifty separate places, to smaller or larger as-

* In 1849, the number of individuals living in this village was 156; in 1850, 252; and now, September 30, 1851, it is 388.

semblies, varying from ten to a hundred persons. We likewise distributed a good number of Tracts, and many parts of the Holy Scriptures, amongst which there were about fifty entire New Testaments. Thus various are the endeavours to sow the seed of the word in season out of season, and I would trust that it is done in faith and hope, and in looking up to Him who alone can give the increase, and who has promised that *His Word shall not return unto Him void.*

SOLO.

Illness of the Missionary—Report by the Calcutta Corresponding Committee.

Our Missionary at this Station, the Rev. C. Bomwetsch, has been brought to the verge of the grave by dangerous illness. It is with much thankfulness we are enabled to record his restoration to health and Missionary Work. From himself we have received no direct Report; but we give some information respecting his district which appears in the thirty-third Report of the Calcutta Corresponding Committee.

It will be recollected, that besides the usual three Station Schools for Christian Boys and girls, and infants, all of which are here in the highest state of efficiency—indeed the amount of knowledge exhibited by the elder pupils, both male and female, has astonished many—there is also a Normal or Training School for Catechists, Readers, and School Teachers, female as well as male.

This institution, though carried on without any parade, without fine buildings, costly machinery, or a single word of English, is spoken of by every one who has seen it, or been partaker of its benefits, as many now have, as a most interesting and valuable auxiliary to the Missionary Agency of Bengal.

Well-selected native Christians—both those who have already been acting as Readers or Teachers, or younger ones, who give promise of becoming useful in such capacities—are sent from the other Bengal Stations, at the discretion of the several Missionaries, to Solo, and there enter the classes in training; living, during the period of their stay, with the other elder pupils of the Schools, in the simplest native manner, attending the lessons of

Mr. Bomwetsch, and, when deemed by him sufficiently qualified, giving lessons to the younger scholars under his eye, until they become well enough acquainted with the principles and mode of teaching adopted by him to conduct a School, or assist in conducting one, themselves.

The Readers and Teachers assembled in the Training School at Solo are taught in another and most important way. They accompany the Missionary on his preaching excursions amidst the surrounding towns and villages. There they learn practically to deal with difficulties, to bear patiently with reproaches, and to take advantage of opportunities; they become convinced that for such a work their sufficiency must be of God; and they are encouraged to look for the help they need in humble and earnest prayer.

BHAGULPUR.

Vernacular Schools.

The Rev. E. Drøese, on his arrival at this Station in March 1850, addressed himself, in the first instance, to the establishment of Vernacular schools. He has had great difficulties to contend with. Three are now in operation, which appear to have acquired permanency, and the registers of which exhibit 182 scholars, of whom 150 are in attendance. In the Girls' School, under Mrs. Drøese's care, twenty-three girls are under instruction, principally hill-girls. Two of these, sisters, aged fifteen and sixteen years, at their expressed desire have been baptized. They met with much harsh treatment from their friends, which they were enabled to bear patiently. Mr. Drøese, in his Report, thus speaks of the

Christian Flock.

There is now at Bhagulpur a little flock of fifty souls, which has been gathered in the following manner. Through the zealous exertions of those kind Christian Friends, to whose deep interest in the spread of Chris-

tianity the Bhagulpore Mission owes, next to a wise and merciful providence of God, its origin, several Natives were brought to the knowledge of the Truth, and, through baptism, received into the church of Christ. Of these I found at my arrival six adults and one child. During my residence here, twenty-two adults, and one child of about five years, who was baptized along with his mother, have been added. Seeing a little Christian Congregation springing up, an elderly woman, whom I well knew, and often admired for her activity and decent behaviour, was encouraged to come forth and profess herself, to my great surprise, a Christian, having been baptized more than twenty years ago by the Rev. T. Christian, of the Propagation Society, who laboured at Bhagulpore for a short period, terminated by his death in 1827. A Roman-Catholic Christian, a poor helpless leper, finding little sympathy with his own people, has also come over to us, perhaps chiefly induced by want. Since he so regularly and attentively attends our Services, he may find with us not only the meat which perishes, but also that which endureth unto everlasting life. In July last three Native-Christian Orphans, a girl of about thirteen years of age and two boys, her younger brothers, were sent hither from Monghyr. The remaining fifteen, of whom six are children, have joined this Mission from other Stations of the Church Missionary Society.

The number of Native-Christian Communicants is eighteen.

TRAVANCORE AND COCHIN.

The aggregate under instruction in this Mission, in December 1850, amounted to 3652, being an excess of 94 above that of the preceding year. The aggregate of December 1851, 3979, presents an excess of 327 above that of 1850. We subjoin the statistics of this Mission in June 1845. A comparison of them with the existing state of things will evidence the perceptible growth which has taken place during the interval.

	Baptized.	Unbaptized.	Total.	Communicants.	School-children.
June 30, 1845	1317	46	1363	522	2026
Dec. 31, 1851	3728	251	3979	986	1860

The six districts into which this Mission is divided are occupied by ten Missionaries, two of whom are Natives.

Travancore Normal Female School.

The following brief notice of this Institution is contained in a Letter from Mrs. Hawksworth to the Secretary, dated December 22, 1851—

My husband being much engaged, he has desired me to draw up a report of an examination which was held a few days ago, at Cottayam, of Mrs. John Johnson's school-girls, and at which I was present. I do this the more willingly, from the very satisfactory manner in which they acquitted themselves in all the branches in which they were examined—viz. Scripture History, general history, geography, reading, writing, accounts, and Malayalam Composition. Their replies and general manner were particularly satisfactory, as proving that they are taught to think. Their productions in needlework also did them great credit. I feel persuaded that their knowledge in these respects is rarely equalled by European Children, even older than themselves. It must be evident to all who have an opportunity of observing the very excellent way in which these girls are taught by their indefatigable instructresses, that nothing but a rich outpouring of God's Holy Spirit is needed, to sanctify their knowledge, and make them great blessings in their respective spheres.

COTTAYAM DISTRICT.

We have received from the Rev. H. Baker, sen., the following

Report of the Cottayam Village District for the year ending June 30, 1851.

A year having elapsed since I last made my report of the Cottayam Village District, a brief statement of what has been since done further to advance the cause of the Gospel, and the eternal interests of those who live within its limits, has now become fully due. The district is small, but the responsibility of those who labour in it is great; and not the less so, because a gracious God has long continued His mercies and forbearance to a people who have not as yet learned to appreciate them as they ought. There is, however, good doing, and much encour-

agement to prosecute our labours with diligence.

The Visitation and Confirmation held here by the Bishop, during the last year, was a joyful and profitable season, the latter more especially to the congregation, as was the former to the assembled brethren. About 100 young people were confirmed in this district, who had been previously very carefully instructed in the nature of the rite, and have since conducted themselves in a manner becoming the solemnity with which they devoted themselves to God on that occasion.

The weekly meetings for the men and women of the congregation respectively have been well attended, with very few exceptions, through the whole year, though nothing striking has occurred to enable us to judge of the measure of success that has attended them.

Both the Morning and Evening Services of the Church, on the Lord's Day, continue to be well attended. A great number of young people and children form part of the congregation—those of the Normal Girls' School, the Sunday School and Day-Schools—upon whom I look with much hope, as they are for the most part children of professing Christians, and many of them know almost as little of the practices of idolaters, or of the idolatry of the mass, as those born and brought up in Britain. A space in the Church lately kept vacant is now fast filling up by the return of boys to the college. The Rev. E. Johnson has kindly given me assistance in the services of the Lord's Day.

I believe there is a growing disposition among the Syrians of this district to come into closer connection with us, chiefly among those of the middle and lower classes; and I am happy to report that sixteen families, consisting of about sixty souls, have cut off the badge of their heathenism—the knot of hair on the forehead of the head—and been received under Christian Instruction. Thus, I trust, a brighter day is opening upon us, and that, after many years of toil and labour, of alternate hope and disappointment, we are beginning to see the long-desired fruit of our labour, the conversion of the Heathen to God.

Our Mission Press has, during the past year, been usefully employed. It has printed for the Madras Auxiliary Bible Society an edition of 2000 copies of the Malayalim New Testament in large type,

octavo size, and the Book of Genesis, and part of Exodus, in small type, duodecimo. It is now engaged on an edition of 2000 copies of the Gospels and Acts for separate distribution. A good deal of book-binding has also been done at the office, chiefly for the Bible Society. A periodical is likewise printed monthly. Catechisms, Tracts, Sermons, and some other works not immediately connected with Mission Work, but highly useful, and which, from their being in the Malayalim Language, could not be printed elsewhere, have been carried through the press.

A fount of Malayalim Type, sent by the brethren of the London Missionary Society to be re-cast, has been completed and returned to them, and another new fount has been commenced, as application was made for one from a very influential quarter some time ago, and could not be supplied in time.

PALLAM DISTRICT.

The Rev. H. Baker, jun., is in charge of this district. The following extracts from a Letter dated Feb. 5, 1852, present a summary of information as to its present state, and constitute the

Report for the Year 1851.

While closing my accounts of the district, I will give you a statement of our present position, the work performed during the past year, and some hopes of what I think we may scripturally look for as the result of Gospel Teaching.

The number of baptized under my care amount to 986, unbaptized 159, and children in the Mission Schools, on the last day of the year, 345. Of these, the Pallam Congregation numbers 449, and the Vellatoorthi 43; making a total of 492.

Instruction of Children and People.

There are two weekly Day Schools connected with these people, supported by the Church Missionary Society, containing 59 and 25 children each, respectively. There are two other Schools, self-supported, one at Pallam and the other at Vellatoorthi; the former with 40, and the latter with 16 children: the masters of these latter also are connected with the English Church, and teach our books. Many of these children are those of Syrians, and some are Heathen, Nairs, &c. Besides the Services in the Church, I

have a Sunday School for the children of our people for two hours and a half in the morning, and a class for men in the Boys' School in the evening. About forty men attend the latter. In the week preceding the administration of the Lord's Supper we have a class of men in the evening on Friday, and another for the female Communicants in the morning. Beside her Boarding School of fifteen girls and six day girls, Mrs. Baker has a women's class on Wednesday Morning, attended by from twenty to thirty persons. The course of instruction in these classes for adults has been, to give the people simple ideas of God, our duty to Him, our neighbour, and ourselves. The people are divided into classes. We are assisted by those who have learnt in the Schools; and the Lord's Prayer, the Apostles' Creed, and Watts's First Catechism, form the basis of what is taught. A sort of conversation, kept within bounds by the presence of the Missionary, takes place, questions are asked, and, what is very important, the people are taught to think and feel. This is the point we aim at. Every thing of controversy is checked by the simple sentences and declarations of Scripture. I have found these classes so beneficial, that I think a large measure of spiritual blessing has descended, and will descend, upon those taught.

At Collatta there 123 are in the congregation, and fifty-seven children in two schools. Erecarte and Caricamuttam have 199 baptized members, and 176 children in five Schools. The Caricamuttam People meet in their own schoolroom on ordinary Sundays, but come to Erecarte for the Sacraments, &c.

At Changnacherri there are eighty Anglican Members, and only twenty-two children in the School. The Church at this place is approaching completion, and a Reader is now resident on the spot; but the place being a large market-town the people are difficult of access; and as Romanism and Mahomedanism abound here, the natural dispositions and passions are kept at their highest pressure, so that self-denying Christianity is very foreign to the ideas of the majority.

I visit each of these Out-stations every month, examining the school-children and the adults during the sermon. I have not yet been able to hold adult classes there regularly, but the Communicants'

Class I always endeavour to hold before we meet to partake at the Lord's Table. My practice is, on these occasions, to speak of the proper spirit and living of those who intend to communicate; of the benefits of a faithful reception, and the evil of a contrary disposition; if any are in enmity to seek to reconcile them, to warn the careless, trying to bring the subject to each individual; requesting those to stay away who cannot answer to their conscience, and before God. Many who are careless are kept away, and the thoughtless of this western portion of my people are often quickened in holiness. I trust they are increasing in holiness, and a manifest desire to walk according to the light vouchsafed them.

The Chogans.

The Chogans who were baptized last year, after one and a-half years' trial, are going on well. They are not, as far as I can find, lifted up with pride at their baptism, thinking they are now Mapalas or Syrians in caste, and, as such, refusing to inferior castes what they demand of the higher. We teach them to consider themselves Christians; and I believe that this has been the means of saving them from much oppression, since they are now enabled each one to work for himself in his own compound, and worship God on His appointed day, without hindrance. In this part of the district there remain one Brahmin, one Nair, and eighteen Chogans, under instruction.

Moonadakyam.

Toward the hills there are, at Moonadakyam, seventeen Christian Families, some of them by birth and others by conversion. These have each their own compound and provision ground reclaimed from the forest. Thirteen have finished their houses: the others are preparing. They would, during the past month, have been joined by twelve or fourteen families more, had not a report been spread that the Missionary was not to visit them again, and the settlement had been forbidden. I stayed five weeks with my family at this place in November, and have just returned from them, after baptizing thirty Araans in a neighbouring village. Mr. Johnson, from Cottayam, and a brother of mine, who had accompanied me on my first visit to the Araans three years and a-half ago, were present. I examined the Catechumens repeatedly;

and the earnestness of their manner and answers satisfied me and those present, so that we could not see any thing to forbid their baptism. There are still about thirty persons at Assapian who are preparing for baptism. At Combukuthi, another Araan village, there are more than forty instructed, and about the same number now who have no objection to learn, but who say that they fear the "hill spirit will kill them if baptized." There has been a struggle at this place. The two most influential men in the place are dead. The two next headmen are of opposite parties. The one desirous of baptism is of a quiet, peaceable disposition, while his brother is particularly savage, and a confirmed drunkard. My party has been obliged to give way; and the devil stake has been re-erected, but no lamp has yet been lighted. Our Mission Party visited this village on a tour we made through the hills. I saw several of the people, and spoke to each privately. The chief opponent blustered a good deal; but he was no sooner gone out of view, than his wife and son—a fine promising man of twenty—came forward, and the woman said, "Sir, you must not mind what my Araan says: it is all 'booska': he thinks he will lose his authority: that is all the reason he opposes. Ittei, my friend, said, "There are about thirteen now here who wish for baptism, but we shall be glad, for peace' sake, if you will put it off a few months." To this of course I assented.

Mangapetta, Copara, &c.

The people at Mangapetta are desirous of baptism, but there, too, the younger "headman" fears his authority will go. In both these villages the Readers still teach. At Mangapetta the devil-shed has not been erected. At Copara the people have been severely tried. Certain Circar Officers, under pretence that they had cut teak and blackwood trees, troubled them so, that, to the number of 140, they have left the village, and are now living in their provision-ground, about six miles further, in a petty Rajah's country. They purpose to return shortly. These are not now regularly visited. In our tour we visited seven Araan Villages, and either saw or heard of twenty-three of their settlements, within a circle of ten miles from Moondakyam, containing hundreds of inhabitants. At one place we were told there was only one house. We

found four families, and quite a host of little-ones. At another our guide said there were four houses. We found about sixty men. The whole mountain side is flanked and supported by precipices, covered by cocoa-nut, areca, and other fruit-trees, and full of people moving about. At more than one village the people invited us to visit them again. From Chowrymulla to the south, to Thodenavany, Peryaru, the western slope of the Ghât range is full of Araans, most of whom pay no taxes. Two itinerant Scripture Readers, with a Missionary to visit and teach these people, would do much good. They have not the caste prejudices nor worldly-minded selfishness of the low country people, and more are willing to "learn Christianity." At one place we found a Nair teaching the boys to write.

Baptisms, &c.

We should have extended our journey, had not our low-country people become tired of climbing and cold. We returned to Moodakyam, and on the Sunday we baptized a family of seven Chogans, who have been resident two years and upward. On the Monday I married, by banns, an Araan couple, and we returned to the low country. There are at Moondakyam two Vellala Chetties and five Chogans under instruction, beside 142 Araans under regular teaching.

The numbers I have given you as attendants and members of our Church are of those strictly learning her doctrines and attached to her rites, and include none of those professors who come for a time to see what can be obtained, and when any baptism, marriage, or other rite is to be performed, go over to their former Church, whether that of Rome or Syrianism.

MAVELICARE DISTRICT.

The Rev. Joseph Peet, assisted by the Rev. Jacob Chandy, continues to prosecute his labours in this district, with encouragement, although amidst various difficulties, the nature of which will appear from the following Letter, dated January 24, 1852, embodying the

Report for the Year 1851.

The history of the Mavelicare Mission for the year just passed was, and is now, very eventful. On the one hand, the opposition to, and persecution of, the Church of

Christ have been more virulent than I ever experienced them in Travancore; while on the other hand, out of a number of Catechumens, I was enabled to admit into the Church by baptism more individuals in the year 1851 than in any preceding year.

In a country like Travancore, where Brahminical influence exerts so much sway, and the Government is the professed supporter of idolatry, sympathy with Christianity is not to be looked for. It will not, therefore, excite surprise to hear that ill-disposed persons have been in the habit of plundering the property of our people, and otherwise injuring them. As a specimen of this species of persecution, I may mention that, about three or four months since, while some recent converts were reaping their paddy*, upward of sixty slaves, instigated by an influential Heathen, went into their fields, and, after grossly abusing my people, took away most of their crop of paddy in open day; and, though this was publicly known, my people could not, and cannot, gain any redress.

The present serious trouble is caused wholly by a few individuals, and not by the inhabitants generally. Evil-disposed persons do indeed take advantage of this to injure my people, chiefly with a view to plunder them; and they have been abused, beaten, robbed, manacled, and imprisoned, merely for the sake of their religion. The sway of British Influence, and the power of British Opinion,† prevents more virulent persecution. Yet, in the teeth of opposition, people come forward to unite themselves with us. A movement is made: a knowledge of the Truth is arresting the attention, and quickening the hitherto deadened consciences, of the natives to a sense of the importance of eternal things. In a word, whether I look at the state of people's minds in my own Mission, or reflect upon what I see and hear in the surrounding districts under the spiritual care of our Church Missionary brethren, I am confirmed in the correctness of a statement I ventured to advance some years ago—viz. that, humanly speaking, the conversion of Travancore to Christ is but a question of time. Let me not, however, lead any astray by inducing them to form exaggerated notions from what has been

advanced. That Truth is advancing, and Christianity gaining ground, in Travancore, are facts too manifest to be hidden or denied; but it is equally a fact that Christianity has much to do, and many struggles to endure, in Travancore, before she gain the final victory. She is opposed by the Government, and dreaded by the Brahmins; but, sad to say, her worst foes are those who are nominally within her own pale.

I need not refer to that blood-stained, bloated caricature of Christianity, the Papal Church, as in falsehood, fraud, and enmity to Christ it is everywhere the same; but I submit a passing remark to shew the state of, and to express my grief for, the Syrian Church in these lands. As a Church, she is manifestly degenerating, and the causes are obvious. The Word of God, and means of learning the Truth, have been placed in her hands: she prefers her idols to the boon, and apparently, as a Church, she has been given up. At all events, the seeds of dissension, corruption, and dissolution, have sprung up within herself, and are producing the most fatal results. Formerly there was but one Metran, or Bishop, to conduct the affairs of that Church. Now, through falsehood and fraud, some four or five individuals have, or say they have, been appointed Metran; and each is using means, not to be named, to have himself installed into office, although there is a Metran over the church who was appointed to that office many years ago. This is one of the present chief causes of disturbances and trouble in that unhappy Church; and from the same cause have arisen deep hatred to the Truth, and increased opposition to every attempt at reformation. But yet, thanks be to God! the Truth has taken deep root in the hearts of many individuals of that community: many have joined our pure Church; very many sigh for a reformation in their own Church; and still more have ceased to invoke the creature, and bow their knees to none but Christ; and all this, instrumentally, has been effected by the labours of our own Society.

Of our Church-members I am thankful to be enabled to state that the trials of the past year have proved them to be faithful to their principles, and have, I trust, had a beneficial effect in teaching them to consider the more seriously about their souls' concerns. Our Christians, and especially our converts, have much to en-

* Rice is so called while it remains in the husk.
† British rule does not extend over Travancore. It is an independent State.

dure, not only of direct persecution, but also from the enticements, the threats, and the superstitious notions of their own relatives and neighbours. One of my converts, soon after baptism, lost, after a few days' sickness, his son, and—what his superstitious neighbours considered a more awful calamity—his cows. Of course, all this domestic suffering was ascribed to the wrath of the forsaken god, and used as a powerful argument to induce him to renounce his Christian Faith. But, happily, he holds to his Christian Principles, and has had grace given him to submit with resignation to God's holy will.

The number of individuals admitted into the Church of Christ by baptism, in this Mission, during the whole of last year, was 132. During the latter part of the year, and when the persecution was at its greatest height, I had numbers of other applicants; but, on account of the trials that would assuredly follow, I received none but those I had full reason to believe would not yield to any persecution.

Krishnapooram.

Some few months since it pleased God to permit me to open another Church in this Mission. It is situated in the midst of a scattered heathen population in Krishnapooram. This building was erected "in troublous times," in the midst of much opposition, and at a great outlay, as we had to convey timber and stones more than twenty miles, and partly by land. It is a substantial building, calculated to hold some 200 persons, the cost being defrayed by private contributors, for the benefit of a people of whom some have given repeated evidence that they are a portion of God's dear children.

On the day of setting it apart for Divine Worship, I had the privilege to obtain the assistance of the Rev. Messrs. Beuttler and Chandy, and I fully believe we had the presence and approbation of our blessed Lord, because there were assembled a goodly number of those *that love our Lord Jesus Christ in sincerity*, and who worship with an enlightened understanding, and *in spirit and in truth*. To our Triune Jehovah be all the glory, and let His kingdom come, and let the whole earth be soon filled with His glory as manifested in the person of Christ! Even so let it be speedily. Amen and Amen.

There is a further reference to the work in progress at Krishnapooram in a Letter dated Jan. 5—

Late last night I returned from Krishnapooram, and was much delighted with my day's work. At Church about, I should think, ninety persons were present; and the Services went on as orderly as any one in England could do, though many have been added to us but lately. It was really quite surprising and delightful to see them at worship in every part of it: then, at our School we had about forty people in classes. Mark the good of our female Boarding Schools—to teach the women of one of the head classes, I had a woman of the Congregation, who had been trained at Allepie; and it was very pleasing and satisfactory to hear her teach and explain the Church Catechism. The men also did well. It seems to answer nicely at present, and will, I trust, go on.

Conversations with various classes of the people.

The Journals of the Rev. Jacob Chandy shew that he is in continued intercourse with various classes of people, Romanists, Syrians, and Heathen of different castes—Brahmins, Nairs, Chogans, Pullars, &c.—whose respective errors are faithfully contrasted with the pure truths of the Gospel. From these Journals we introduce one extract.

March 15, 1851.—Three Nairs were going to a temple of Kali, with an offering of cocoa-nuts to the bloody deity. They said they were going with the offering to appease the goddess, who afflicts a member of their family with fever. On inquiry being made as to how they knew that it was Kali who afflicts the person, they said that they had consulted a Banyan, who told them how the goddess afflicts sick persons, and what they ought to do to appease her. I told them that they ought to have consulted a doctor, and attended to his direction. The Nairs further said that they did not love the goddess, but only dreaded her, as she was a mischievous being. Whilst I was talking with the Nairs, some Chogans arrived, and heard what I said on the subject of worshipping idols. One of the Chogans said that he had been to Puthupally Church, and wondered at the power of the god of that Church, thinking that I was opposed only to heathen idols. I told the Chogan that what he had seen at Puthupally was

an imitation of the Heathen, and not a representation of true religion. By "the god of that Church" he meant St. George, whose festival is celebrated at Puthupally with great pomp and show, which attract thither all castes and classes of people. The scene is greatly assimilated to the heathen festivals, having fire-works, drum-beating, rope-dancing, processions, &c., which astonish and attract the Heathen, and heathen-minded persons. Another temptation to go to the festival is the variety of things brought thither to be sold by different classes of tradesmen, which makes the festival look like a fair. Sellers and buyers and worshippers mingle together. A large collection is annually made in money and offerings in kind, from the Syrians, Romanists, Nairs, Chogans, slaves, &c. It is easier to make a Heathen worship one God more, than to persuade him to give up one of the many gods and lords whom he worships. How contrary is the scene, in the festival manoeuvre of this nominal Christian Church, to the spirit of Him who said, *Make not my Father's house an house of merchandise*, and who has taught that *God is a spirit: and that they that worship Him must worship Him in spirit and in truth*.

TIRUWALLA DISTRICT.

The Rev. J. Hawksworth, assisted by the Rev. G. Matthan, remains in charge of this district. Mr. Hawksworth, in a Letter dated April 25, 1851, has forwarded the following information respecting the progress of the Missionary Work at that period—

Confirmations.

The new year opened upon us auspiciously. We had just been cheered by the pastoral visit of our beloved Bishop, who held two Confirmations in this Mission. The first took place here, as the head-quarters, in a temporary Church hastily erected the week before the Confirmation. The second was held at the Out-station of Nallapalli, which the Bishop most kindly consented to visit, in order to prevent the extreme inconvenience to which the female part of the Congregation would have been subjected, had they been under the necessity of coming here. The road through the jungle, a distance of about fourteen miles, was very obligingly cleared by the Circar Government* at my

request. The people were greatly delighted to see their bishop amongst them. It was the first episcopal visit they had been favoured with; and I am sure the Congregation and their resident Minister, a Native Clergyman, will long remember his lordship's kindness with gratitude. Even the Heathen appeared to exert themselves heartily to help us on our way. There were no regular bearers to be procured. It was delightful to think, as we went along the new road—made by heathen hands, to enable the servant of the Lord to carry far up into their country his Master's message—it was delightful to think that the day is coming when those who are now outcasts shall be brought into the bond of the covenant, and shall say to the Lord's servants, *We will go with you; for we have heard that God is with you*. May that day speedily arrive! Our dear friend Mr. Ragland accompanied the Bishop. Altogether, 243 Candidates were confirmed in this Mission. I am persuaded that a blessing has been vouchsafed. The number of Communicants has increased, and I think I see more earnest attention on the part of some.

Converts from Heathenism.

During the past quarter, thirteen converts from heathenism have been baptized. These are the first-fruits from heathenism at the Karakil Out-station. Though they have been severely persecuted, they stand firm. Hitherto they have walked most consistently, and they search the Scriptures. One of them is an old man seventy-five years of age: another of the men is the tenant of a Brahmin, from whom he rents a considerable quantity of rice land. This he quite expected would be taken from him on his baptism; and he was prepared to give up all. The Brahmin took from him a portion, and seemed inclined to take the remainder, when suddenly, without any assignable cause, he sent for the man, received him kindly, and said, "I have taken back some ground: I will give you double the quantity instead, and if you wish to rent more, let me know and you shall have it: I am your friend." It is impossible to overlook such merciful interpositions. Considerable inquiry has been excited, and the adversary is aroused. It is at such times as these the Missionary is made to feel his own weakness, and to look to his Master for supplies of strength and wisdom, and for protection

* The government of the circar, or district.

both for himself and the babes in Christ whom Satan is seeking to destroy. At such a time, especially, he would unite in the earnest entreaty of the apostle, *Brethren, pray for us.*

Slaves at Mallapalli.

For some months past there has been a very hopeful movement among the poor slaves in the neighbourhood of Mallapalli. In this country these poor creatures are regarded by the higher classes, and even by common kulis (labourers), as utterly unclean and polluting. But now they have heard of Jesus, and it is quite delightful to hear them pronounce His name, and tell of what He has done for them; how He has died for them, and is now pleading for them. Some of them speak as if they had at length found a friend—"a friend that sticketh closer than a brother:" and it is quite affecting to hear them repeat the Lord's Prayer, addressing God, for the first time, as *Our Father*, and proceeding with broken accents till they stop, overpowered by their feelings. One poor old man, said to be above a hundred years old, is learning eagerly, and has made surprising progress. A short time ago he was heard to say, "I may not live to be baptized, but I believe I shall live to get to heaven." Last Saturday I went to see a School in the jungle. The slaves were erecting it for themselves. A member of our Mallapalli Congregation, expressing his surprise and joy at what he saw, said to me the other day, "Sir, I believe these poor creatures will become far better Christians than we have been."

Death of a Pious Youth.

A few days ago one of the seminary boys was taken from us. He had been ailing, but it was not thought serious: however, he was permitted to go home, and soon appeared to be nearly well; but the disease returned, and he was suddenly cut off. He was only nine years of age, but he had commenced secret prayer some time ago, and regularly kept it up. He was in the habit of speaking with some of his schoolfellows on religious subjects, and could express himself very clearly. It appears that one portion of his secret prayer was usually a petition for the gift of the Holy Spirit. His conduct was in accordance with his profession: he was quiet and attentive. I have a good hope that he is now in heaven. What a privilege it is, and

what a responsibility it involves, to feed the lambs of Christ!

The following extracts from Mr. Matthan's Journals will be read with interest.

Slave Population of Travancore.

Dec. 5, 1850—In the course of my visits to the people I met with some slaves, with whom I was glad to enter into conversation. The condition of these unhappy beings is, I think, without a parallel in the whole range of history. They are regarded as so unclean, that they are thought to convey pollution to their fellow-creatures, not only by contact, but even by approach. They are so wretchedly provided with the necessaries of life that the most loathsome things are a treat to them. Their persons are entirely at the disposal of their masters, by whom they are bought and sold like cattle, and are often worse treated. The owners had formerly power to flog and enchain them, and in some cases to maim them, or even deprive them of their lives. Though these cruelties are not now sanctioned by law, their condition does not, in a practical view, appear to be improved, as they have no means to get legal redress against their cruel tyrants. They are everywhere paid for labour at the lowest possible rate consistent with keeping life. In places where the spontaneous produce of the earth is abundant, and where they have work every day, the rate of their daily wages is so low as a pice and a half—three-fourths of a farthing—while the highest rate does not exceed seven pice—three farthings and a half. The common kulis are paid at the rate of somewhat more than an anna—three-halfpence—per diem, while carpenters and other artisans are paid at double the above rate, their usual daily wages in the interior being exactly two annas and three pice—threepence farthing and a half—for each man. The slaves are of course paid in kind. They are also entitled to certain portions of the produce of their labour, which in a great measure makes up for the low rate of their wages. They are valued differently in different places. The price of an able-bodied slave in the low country, where their wages are comparatively high, is not more than six rupees—twelve shillings. In Mallapalli it comes to nearly eighteen rupees; and in places nearer the hills it rises considerably

higher, even to double the above amount. The children of slaves do not belong to the father's master, but are the property of the mother's owner. In some places, however, the father is allowed a right to one child, which of course is the property of his master.

The slaves form a great proportion of the population of this country, being probably one-sixth of the whole. In the village of Mallapalli alone their number amounts to 520 souls, while all the other classes together fall below 1500 souls. A great landlord in a neighbouring village has nearly 200 of them daily employed on his farms, while three times that number are let out on rent to inferior farmers. The slaves are chiefly composed of two races, the Pariahs and the Puliahs, of whom the latter form the more numerous class. The Pariahs appear to have been of the Hindoo Stock, and ejected from society for violating caste. Their own tradition has it, that they were a division of the Brahmmins, who were entrapped into a breach of caste by their enemies, through making them eat beef. They now eat carrion and other loathsome things: the carcasses of all domestic animals are claimed by them as belonging to them by right. They frequently poison cows, and otherwise kill them, for the sake of their flesh. They are also chargeable with kidnapping women of the higher castes. In former times they appear to have been able to perpetrate these cruelties almost with impunity, from the fear of which the people still betray great uneasiness, though now, through the greater efficiency of the police, the custom is nearly grown into disuse.

The Puliahs appear to be quite a distinct race—perhaps the aborigines of the country, like the Bhils, &c., in other parts of India. They do not wear the kutommy on their head, which distinguishes them from the Pariahs and other Hindoo castes. They are more particular as to the kind of food they take, abstaining from the flesh of all dead animals. They are considered superior to the Pariahs, who have great fear of offending them. They are thought much better servants, being more faithful to the interests of their masters. There is a division of them known by the name of Eastern Puliahs, who chiefly inhabit the hills. They are, if possible, in a more degraded state than the Western Puliahs and the Pariahs, who would consider themselves

polluted by coming in contact with them. They generally go without any other clothing than a string of leaves round their loins. They eat all the refuse which the Pariahs eat. They appear to be outcasts of the Puliahs, as in language and other particulars they do not differ from them, while there is a marked difference between them and the Pariahs. They are considered better servants than even the Puliahs, and consequently are valued at a higher rate.

Lying, stealing, and drunkenness are the prevailing vices of these different tribes of slaves: crimes of an aggravated nature are very rare, except among the Pariahs. With respect to their religious notions and practices, they admit the existence of a Supreme Being, but are unable to comprehend how the government of this vast world can be carried on without the assistance of subordinate agents. They believe that the spirits of dead men exist in a separate state, but do not seem to think that their happiness or misery depends upon their conduct in this world. They believe them to be moving about the earth, watching over the interests of their friends in the body. They pay them offerings of rice, arrack, cakes, and other things; which if they withhold, the spirits are believed to haunt them, to take possession of them, and to punish them with maladies. The principal object of their worship is the bloody goddess Kali, whom they propitiate by offerings and sacrifices. They also worship hill gods, in order that the harvest may be plentiful, and that they may be secure from the attacks of wild beasts.

This account of the slaves in this country is intended to shew to what a miserably low state they are reduced by the cruelty of their fellow-creatures; for I am sure if their case be only known fully, it will raise many benevolent and Christian Friends who will sympathise with them, pray for them, and advocate their cause.

Jan. 10, 1851—I went to the houses of some of our people, and spoke with them on the subject of the instruction of slaves, with a view to instil into their minds an interest on the matter. Nominal Christians join with the Heathen in throwing obstacles in our way, with a view to thwart our efforts for the benefit of these poor creatures, and our own people are wavering between the calls of duty and of interest. Strong fears exist among all classes of people, of that the

enlightenment of slaves will be followed by their liberation, and the consequent ruin of the interests of agriculture. We are therefore being regarded as enemies to the best interests of the country, though they are unable to attribute to us any sinister motive, save that of enthusiasm. The difficulties connected with the instructing of this poor and despised race are indeed great, and the odium attached to it among worldly men is greater; yet the encouragements we have to persevere in the work are far greater and more powerful. As in the first promulgation of the Gospel, *not many wise men after the flesh, not many mighty, not many noble*, were called, but the message of salvation was chiefly preached to the poor; so we may expect that our preaching will have a better acceptance among this despised class. Indeed, God has been in some measure owning our labours, by affording us some promising proofs that a real work is going on in the hearts of some among them. On last Sunday, a Syrian Man was taking a journey to the north with a pot of oil on his head, which he let fall and broke on passing a stile. One of these slaves, observing the accident, addressed the man in a respectful manner, and hinted that this was a sign of God's displeasure toward him for his violation of the Sabbath. The man was immediately struck with remorse, acknowledged his fault, and desisted from the journey. Thus *God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty*. A few days ago, another of them asked his wife to give him his supper, but she would not give it him, as he had not prayed. He immediately retired to an adjoining jungle to perform his evening devotions. On being asked by some of our people, who happened to be on the spot, why he did not pray in the house, his reply was, that he feared his mind might be disturbed by the prattlings and cries of the children. Such symptoms of Christian Feelings on the part of the slaves have a great tendency to remove the prejudices of our people, and to counteract their fears and selfish views with respect to their being instructed.

March 2, 1851: Lord's Day—The slaves under instruction were, according to arrangement, assembled this morning in the Church Compound, to be examined in their lessons. All those who witnessed the examination were astonished at the amount

of knowledge they possessed. Though none of them knew letters, a large proportion of them were able to repeat the Lord's Prayer, the Ten Commandments, and the Apostles' Creed. They understood the distinct offices of the Father, the Son, and the Holy Ghost, and were able to return sensible answers to several other questions, shewing that they understood what they committed to memory. Among those who answered well there were some men and women who had never been able to attend the place of instruction, which affords a proof that religion occupies a prominent place in their minds, so as to be the topic of conversation among themselves. It was really moving to see some of them shedding tears while repeating the Lord's Prayer, and being assured of the love of Christ toward so low and despised a class as they were. A kind friend having entrusted me with money to give them in charity, I supplied them each with a piece of cloth, on receiving which they were filled with joy and thankfulness that God had raised for them friends of those who were utterly strangers to them. One of them is the property of a Nair, who comes to be instructed against the will of his master, and at the risk of being scourged by him. I tried to encourage him by repeating to him the text, *Fear not them which kill the body, but are not able to kill the soul*.

The Bishop's Visitation.

Dec. 27, 1850—I was happy to be introduced to our venerated Bishop, who delivered an excellent and moving sermon from Acts xxvi. 22, 23; with special reference to us as ministers, shewing what should be the theme of our preaching, and whence our helps are to be derived. The letter of the Mallapalli Congregation was taken into the Bishop's kind consideration; and, as soon as their circumstances were made known to him, he determined upon visiting their Station, waving all consideration of the want of roads to it, and its inaccessibility by water during the season. All our Missionary Friends in connection with Mr. Ragland, the Bishop's officiating Chaplain, united in pleading the cause of this Congregation with him.

Dec. 31—We had the happiness of closing the year with the visit of our Bishop and Mr. Ragland. They set out from Tiruwalla, in company with Mr. Hawkworth, during the latter part of the night, and reached Mallapalli about

eight o'clock this morning. After the usual Services of the day, the Bishop made a short address to the Candidates for Confirmation, on the subject of the awful responsibilities which they were going to take upon themselves; and then administered the solemn rite to 160 persons, of whom 76 were men, and the rest women. These had been carefully prepared in the usual course of lessons. Many of them have been able to master the whole Catechism; among whom are some females who are quite uneducated, and are ignorant of letters. I trust, also, that some who had prepared themselves by prayer and repentance received a blessing in their souls. The Bishop's adopting the plan of repeating the words of the imposition of hands in Malayalim was very good and effective; and he did it quite distinctly, from a copy written out in Roman characters.

The Service was concluded with an appropriate and expressive address by himself on the character, duties, and privileges of the Christian. It was well understood by the people; more so perhaps than any similar one of the kind. A large number of Syrians came to see the Bishop and his train; but almost all of them went away, one after another, by the time of the Service. The Bishop also addressed a few words to some poor slaves, who were anxious for Christian Instruction. His making them come near him is greatly noised in the country; for to do such a thing by a great man is an abomination among the Natives. It was, therefore, a sharp rebuke to the pride and self-righteousness which lurked under the prejudice, claiming birth, superiority, and holiness, and saying, *Stand by thyself, come not near to me; for I am holier than thou.*

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. I. Smith and Mrs. Smith, in consequence of ill health, left Lagos on the 11th of April, and arrived at Falmouth on the 22d of June.—Mr. Hubert left Lagos on the 21st of May, on account of ill health, and arrived at Falmouth on the 15th of July.—The Rev. W. Krusé left Alexandria on the 7th of May, and arrived in London on the 18th of July.

Wesleyan Miss. Soc.—The Committee of Review has recommended a Deputation to be sent to Australia, for strengthening the Society's operations there; and to France, for the purpose of establishing a French Methodist Conference. It has also recommended that China should be placed on the Society's list of

Missions.—The Rev. John Albrighton sailed for Bermuda on the 20th of July.

CONTINENT.

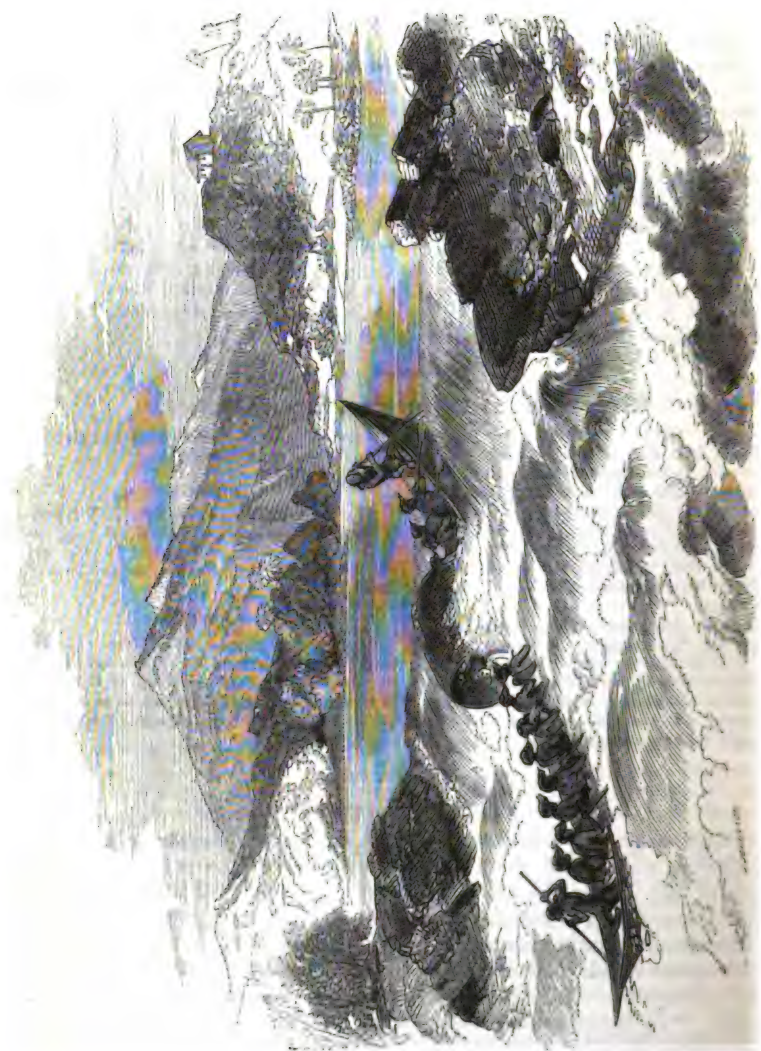
Church Miss. Soc.—The Rev. C. W. Isenberg, with Mrs. Isenberg, left Bombay on the 3d of May, in consequence of ill health, and arrived at Dusseldorf, Prussia, on the 20th of June.

WEST INDIES.

London Miss. Soc.—On the 10th of August Mrs. Scott, the wife of the Rev. James Scott, of Demerara, departed this life. Her ill state of health had compelled her husband to leave her in Scotland on his return to his sphere of labour in Demerara.

Miscellanies.

THE Missionary, the late Rev. T. Youd, visited the country of the Macusie Tribe, and found them anxious to receive instruction. On the arrival of Mr. Bernau in 1837, Mr. Youd resigned to him the charge of Bartica Grove, and proceeded into the interior to form a Station among the Mucusies. During his voyage, he had to encounter many dangers in ascending the rapids. Both in ascending and shooting them loss of life is not unfrequent. Our Engraving represents descending, or shooting, a rapid. "It is an exciting instant when once the canoe is in the current. Shooting along with the swiftness of an arrow, she arrives at the edge of the fall, and, balancing for a second, plunges into the surf, where for a moment she seems to be buried. She is seen emerging again, and, obeying the helm of the steersman, surmounts the waves caused by the conflicting currents. A mistake on the part of the foreman, or the pilot at the helm, would cause her either to split by coming in contact with rocks, or to be swamped by the waves."



SHOOTING THE FALLS IN THE ESSEQUIBO.

Missionary Register.

NOVEMBER, 1852.

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

FROM the Journals and Reports of the Missionaries of the Church Missionary Society we extract some notices of Native Converts who have departed, as we trust, in the faith of Christ.

INDIA.

The Rev. F. E. Schneider, of Agra, in his report of the Station, gives some brief notices of the deaths of Christian Natives.

Walter died of consumption, rather suddenly. I hope, however, that he had prepared for heaven; for when I saw him last, shortly before his death, he was perfectly resigned to the will of the Lord: his heart, believing on the salvation of Jesus Christ, rested on the merits of the Saviour.

Brigitta Mathew, a healthy, strong woman, took a severe cold, which settled on her lungs, and produced a consumptive disease, of which, after some months, she died. I had often occasion to converse with her on those things most necessary for fallen sinners. A few hours before her departure she sent for me in the middle of the day. I went immediately; and when I asked her why she sent for me, she replied, with a scarcely audible voice, "Please pray for me." When I inquired of her what I should particularly pray for, she answered, with much concern and emphasis, "For my salvation." I read a suitable psalm and prayer. After this, I asked her whether she could find consolation in the gospel, and in believing on Jesus Christ in her present dying state. To this she gave me the satisfactory answer, that Christ was her only hope and consolation in time and eternity.

Another of those who were removed from our congregation by death was T. Williams, for many years an able and much-esteemed Catechist of our Mission. Only seven months have elapsed since his fellow-labourer, W. Churun, was carried off by the same awful disease, cholera; so that we have to mourn over

Nov. 1852.

the loss of two of our best and most qualified Catechists.

Respecting the same faithful and humble labourer in the Lord's service, Mr. Kreiss says—

I saw him three times during his last illness, and was glad always to find him in a happy frame of mind. He enjoyed peace in his heart, and relied entirely on the mercy of his Saviour for salvation. His end was peace; and I humbly believe that he is now with his Master, whom he served, and whose gospel he was privileged to preach to many perishing sinners.

NEW ZEALAND.

Mr. Charles Baker's Journal contains the following notices of Natives who died in the district connected with the Uawa Station—

March 7, 1850—I arrived at Tokomaru last evening. I hope the people here are going on steadily. I received a note from the Whareponga Teacher to say that Ruka te Nohoiritai is dead, and that his end was peace. He had been a worthy character for some years. He was formerly Teacher of the infant-school at Rangitukia; afterward he removed to Reporua, also in the character of Teacher. He came on two occasions to Uawa, with other Native Teachers, to School. He gave me much satisfaction, and I have felt persuaded that *the root of the matter* was in him. At Reporua he had great trials from the untoward behaviour of the people. He was, so far as I could ascertain, faithful, but his faithfulness made it necessary to leave the people. He was in November last appointed to Pukemairi, with a fair prospect of being very useful; but it hath pleased the Great Head of the Church to dispense with his services. Doubtless he is with the Church triumphant in glory.

3 M

Aug. 10, 1850—At Maraia I found one of my old Monitors in a dying state. He had been a great sufferer several years from rheumatism, but had derived much benefit from medicine, which had been supplied to him from time to time. I was apprehensive last winter that he would not survive the season; but he recovered, and was pretty well through the summer. When the last cold weather came on he was again laid aside, and he has now become so ill as to leave no hope of his recovery. He knew me, and exchanged a few words with me. He appeared peaceful, saying that all his trust was on the Saviour of sinners. I feel much for him, and have long had great respect for him. The Natives, too, have held him in high respect.

Mr. Baker afterward heard that the poor fellow died on the very day of his visit to him.

The Rev. James Hamlin, resident Missionary at Wairoa, records in his Journal an account of the death of Martha Ngarara.

May 24, 1850—Martha Ngarara, George Ngarara's wife, was brought to the Station yesterday, from the Whakaki, near death. She is the wife of the Native Teacher at the Station, but had been taken to the Whakaki at her own request, during her illness, to see what a change of air would do for her. I went to see her to-day, but did not think she had been so near her end. I asked her on whom she depended for the pardon of her sins, and for her salvation. "Upon Christ alone," was her reply.—"Do you not think," I asked, "you can do something toward the atonement for your sins?" "No," she returned: "Christ has atoned for my sins."—"Do you not think," continued I, "that your faith merits for you some part of your justification before God, and that a

part may be attributed to the blood and righteousness of Christ?" "No," she rejoined, "Christ is all to me: He has done all for me and in me."—"Do you feel the love of Christ shed abroad in your heart, and can you rest your all upon Him?" "Yes," was her reply.—"Having done so much for you," I observed, "He will complete His work; He will be with you when you pass through the waters of Jordan; He will never leave you till He has safely landed you on Canaan's happy shore." I thought I should have had another opportunity or two of having some further conversation with her, not thinking her so near death as she really was; but her spirit left its earthly tenement this evening, and she no doubt stands accepted before God. Being clothed in the spotless robe of her Saviour's righteousness, no spot, or wrinkle, or any such thing, is found in her.

Mr. Archdeacon A. N. Brown, of Tauranga, writes in his Journal—

April 2, 1850—Samuel, who has been lying ill at the Station for a long time past, had a severe hæmorrhage from the lungs this morning, and it is probable he will not long survive. When a little recovered from exhaustion I said to him, "How do you feel, Samuel, in prospect of that death which appears coming so near to you?" "My heart is not dark," he replied, "but light."—"What gives you joy?" "That Christ has died for my sins," laying a particular emphasis on the pronoun. "When the Natives are in health," he said afterward, "their whole thoughts are occupied about the riches of this world: they want horses, and ships, and mills. When a man is dying, as I am now, he feels that horses, and ships, and mills, are of no value to him—that nothing can satisfy him but a crown of glory."

OBITUARY NOTICES OF NATIVES

IN CONNECTION WITH THE BANGALORE STATION OF THE LONDON MISSIONARY SOCIETY.

THE Rev. B. Rice, in a Letter dated Bangalore, June 4, mentions the death of a native female who had come to Bangalore for medical advice.

The poor woman suffered long and severely, both before and after she entered the hospital. For some time it appeared likely that she would recover under the treatment employed; but the disease at length assumed a more aggravated form, and the only chance of saving life ap-

peared to be in her submitting to amputation. This, for some time, she refused to do, but at length consented. Chloroform was administered, and the operation very skilfully performed by the medical officer in charge of the hospital. For some hours after the amputation there

appeared every reason to believe that she might be fully restored; but on the second day a change took place, and she rapidly sunk. Aware that death was approaching, with great calmness she took leave of her children, exhorting her husband to watch carefully over them; and spoke with much confidence of her trust in Jesus, and her readiness to die and be with Him. "I have no other refuge but Christ. My hope is in Him. He is my Saviour. Jesus! Jesus!" were the last words she was heard to utter before the final struggle came on. Her sufferings were great; but we rejoice to believe that she is now in that blessed abode where sorrow, and sighing, and pain, and death, shall be known no more for ever.

Mr. Rice reports the case of a Brahmin, who, with much favourable disposition toward Christianity, was unable to prevail with himself to break through the obstacles of avowing his faith in Christ, which in charity we hope he possessed. He writes—

I have lately been called to a death-bed of a different description from this, viz. that of one of those *secret disciples* whom we have often mentioned in our Letters and Reports. The case is that of a Brahmin, a very respectable man, who had formerly held a situation under Government, as some of his family still do. For many years he has been in the habit of privately reading the Bible, and of praying to the true God in the name of Christ, as well as publicly declaring his dislike to Hindooism. He has often appeared to be very near the kingdom of God, and has evidently sometimes had to struggle violently against the convictions of conscience that it was his duty to make a public profession of faith in Christ; but for some time past he had evidently made up his mind to remain outwardly a Hindoo, while inwardly, as he said, a Christian. On my visiting him one day, when the first symptoms of his last illness had made their appearance, he abruptly changed the conversation with me from Canarese to English, of which he knew a little; and, after stating that he did so in order that others who were present might not understand what he said, told me his apprehensions that the disease under which he was then suffering would be unto death, and begged that, if he became

worse, I would come and see him immediately on being sent for, as he had no confidence in the members of his family, who hated him on account of his attachment to Christianity; indeed, he said, he feared they might poison him when they saw his disease increasing, in order to rid themselves of the trouble of attending him. I promised that I would attend to his wishes, and spoke to him seriously of the great importance of looking well to the foundation on which his hopes for eternity rested. He assured me very earnestly that he had no faith in Hindooism, that he believed only in Jesus, and went and fetched me a copy of a small book of prayers in English (published, I believe, by the London Religious-Tract Society) which he had obtained from some source, and which, he said, he was daily in the habit of using after reading a portion of the Bible. He still maintained, however, notwithstanding all I said, that it was not absolutely necessary to make a public profession of his faith by receiving baptism. A public profession, he said, he had made for a long time past, his sentiments in reference to Hindooism and Christianity being perfectly well known to his friends and neighbours, as well as his constant opposition to all idolatrous practices; but baptism, he said, would shut him out from caste, and from his family, and involve him in obloquy and poverty. He contended that his heart was right, and that he believed God would accept this, and pardon his not submitting to the ordinance of baptism, seeing the difficulties with which he was encompassed. I set before him the Scripture declarations on this subject, as I and my brethren here had often done before, as plainly and earnestly as I could; but all was of no avail.

Some three weeks after this, a lad from his house, who attends our English School, told me that his grandfather was much worse. I went to see him without delay, and found him indeed much altered. His disease had evidently gained rapidly upon him, but he still manifested the same mind as before, and begged me to pray for him. A day or two after this I saw him again, when he was still worse. I then talked to him even more closely and earnestly than before of his approaching end, and the necessity of making sure work for eternity. He said that he saw no other refuge but Christ, and that he trusted in Him. I then prayed with

him. During my prayer, he lay with his hands clasped and uplifted toward heaven, evidently entering with great earnestness into all that was said.

As soon as possible after this, I called to see him once more; but he had expired about half-an-hour before I arrived. On conversing with some of his Brahmin Friends about him, one of them said, "He did not belong to us. He was one of your people. He had a great regard for you" (meaning, as I understood him, of the Missionaries here generally). Thus died Suncharappa, a man who knew the Truth, and appeared to believe the Truth, but who to the very end shrunk back from making such a profession of it as the Tes-

tament requires. Far be it from us to pronounce definitely upon his state in the sight of God. The Judge of all the earth will do right. There are many more of the Natives, in this and in other parts of the country, in a similar state of mind, I firmly believe. Let them not be too harshly judged by those whose profession of faith in Christ is attended with no such bitter trials as theirs would be, and who, perhaps, can hardly appreciate the difficulties of the position in which such individuals are placed. We pray for them, and commend them to the compassionate regard of Him who has said that *the bruised reed He will not break, and the smoking flax He will not quench.*

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Concluded from p. 415 of our Number for October.)

INDIA.

Too much is done, if we do not more.

REALLY we have been doing too much if we are not prepared to do much more. We have stirred up the principle of infidelity in India—we have spread education there—unsanctified education has been forced from the Government as better than nothing. That system has thrown men out of the absurd theories of paganism, but has left them under its reigning and dominant vices. Hence it was that the circulation of European infidel works in Calcutta is larger, perhaps, than in the city of London itself. There are young men there who would despise the Brahmin, and stand up with manly independence to defend Tom Paine, to reason for Voltaire, to decry the Scriptures, and to call the Missionaries old women. Since, then, they had helped to bring about this evil, they should also throw in the remedy, which was to be found in a better system of education, of which the Word of God should be the basis. Nothing was so important for India at this moment as a wise, discreet, and well-administered system of Christian Education.

[Rev. Dr. Tisdman—at Bopt. Miss. Soc. An.

Catholicity of spirit important to Missionary Success.

It has been my greatest happiness,

during the long period I have been abroad, in labouring for the Church of Christ to reciprocate with members of other Missionary Institutions the most fraternal, the warmest affections; and I have also had the opportunity of witnessing the success which has attended, not only our own operations, but also theirs, in almost the whole of the wide-extended field of India. And therefore, with regard to the success which has attended those Institutions, whether the Church Missionary Society, or the Gospel Society, or the Free Kirk Society, or the American Society, or the London Missionary Society, I can speak with satisfaction of their success in different parts of the field to which I have alluded. It has always been with me a matter of duty to make myself acquainted as much as possible with the general progress of other Missions, thus attending to the duty of looking on the things of others as well as upon our own, with the design of learning some lesson of instruction, some practical lesson, for the purpose of carrying on God's great designs which we all hold in common.

[Rev. Peter Perceval—at Wesley. Miss. Soc. An.

INDIA AND CEYLON.

Missionary Success the Obstacle to Missionary Progress.

Now, with regard to the success which

has attended Christian Missions in India, I have no hesitation in saying that, when we consider the character of the country, its extent, the amount of its population, the peculiar character of the institutions which prevail there, the almost omnipotent opposition which is made to the Gospel of Christ by a wily and generally well-educated priesthood, we have a degree of success in India and Ceylon equal to all that the most sanguine expectations which, five-and-twenty years ago, were authorised, in the view of facts then existing. Nay, it is absolutely true, that the success of the existing Missions constitutes, at the present time, one of the greatest obstacles to the progress of the work. "A paradox," you will say. Not so. It is quite true of my own Station. A Society, for example, of nearly two hundred members—a School, or Schools, calling for five or six hours of devoted labour and zeal—must necessarily preclude the Missionary from making any attempt at the regions beyond, unless he is reinforced by additional labourers. The conservation of what we have already realized, itself the most imperative of all duties, renders it difficult for the Missionary to go to the Heathen from those who have been won as trophies to Christ; and therefore, in many places, not only in my own Station, but others, the progress that has been made constitutes one of our greatest difficulties with regard to the Heathen. It is particularly so with relation to Southern India. About sixteen or eighteen months ago, when I had finished my labours for the Bible Society for the time being, I made a tour of that part of Southern India where the Tamul Language is spoken, for the purpose of informing my mind, previous to coming to Europe, of the state of that field of labour. Numerically, so much has appeared on record of their success, especially in Tinnevely, that, in common with others charged with important responsibility, I felt some degree of doubt whether we were in the right course, since they had so much more apparent success than attended the efforts of Missionaries in other parts of that vast field. I trust that is a species of selfishness which you will know how to pardon. I visited the principal Stations in Salem, Tanjore, Madura, Tinnevely, and Travancore, and was entertained most fraternally by my brethren of different denominations—the Church Missionary Society,

the Gospel Society, the American Mission, and the London Mission. All of them, I think, with one exception—I will not name the exception as to the Society—all of them, including the Church of England, invited me to labour among them, and address their congregations. It is rather an unusual thing, of course, for an Episcopal Clergyman to ask a Wesleyan or a Dissenter to occupy a place as a public teacher in his own Church; but so it was. As regards the general state of things in these regions I was greatly encouraged. So much progress has been made, so much success has been realized in some places, in bringing over the people to the Gospel of Christ, that the existing Missionaries, charged with the duties of their office, can make no further inroad upon heathenism. It struck me as a peculiar fact, and I made the observation to several, "You are so much engaged in attending to your parochial duties, that, in looking after your Churches, the Heathen beyond you have no sympathies, no labours." That, of course, opened up a new subject, kindred to that which I have alluded to in my own Station; and it was admitted by them that their success constituted one of their chief difficulties. So that, with reference to India, it becomes a most important question, What shall be done? Liberal as you are—beneficent as well as benevolent as you are—and we delight to recognise Great Britain—I speak with reference to my travels from India through the darkest intervening countries of Mahomedanism and Romanism—delighted as we are to admit the beneficence and benevolence of this country, and the sister country, or rather daughter country, America; yet we deplore that we are obliged to believe that you cannot meet the wants of India by sending out English Missionaries.

[The Same—at the same.

Native Teachers necessary to enlarged Success.

Your Missionaries to India must occupy the position, so to speak, of apostolic teachers. As sent, they are that of course. As agents chiefly employed in raising up others they must therefore afford you the guarantee that your object in sending them shall be eventually accomplished in the universal extension of the Gospel in that region. It would be a matter of economy in this Society, as well as in others, to restrain within more limited bounds their general efforts, and to give

them greater intensity of application within a more limited sphere, in order that the European mind and resources may be brought to bear on the cultivation of minds that are within your reach, and which, by the blessing of God, might be prepared and made subservient to the extension of the Gospel among their countrymen. This is your hope; and I am delighted to see that there are indications, not only in your own Society, but in all, that the great purposes of divine love in raising a native instrumentality, not only in the relation of Schoolmasters and Catechists, but Ministers and Pastors too, will be accomplished. I know many in India, Native Converts, who are engaged by different Societies—in our own Society, and in those of the Church of England—who, in point of efficiency as members of Christ, are inferior to none with whom I am acquainted; whose ability to testify the Gospel of the grace of God, in their own tongue, is unquestionable; and whose principles and piety admit of no doubt. These are the men we want. They must be multiplied. An ordained Native Minister does not cost more than one-fifth or one-sixth of an European, under any circumstances; and the chance is, that three out of every ten European Missionaries will fail, either in point of physical vigour, or in some other respect, to accomplish the ends for which they are sent. Therefore, this Society, as well as others, must see to it, that they organize efficient means for appropriating the finances and resources of Missionary Institutions to the great object of raising up, not only Churches, as we have, by the blessing of God, already done to some extent, but in selecting, from the bosom of those Churches, well qualified persons, and training them up to be the messengers of those Churches and the glory of Christ. [The Same—at the same.

Who is to supply the Pecuniary Means?

For the accomplishment of this, to whom shall we look for the means and sympathy, but to you? India does much, very much. Perhaps, considering the amount of population—I mean English Population—more is generally done in India than in any other part of the world. But in this respect our resources are very limited. We must therefore necessarily look to you; we must look to Britain and America for the great means

of carrying on the work of Christ in India. [The Same—at the same.

Missionary Devotion a Reality.

I know something of the Missionary Life. When in Southern India, about a year ago, I saw the devoted characters there labouring, especially the ladies, who were devoting themselves fully and entirely to the cultivation of the minds of their sex. Although I saw much in that region connected with Hindooism and antiquity that excited my wonder—much in the beauty of Southern India that excited in me the greatest interest—I saw nothing so striking, nothing so marvellous, as men and women, highly gifted, highly cultivated, devoting themselves in pagan villages to the cultivation of the minds of their fellow-mortals. I assure you my mind was deeply affected with the spectacle. Even now it adverts to the individuals whose Schools I had the pleasure of examining; whose congregations I had the pleasure of addressing; who, with untired effort and perseverance, continue to give themselves to the Lord and to His Church. If so, surely you can support them by your faith, your prayers, your benevolence.

[The Same—at the same.

SOUTH SEAS.

The Bible adapted for all Mankind.

Who could have thought that the language of the Feejee would have held the New Testament? a language, a few years ago, not even reduced to grammatical form—a language of savages. Now there is a grammar of that language; there are several elementary works published and circulated in that language; and, above all, there is that inestimable treasure for man, the Gospel of our Lord Jesus Christ. It is a privilege which we learn more and more to estimate, that the thoughts of God are conveyed by Him in such language, and in such form, that they are capable of being transmitted, fully and effectually, in every language under the wide heaven. They can fill a language which is scanty, and strengthen a language which is weak; and whenever these Scriptures of truth are imparted to any language, that language itself rises, while the people who speak it learn, in their own tongue—once not used for that purpose—to celebrate the wonderful works of God. When we are surveying these Missionary Stations, it is

delightful to observe the increased reverence which is yielded to the Word of God; the earnest desire for its possession among the Feejeeans, for instance, and the inhabitants of Tongataboo; the regard which is paid to what God himself teaches. It is a principle which, as Protestants, we avow, and which we desire practically and continually to maintain—to maintain in the face of man's philosophy and man's tradition—that the Scriptures of the Old and New Testament are the sole and sufficient rule of all Christian faith and all Christian practice; that nothing is to come into competition with them; that they are the Word of the living God, which itself liveth and abideth for ever; that while other things pass away, even as the trace of a cloud, this living Word will remain, and, by the agency of the Holy Spirit who

inspired it, will still become, far more than ever, the mighty instrument of flashing illumination through the deepest darkness, of creating life in the deepest death, and of spreading wider and wider still the everlasting triumphs of our Saviour's name.
[Rev. Dr. Hannah—at the same.

Scriptures the Bulwark against Popery.

One does not feel afraid of the emissaries of Rome where the Bible comes. Whenever did that system of error prevail where the Word of God was possessed, and valued, and followed? Let the Word of God have possession of the language, the mind, the heart of a people, and we are not afraid of any emissaries who may be sent, or of any agencies that may be employed.

[The Same—at the same.

JEWS' SOCIETY.

FORTY-FOURTH REPORT.

Introductory Remarks.

So then, at this present time also, there is a remnant according to the election of grace. Your Committee thankfully acknowledge the goodness of God, manifested in numerous instances, which shew that these words may justly be applied to the present period of Israel's history. Although the time is not yet come when the fulness is to be gathered in, we see abundant proof that God hath not cast away His people. He has not forgotten to be gracious. His arm is not shortened. He has saved, and does save, many to whom it is our privilege to refer as monuments of His great mercy and undeserved grace.

Remarks on the State of the Funds.

The particulars of the Receipts and Expenditure were given at p. 262 of our Number for June: we now lay before our Readers the Committee's remarks on the Society's finances.

There has been a diminution of 1739*l.* in the gross receipts of the year, as compared with those for the preceding one; but this deficiency does not arise from any falling-off in the real income of the Society, but mainly from three benefactions during the previous year by the late Miss Cook for special objects—a new edition of the Testament and Liturgy in Hebrew, the Institution in Cracow, and

a Scripture Reader in Palestine, amounting in all to 1650*l.*; while, on the other hand, the receipts during the past year, under the important heads of Auxiliaries, Annual Subscriptions, and Donations, exhibit together an increase of 635*l.*; the deficiency under the head of Legacies being 759*l.* The real difference in the receipts toward the General Fund of the Society is 136*l.* less, as compared with the preceding year. It ought to be borne in mind that the receipts of the year ending March 1851 were upward of 3000*l.* more than the largest receipt of any former year. A strict and careful supervision has been kept over the expenditure, in the various branches of the Society's operations both at home and abroad, and all such economy has been exercised as is consistent with the true interest of the Society, and the real efficiency of its labours.

Your Committee are not yet in a position to announce the receipt of Miss Cook's Legacy, but they have reason to expect that it will be paid over to the Society in a few weeks: in the mean time, however, your Committee, pursuant to the promise made to their friends last year, have made the necessary arrangements for the completion of the Widows' and Disabled Missionaries' Fund to 15,000*l.* Stock in the 3 per cent. Consols, in the manner suggested to the Society in their last Annual Report. In future, all the payments will be carried annually to the debt of that particular Fund, while all Special Contributions con-

tinued to be made toward its increase will be duly placed to its credit.

Temporal-Relief Fund.

While the demands on this fund annually increase, your Committee are grieved to have to report a falling-off of about 25*l.* in the contributions, as compared with the previous year. The receipts were 473*l.* 4*s.* 8*d.*; the payments, 562*l.* 17*s.* 6*d.*

The balance in hand on the 31st March, consisting of remittances from Auxiliaries received within the last few days of the quarter, has since been disposed of toward the relief of some most deserving and urgent cases; while by the end of April not more than 20*l.* was left to carry on this branch of the Society's labours of mercy. Your Committee earnestly appeal to the friends of Israel on behalf of this Fund, in the words of the Evangelist, *Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?*

Association Arrangements.

After a careful consideration, your Committee have decided on dividing the Metropolitan District into two. The Rev. J. Scott has been appointed to the charge of the newly-formed, or South-London District. Your Committee had earnestly hoped that it would have been possible to avail themselves of the openings which have been found for advocating the claims of Israel without adding to the number of Districts; but although they have had the kind and very efficient help of several friends, it has been found necessary, either to increase the number of those who are permanently engaged for this labour, or to leave many pulpits unoccupied, and many Meetings unattended. Much and important help had been rendered in former years to the Society by the temporary employment of different Missionaries in travelling to advocate its cause. The Committee could not, however, but feel, that although this assistance was very valuable, still it occasioned a serious interruption to the Missionary Work itself. This has led the Committee to be very cautious in sanctioning the employment of their Missionaries in this department.

Although this has tended to increase the necessity for engaging additional assistance, your Committee feel that it is in every respect their bounden duty to cur-

tail their expenses in every thing which is not directly and immediately teaching the Word of Life to the Jews themselves. Still they cannot expect that new Associations will be formed, unless means be adopted to supply information respecting the object which the Society has in view.

The Committee tender their best thanks to those friends who have kindly advocated the cause of the Society, and beg to suggest that a most essential service may be rendered by endeavouring to enlist the services of new friends.

Episcopal Chapel.

The Rev. J. B. Cartwright reports that he has derived "Encouragement from the general interest and spirit of co-operation in the work among the Jews, by the Gentile Portion of the congregation at large, as well as from the very valuable assistance which some have been able to render in visiting and otherwise promoting the welfare of the Israelites around us. The effect of a more systematic visitation of the Jews in London, and more especially of the affectionate and energetic labours of Mr. Ewald, has been especially seen in the great general increase of Jewish Hearers at all our services on the Lord's Day. There are seasons in which great numbers are brought under the preaching of the Word, especially after baptisms. We have been visited by a great variety of characters, of different degrees of outward respectability. The majority probably were led by an undefined interest or curiosity. Judaism is restless and dissatisfied with itself. There are never wanting a few trifling and profane scoffers, and perhaps one or two violent and angry opposers; but it may be hoped that there are at least a few secret, though earnest, inquirers; and it may be confidently asserted that there is a very marked increase of seriousness in the demeanour of many who attend the services. We want the prayers of the servants of Christ at this time, in the Society's Missions generally, but I feel the pressing need of them especially at home; not because there is nothing doing, but because, through God's mercy, there is so much inquiry and interest excited, that we feel more deeply the need of the crowning mercy of the Divine Spirit to make what is done effectual. Since the last report, thirty-six Israelites have been baptized at the Episcopal Jews' Chapel, of whom fourteen were adults and twenty-two

children, making a total of 592 since the commencement.

Hebrew College

The Principal, the Rev. J. B. Cartwright, reports—

"During the year I have had five Missionary Students. One is already stationed at Jerusalem, and four are pursuing their studies. Of these, one does not reside in the house, as he is married and otherwise engaged in Missionary Work in London. I have reason to speak with great thankfulness and hope of them all. Another English Student has just been admitted by your Committee. Cannot the friends of Israel throughout the country send us some eligible Candidates?"

Hebrew Schools.

Fifteen boys have been admitted since the last Anniversary, and eleven have left the School. Seven of these have been apprenticed, and four were taken away under Jewish Influence, after a short residence in the School, though not without having the seeds of Divine Truth and of the knowledge of Christ sown in their minds. The same may be said of two who were hastily taken out of the Girls' School by their parents. Beside the two girls just mentioned, two other girls went home about the usual time for leaving the School, as their parents had the means of procuring situations for them; five have been placed in respectable service, and one, after a lingering illness, died full of hope and comfort in the knowledge of Christ. Eleven girls have been admitted during the year. The total number of children admitted into the Hebrew Schools since the commencement is 600.

Scriptures and Publications.

The issues from the Society's Dépôts during the past year are—Bibles in Hebrew, 3524; ditto English and Foreign, 441; Pentateuchs, Haphtorahs, and Psalms, 10,949; Testaments in Hebrew, complete, 1870; ditto in English and Foreign Languages, 441; Book of Common Prayer in Hebrew, 326; ditto in German, 269; ditto in English and Foreign, 150; Old Paths, in Hebrew, German, English, Dutch, &c., 1672; Pilgrim's Progress, in Hebrew, 326; Tracts, various, Hebrew, German, English, &c. (exclusive of about 30,000 printed and circulated in Germany and Poland), 18,071.

The gross amount realized by the sale of Scriptures is 413*l*.

The Scriptures and Tracts printed during the year are 46,000.

Nov. 1852.

Your Committee have to reiterate their sense of obligation to the British and Foreign Bible Society for the liberal supply of their publications during the past year. Your Committee have, in accordance with their announcement last year, furnished the Mission at Warsaw with stereotype plates of the Hebrew Bible.

Mission in London.

Mr. Cartwright reports:—"In consequence of the time now given to the Missionary Students, I have somewhat less personal intercourse with the fluctuating body of Christian Israelites resident in London, and more especially those connected with the Episcopal Jews' Chapel. But I can with confidence look back on the proceedings of the past year, in that portion of the Missionary Field which falls to my lot, as marked by increased exertion and efficiency. I am very thankful to have, through the appointment of the Committee, what I had so long earnestly desired, at least one zealous, pious Englishman to go among the English-speaking Jews, and to visit regularly their neglected quarter of the city. God is opening the door for him daily more and more. I must also, with the same feeling, acknowledge the importance of another opportunity, by which I have the services of another indefatigable labourer, who aids me greatly by investigating the wants and circumstances of destitute, sick, and aged Christian Israelites, with a view to their temporal relief, as well as by inquiring after the youths apprenticed from our Hebrew Schools. Beside these actual appointments by the Committee, I have most valuable help from the members of the congregation.

"I have likewise been requested by another Society, whose labours are well known in this metropolis, to superintend the labours of two City Missionaries devoted to the visitation of the Jewish Quarter. They are both of them Israelites, long known to me, and members of the congregation of the Episcopal Jews Chapel."

Your Committee have received from the Rev. F. C. Ewald the following summary of his labours during the past year:—"In looking back on the nine months which have passed since I entered on my mission to the Jews in London, I have abundant reason to bless and praise the God of Abraham, Isaac, and Jacob, for His mercy vouchsafed to the

work. I commenced here, comparatively a stranger to the Jewish Residents in this great metropolis, and yet the Lord has been pleased to open a wide door of usefulness. That there is a stir in the Jewish Population is very evident. The great difficulty felt in this, as well as in other Missionary Stations is, how to employ inquirers and converts, who are almost invariably under the necessity of looking out for some other channel whereby to gain their livelihood from that hitherto made use of. Six have since been baptized. The work, however, has only commenced after baptism. The new converts must be visited, they must be trained in Christian Principles and practice, they need yet to learn much in the school of the Divine Spirit.

The Depository in Leadenhall Street has proved useful. Many Jews pass by daily, and, when seeing the Scriptures and Tracts exposed in the windows, stop to read the portions thus open before them. I have often entered into conversation with those I met there. Mr. Margolouth has continued to make himself useful to the Home Mission and to me: he has introduced me to the large circle of his Jewish acquaintance, and has often accompanied me in my visits to the Jews." Mr. Ewald also observes that he has a list containing the names of upward of fifty Clergymen of the Church of England who are of the House of Israel. Nine of this number are engaged in the service of the Society at various Stations.

Mr. Rosenfeldt has continued his labours in Whitechapel, under the kind superintendence of the Rev. W. W. Champneys, and has had many opportunities for useful exertion.

Mission to Jewish Females—Mrs. Hiscock refers to an unprecedented desire among the Jewesses she has met with to obtain the Word of God. She states, that among those who have come under her observation, the Talmud is falling into daily contempt, and they are generally becoming convinced of the folly of Rabbinism. While she is, generally speaking, received with much kindness, she has encountered more opposition than she ever previously experienced. She has also had constant intercourse with the female converts, and reports their conduct as on the whole very satisfactory.

Bristol.

The Missionary Work in this district

has been under the temporary charge of the Rev. P. H. Sternschnus, who, until his appointment to the Mission at Smyrna, resided at Clifton for the benefit of his health. He has had many and varied opportunities of declaring the message of peace and love to his unbelieving brethren. Some have been under regular instruction for about two or three months: others had the Gospel preached to them by occasional intercourse, as circumstances would permit. He has also paid occasional visits to Bath, Cheltenham, and other places, where he has had pleasing opportunities for usefulness.

Manchester.

Mr. Lazarus has continued his labours at Manchester. In his visits to the houses of Jews, he has never had occasion to complain of offensive conduct. Mr. Lazarus refers to a remarkable display of eagerness to possess portions of the Hebrew Scriptures, and of reverence for the Word of God. His chief occupation is among the middle and poorer classes; and he states that, in consequence of the increase in the number of the latter, their state of destitution has become very distressing to witness. One Israelite has been baptized during the year. Since Mr. Lazarus commenced his labours in Liverpool, sixty-eight children of Abraham have been added to the Christian Church in this district.

Concluding Remarks.

The simple fact, that although, forty years ago, there was not, as far as we know, one Clergyman in the Church of England of the House of Israel, since that time FIFTY have been ordained in that Church, to say nothing of those who have been appointed to the ministerial office in other Churches, shews that a very great change has taken place. We could easily state a variety of particulars, if it were advisable to do so, which would shew that in the providence of God, in many cases, the confession of faith in a crucified Redeemer has been altogether owing, under God, to the instruction they received in the first instance from our Missionary Brethren. But there are some instances in which but little is known of the previous history of those whom we now gladly welcome as members of our Church, and messengers of peace to our countrymen. Only a small number, however, of these persons, speaking after the manner of men, would have been brought

to receive the Gospel without a distinct and earnest effort to promote Christianity among the Jews. There is good reason to believe that at the present moment there are now living in London at least two THOUSAND of the descendants of Abraham who are united with us in the profession of faith in our blessed Saviour. We know that 592 have been baptized in our Society's Chapel, and we know that these, together with their families, would form no inconsiderable part of the above-mentioned number. But there have been many baptized by different Clergymen and Ministers in various parts of the metropolis and in the country; and no one can tell precisely how far the example we have been permitted to set in this great work, the Books we have circulated, the private influence of those honoured friends who have been associated in our cause, have led to this happy result. And while we rejoice that the PARENTS having joined the Christian Church, the CHILDREN, in many cases, now enjoy the benefits of a Christian Education, without the aid of direct Missionary Effort, we cannot forget that the children of the Christian Israelite are really enjoying the benefit and blessing that has followed on the attempt made in the first instance to bring the father and mother to know the Truth. We might extend this remark to many other places. Thus, in Berlin, two THOUSAND FIVE HUNDRED of the descendants of Abraham are now united with us in the profession of Christ; and it must be obvious that there is no want of evidence to shew that God has made known His Truth to many who were once followers of Rabbinical traditions, and without Christ, without hope. Our efforts in our Schools in London, where, since the commencement, we have had 599 children; in the Duchy of Posen, where, in our eleven Schools, 576 Jewish Children have been in attendance at one time during the past year; in Jerusalem, where 30 Jewish Children are taught in the Diocesan School at the expense of the Society; in Smyrna, Cairo, and other places; sufficiently testify that we have not overlooked this important branch of Missionary Labour.

But while we thankfully record the tokens of the Divine Blessing thus manifested in the numerous instances in which the Society has been instrumental, through its Missionaries, in the salvation of so many individuals, we must not forget that the general change of feeling which has

taken place deserves particular notice. This is especially manifested in two particulars—the removal of prejudice, and an increased attention to the Scriptures.

These are particularly observed in our old-established Missions. The Rabbies in those neighbourhoods will not now say, as one of them did twenty-four years ago to a Missionary of our Society—"I do not believe that the English intend any good to our nation. I do not find from history," said the Rabbi, "that the English ever did good to my nation. And though I do not profess to understand your motives, I do not believe that, as you were sent by Englishmen, you are likely really to benefit my people." We know, indeed, that the annals of our national history furnish us with too much that must excuse the mistaken Rabbi as to his estimate of our real motives. But, thank God! this state of things has now completely changed in the place where this conversation took place, as well as in many others. This change of disposition towards us, of which our Report this year bears ample testimony, is a ground of great encouragement, both as an actual result of labour, and as a preparation for future endeavour.

But while we hail this as a significant mark of progress in our great work, we cannot forget that there are still many who cannot, or will not, understand our motives and our doctrines.

These cases of persecution for conscience sake, however, while they call for our sympathy and prayer in behalf of those who suffer wrongfully, should lead us also to devout thanksgiving that we find so many exceptions to that which was the prevailing, the almost universal rule; and that the continued efforts of our Missionaries, while they have been blessed to many individuals as a direct Means of Grace, have also led to a marked change in the minds of very many more, who, with much remaining doubt and uncertainty, are still disposed to listen patiently, and to inquire candidly concerning the truths we teach them.

The increased attention which is paid to the Scriptures is a not less important token for good.

In one place a Society has been formed among the Jews for reading the Bible. This Society is, properly speaking, a Bible Class, which meets twice a week for reading the Old-Testament Scriptures. Their meetings commence with a prayer, in which this passage occurs—"Grant us,

O God, Thy light, that we may rightly understand Thy holy Word!" Christian Commentators are read, and Christian Books are read and lent to the members of the Society, and opinions are freely interchanged.

The learned and highly respectable Israelite who takes the lead in these meetings, being asked a short time since by a Missionary, "Do you believe in the divinity of Christ?" replied, "I do not reject, but I do not yet feel convinced of it. I am slow in perception; but once convinced in my soul of a truth, I hold it tenaciously. Mark," he added with emphasis, "I do not reject the doctrine of the divinity of Christ, and never shall any person in my presence venture to utter a syllable against Christ, without being severely reprimanded." He added, "I feel myself called to prepare the way for you. At the present the mass of the Jews are a dead mass: this dead mass must be breathed upon to make them hear. They will not, they cannot, hear you. They will hear me. True, I am weakness itself; I can do nothing; but I know God will give me grace to do and to finish my work." In how many places do we find intelligent, earnest Jews who are thus minded! How often do we hear of Jews arguing with our Missionaries on the basis of the New Testament!

The Jews have always carefully preserved the law of God. In every synagogue the sacred roll is kept, and regularly read. But while the New Testament was unknown to them, it was not easy for the Jews to obtain copies of the Old Testament in Hebrew for general use. The Bible of Van der Hooght, which was reprinted, and sold at three guineas, had sold at six guineas before that time. We can now offer the Hebrew Bible for sale at little more than the twentieth part of the price which it cost when our Society first commenced its labours.

And indeed, if it were not so, if we could not speak of thousands of Jews who have joined the Church of Christ; of thousands of Jewish Children who have been taught in our Schools; if we found every Jew determined to persevere in unbelief and a rejection of Christ; if they had, one and all, with unvarying contempt, undiminished hatred, rejected our message and scorned our endeavour; it would still be our duty to go forward, and to say to all, *I come to thee in the name of*

the Lord of hosts. We ought to advance with holy boldness and unshaken hope, knowing that God hath commanded us to engage in this work; for He hath proclaimed unto the end of the world, *Say ye to the daughter of Zion, Behold, thy salvation cometh*; and that whatever may be the immediate and apparent result of our exertions, *God hath concluded them all in unbelief, that He may have mercy upon all.* He will say to the north, *Give up*; and to the south, *Keep not back.* *The gifts and calling of God are without repentance, and He will finish the work, and cut it short in righteousness, because a short work will the Lord make upon earth.* But, blessed be God, he hath not called us to advance against an impenetrable phalanx of adversaries. A very great change has taken place in the hearts of many; and of many more it may truly be said there is shaking among the dry bones. Let us pray earnestly that the whole house of Israel may be prepared to say, *Blessed is He that cometh in the name of the Lord!* and while we earnestly pray for the salvation of the whole nation, and the speedy accomplishment of the promise that declares, *All Israel shall be saved*, let us give thanks for the mercy and grace of that Saviour who permits us this day to say, *So then, at this present time also, there is a remnant according to the election of grace.*

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BENARES.

THE Rev. Messrs. Smith, Leupolt, Fuchs, and Reuther, have been enabled perseveringly to pursue their labours at this important Station, where idolatry has its head-quarters in North India. During the year 1851, the Rev. H. Stern and Mr. W. Wilkinson joined the Mission from Europe, the latter with especial reference to Jay Narain's College.

General View—Accession of Converts.

The past has been a year of peculiar trial to our brethren at Benares; yet, through the mercy of God, the work has been maintained, and the adult conversions have been more numerous than usual, amounting

to ten, beside several children. The converts in connection with this Mission amount at present to 314, of whom the greater number are located in a Christian Village at Sigra, the rest at Ghurwa, the branch Station. Of some of the new converts Mr. Leupolt thus speaks—

The first was Barnabas. In 1836 he was a monitor in Jay Narain's School. Having obtained a situation at Cawnpore, through Mr. Smith, he left the School, and we lost sight of him. After fifteen years, however, he returned, joined a Bible Class of Mr. Smith's, and was admitted into Christ's Church. The second was Mati, who came in contact with the Missionaries in 1835, when he was employed as a Teacher of a Bazaar School. He likewise left our Mission, but returned last year, when the Word was brought home to his heart, or quickened in him by means of the same Bible Lectures. He was followed by Yúnasan, a respectable Mahomedan, who had been an inquirer for nearly a year.

Two others of the converts, Gauri Shankar and Muni Lal, had been pupils in Jay Narain's College. Mr. Leupolt's affecting narrative of the difficulties they had to contend with from the opposition of their friends, has been already published.

Ghurwa Branch Station.

Of this settlement Mr. Leupolt thus reports—

The congregation at Ghurwa numbers twenty-six. It is under the charge of Mr. Woods, European Catechist. During the last cold weather, Mr. Fuchs and family spent several weeks among our Christians at Ghurwa, and I visited them, during the hot season, from time to time. The aim we have in view is, to raise a congregation which may in time become independent of European Support. So long as we must have European Pastors to take charge of Native-Christian Congregations, or, if we have Native Ministers, so long as these must be supported by foreign contributions, we cannot call that congregation firmly rooted and independent. Our constant aim, therefore, ought to be, to elevate not only the minds of our people, but to raise their temporal condition also,

so that they may be able to maintain their own Minister: and may the time soon come, when we shall see hundreds of Native Ministers supported by their own congregations without our aid!

Preaching to Heathen and Mahomedans.

This department of labour continues to be viewed by our Missionaries as still invested with the importance which they have ever attached to it, and to be diligently prosecuted. From Mr. Smith's Journals we introduce some extracts—

May 11, 1851—Our work, I think, is prospering; and God, I believe, is with us. Our Native Christians seem improving, and our message is increasingly understood, and attended to, in the city. An old Brahmin, who has long been a hearer at Das-aswa-medh, came there as usual on Thursday Morning; but with the mark of his god, the tilak, on his forehead—a custom which I thought he had given up. He sat down and listened attentively, according to his custom, and spoke boldly for us, as occasion required. After some time I felt it my duty to address him personally, and point out his inconsistency in thus speaking for Christ and still wearing the tilak. As the Natives scarcely ever speak without similes, I made use of this—I said, "You are like a woman who has been engaged in evil courses; and, while actually wearing some token of her sin upon her person, comes into the presence of her husband, and begins to praise him. Why, if he were good, did she leave him? and why, if bad, does she now praise him? Are you not?" I continued, looking him earnestly in the face, "considering these things, and that Christ is, or ought to be, your only Lord, and, as it were, husband, ashamed of yourself? You act a double part, and will be convicted of glaring hypocrisy." The poor old man looked at me with tears in his eyes, took the corner of his sheet, which was hanging over his shoulders, and, before all the people, wiped off the offensive symbol. I was affected, and I think others were too. They were all perfectly quiet, and no one made any remark. O that he may have grace given him, not only to renounce every false and imaginary god, but to acknowledge the true God and Saviour Jesus Christ, and to embrace His salvation!

June 1—On Tuesday week Nehemiah and I went to Durga Kund—where

is a handsome temple to the goddess Durga, *alias* Kali—and stood by the altar, while the people offered a kid and a goat. The altar, like that of the Jews of old, stands outside the temple, in front of the door. The animals, before being slain, are taken inside and presented to the goddess; mantras—incantations—are read over them, and their heads are adorned with garlands, &c. They are then brought out to the altar, and their heads tied to a post. If the animal be small, a man lifts it from the ground by the hind feet, and thus stretches out the neck. At this moment the head is taken off at one stroke with an iron weapon, by a man who stands ready, and then immediately places it on the altar. The offerer pays the accustomed fee—about which I have repeatedly seen a quarrel between him and the sacrificer—and takes away the carcase, to make a feast for himself and family. On the present occasion, the man who had offered the kid took it aside into a yard close by, where, on turning round to go away, I observed it was being dressed. I asked him for what cause he had offered it. He said he had been suffering from fever, and had been told that offering a kid, and eating its flesh, would cure him. I was about to enter into conversation with him on the nature of sin, and the true sacrifice for it, when, discovering who I was, he ran off in an amusing manner, betraying great fear and apprehension, from a superstitious feeling, as it appeared, that talking to me, or hearing my words, might destroy the merit of his sacrifice.

Durga is said to feel gratification for 100 years by the offering of a buffalo, and for 1000 years by the offering of a man!

Nehemiah told me that he had given a copy of Mr. Muir's *Mata Parikhsha* to a pundit, who afterward told him that he had perused it once, but did not intend to read it again, for it had shaken his faith in Hindooism: he feared, if he did not take care, he might become a Christian!

On one occasion, in the city, a Hindoo was objecting to me our eating beef. A Mussulman standing by said, "Sir, allow me to answer him." I assented. Then, addressing the Hindoo, he said, "Friend, some people eat the flesh of the cow, and some its dung:" the Hindoos sometimes eat cow-dung by way of atonement: "which is the best?" The Hindoo was ashamed, and walked away. It is often very difficult to get the people's attention, and make them understand. After describing one day our Lord's coming to judgment, and, accord-

ing to His sentence, the righteous going to heaven and the wicked to hell, I turned to a respectable Mussulman, who had been listening to the whole apparently with much attention, and asked him where he was going. He quickly replied, "I am going to Shiwale"—a part of Benares so called.

Aug 13, 1851—I was much struck the other day with the passage, *And the common people heard him gladly*—Mark xii. 37. If we want not the common, but the uncommon people especially to hear us, do we not show a lack of conformity to His mind, who, rejoicing in spirit, said, *I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in Thy sight*—Luke x. 21;—and who signified it as one great proof of His divine mission, that *to the poor the Gospel was preached?*

A pundit, who had learned from some European that there are those calling themselves Christians who do not believe that all parts of the Bible were divinely inspired, and, as an instance, mentioned the genealogies in Matthew and Luke, was asked how he got over the absurdities and contradictions, &c., in the Purana. "Oh," he replied, "those parts were not inspired!" How careful we should be not to give our opponents a handle, by tampering with the inspiration of the Holy Scriptures. *All Scripture is given by inspiration of God.*

The Christian Schools.

They consist of four departments; a training or Normal School, containing nine Native-Christian youths designed for teachers; a Boys' Boarding School, containing, at the end of the year, thirty-eight Christian and orphan boys, beside eleven more who had been drafted off to Ghurwa; a Christian and Orphan-Girls' Boarding School; and an Infant School. The Girls' School has thirty-four pupils, whose conduct is described as very satisfactory. Their needlework throughout the year has yielded a profit of 200 rupees. The following pleasing circumstance is reported by Mr. Fuchs, under whose superintendence the School is placed—

I commenced with the girls a monthly Missionary Meeting, which they attended with great pleasure, and, as they desired to do something for the conversion of their countrymen, I proposed to them to work in their leisure hours, for which they would receive payment. To this they cheerfully agreed, and some of them were really very diligent, so that the sum collected in this way was larger than I anticipated, namely, rs. 28. 4. 2 (nearly 3*l.*), as shewn in the accounts. I trust a blessing will rest upon the poor orphans' mites. The girls have also, in their usual working hours, shewn more diligence, so that I have realized considerably more from their work than in former years since I have been connected with the School. May the Lord grant that all these children, whom His mercy has delivered from heathen darkness, may become children of God, living members of His Church! May their hearts be so filled with the love of Christ, as to induce them to continual prayer and work for the promotion of His kingdom!

Jay Narin's College.

This seminary contains 493 Hindoo and Mahomedan Pupils, of whom 110 are in the English Department, the rest in the Oriental. In the higher English Classes Newton on the Prophecies is a favourite book. Scriptural instruction is given to all the pupils.

JAUNPORE.

This city has continued for three years without a Missionary. The Missionaries from Benares have visited it as often as the nature of their own duties permitted them so to do. The Rev. C. Reuther has recently been appointed to permanent residence there. The two Schools at Jaunpore and Azimgurh, forty miles distant from each other, have increased in the number of scholars—the latter from 151 to 286. They are under the superintendence of Mr. J. P. Cæsar.

CHUNAR.

This place, being without a resident Missionary, is occasionally visited from Benares. There are some vernacular Schools in opera-

tion, in which about 200 boys are instructed in Persian, Oordoo, and Hindi.

GORRUGHPORE.

Encouragement at this Station—Baldeo, a new Convert.

The Rev. J. P. Mengé, in his report of this Station, informs us that he has been more encouraged during the ten months immediately preceding, than he had been during the previous ten years. The following instance of conversion will be found interesting—

Baldeo, a respectable Kaist, with whom I became acquainted more than seven years ago, is a native of the kingdom of Oude, and was born not many miles distant from Lucknow. He received a good education, and was the moonshee of Mr. Crawford, Chaplain of Allahabad, many years ago. From him he received a New Testament, which he read through, and, very soon after, his conscience smote him when he thought of worshipping idols, and he accordingly left it off, and has since then been reading and really studying the sacred Scriptures. I became acquainted with him here, when preaching in the bazaar, and invited him to visit me regularly in my house. This he also did for about two years, and I was often astonished at the knowledge of Scripture he possessed. He could say by heart long portions of the Gospels, but he still was not ready to receive baptism. He sometimes urged the case of Cornelius, who was a believer long before he was baptized, &c., as a sufficient excuse for not receiving baptism, though a believer in Christ. There was one mark in his character which pleased me all along, viz. that he warmly defended the truths of the gospel before Hindoos and Mahomedans. He gained his livelihood as a native doctor; and, from what I know of him now, he certainly appears to be well versed in all the arcana of native pharmacology and pharmacy, and has been the means of curing some difficult cases. At that time, his mother, his wife, one of his brothers, and also a servant, resided with him, all of whom he taught the New Testament. But God, who teaches His children, visited the Lala with illness, viz. signs of leprosy shewed themselves in his hands and feet. He thought this was, perhaps, owing to the deleterious atmosphere and bad water of

Gorruckpore, and resolved to go at once to Benares. But not getting better there, he went on to Lucknow, and from thence to his own native place. There he remained for some time, and then returned to Gorruckpore. Here he, his wife, his brother, and servant, resided for some time, when another brother joined them, whose education had been a good deal neglected.—The mother died in Benares, fully persuaded that she could only obtain salvation through Christ.—My Reader became very intimate with the whole family, and I, too, saw a good deal of several of the members. The last-mentioned brother, when I hesitated baptizing him, as he was not sufficiently acquainted with the truths of the Gospel, although he was taught for some weeks almost daily by the Reader, went to Jaunpore, and was there baptized by Mr. Leupolt. The other brother, the wife of the Lala, as also the servant, became more and more earnestly desirous of being received into the visible Church of Christ. The Lala's heart, indeed, seemed to burn with the love of Christ; and the more I see of his brother, the more I like him. I was also very thankful to God that, some months ago, the Lala's illness was completely checked. Mrs. Mengé has seen his wife very often, and examined her about the Commandments, the Creed, portions of Scripture, &c., and found her a very amiable, simple-minded, teachable woman, and full of joy and gratitude to God that she was permitted to join the visible Church of Christ by baptism. She can read her Bible in the Persian and Arabic character. The servant, too, pleased us much: he is as straightforward a character as I have ever met with, and appears to be very much attached to his master. They were all baptized on the 3d of August, by the names of Yehunna, Miriam, Thomas, and Spuras. The two brothers come to me two evenings in the week, when I explain to them the Word of God. They are both anxious to serve the Lord by making known the Gospel to their benighted countrymen. The Lala himself will, I doubt not, become very useful as the native doctor of the Mission, which work, I think, he ought to have, as I, who am now giving medicine daily to those who are ill, cannot well attend to this duty, having already too much to do. The two brothers accompany me also to the bazaar, and the elder has already written some very nice addresses.

Preaching to Heathen and Mahomedans.

In this important work Mr. Mengé has met with much to encourage him. He thus writes—

This has been carried on vigorously and without any intermission during the past year; and many joyful hours have I spent in preaching the Gospel to crowded audiences in the bazaars and public thorough-fares. I have established two new preaching-places, so that the Gospel is being preached almost in every part of the town. Beside this, the hospital is regularly visited by the Reader, and, once a week, a number of poor, halt, maimed, and blind, are addressed in my compound. The attention given in the bazaar to the words preached, the remarks made as to the truth of the Gospel by many hearers, the acknowledgment sometimes made by not a few regarding the falsehood of Hindoo Shastras, &c., are all proofs to me that God is beginning to visit the poor Heathen here, and to shew them that Jesus Christ is *the way, the truth, and the life*; and that none but He can save us. The authority of the Gospel is even acknowledged by men whose interest it is to deny it.

But most of all have I been encouraged by numbers of respectable men, from all parts of the district, visiting me in my house, and, for hours together, listening with pleasure to the Gospel of Christ, and readily acknowledging that their religion is false. Many of those who have visited me expect me to visit them next cold season, and I look forward with pleasure to the time when I shall itinerate. There is, especially, one very interesting case, which I must not omit to mention, of a Koiri—a caste of cultivators—which proves how the Gospel alone, without a living interpreter, makes frequently a lasting impression on him who reads it with attention, even among the degraded Hindoos. This man came to me a few weeks ago, and shewed me a New Testament, which he appeared to prize very highly. He had read it here and there with attention, and his love was drawn out to Jesus Christ the Saviour. When I asked him how he got it, he said from a friend, who had brought it back from Allahabad, whither he had gone to bathe. He also told me that he had been persecuted on account of reading it, by several in his village; but that he would rather suffer any thing than part with it.

He also can write a little poetry, as he is something of a natural poet, though not a perfect or refined one. I have now some poetry of his in the house, about Christ and the Gospel. I told him, that if he should be still persecuted, he ought to come, with his wife, children, and friends, and settle in Basharatpore. He said he would, perhaps, do so; and if not, he hoped I would soon visit his village, and establish a School there.

Schools.

They consist of an English School, a vernacular School for Heathen Boys, and Orphan Schools. One of the children in the Girls' School, who has been removed by death, is thus noticed in the report—

One of the three girls that died, Lucy by name, was brought to us about three years ago, in a very bad state of health; but, through God's blessing on the means used, she recovered sufficiently to learn to read, and to take much pleasure in what she did learn. Although only eight years of age when she died, she was remarkable for cleanliness, gentleness, unselfishness, and great attention to the instructions given. She was also very patient, for she never complained, even when suffering great pain before her dissolution. A short time before she was removed from this world, and when talked to about this solemn change, she said she was not at all afraid to die, for she knew she would go to heaven, to her Saviour Jesus Christ, who loved little children, and died to save them.

The report now refers to the

Christian Settlement at Basharatpore.

There are now residing at the Farm thirty-two Christian Families, two widowers, and three widows; and the Lord is my witness that I have endeavoured—as far as, assisted by His grace, I have been able—to improve them in every way I could, by teaching, exhorting, admonishing, and also by punishing them. Several of them, who knew not the name of the Saviour when I first went among them, are now well versed in the sacred Scriptures; others, who did not know a letter of the alphabet, can now read pretty well; and even several of the older married persons, by threatenings, promises, and encouragements, have of late been prevailed upon to begin learning their letters. I have also

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done every thing in my power to make of those who were lazy, and always begging, industrious and diligent cultivators of the ground, and have succeeded with a good number of them; so that now the ground, old and new, cultivated by them, amounts to about 180 bigahs, not including Charles Dass' 200 bigahs. But as Satan is always most busy where the work of the Lord is being carried on, so I have been tried not a little of late by a spirit of insubordination among the older cultivators, and, indeed, among those who are most independent. They, although having received loans and other assistance to encourage them, now wish to have more land than I believe they will be able to manage, and that, too, at lower rates than the land is worth. This I refuse, as it would not be conducive to their own welfare, nor the good of the settlement.

About three months ago I became acquainted with a Keit, who said that he knew several cultivators who would be glad to receive instruction. I was very glad to hear this, and asked him to bring some. He first brought two, and these, after a few days, brought above twenty. On inquiry, I found out that nearly all of them were cultivators residing at Mahewa. They promised to reside out at Basharatpore, with their wives and children, to clear jungle and cultivate the ground; also to leave off all idol-worship, and to receive religious instruction. At first they also promised to attend my service in Church at the Farm; but after having done so a few times, they refused to attend, as they could not bear the reproaches of their friends and relatives. And as it was not reasonable to expect that they could suffer persecution for duties connected with the Christian Religion before they were sufficiently acquainted with its excellencies; and as they, indeed, said they could not remain in Basharatpore, unless they were exempted for the present attending Church; I allowed them to receive religious instruction near the place where they are settling: and accordingly Mr. De Ravera goes every Sunday Morning to read and talk to them about the sacred Scriptures. There is something very pleasing connected with Mahewa; viz. the late excellent Miss Bird, a most devoted female Missionary, did all she could during the years she was here to benefit the females, children as well as adults, in and around Gorruckpur, and maintained a School in Mahewa for several years. About nine

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years ago a vernacular Boys' School was there maintained for a short time, but soon given up again, as neither teachers were met with, nor funds forthcoming at that time, to carry on the School.

AGRA.

The Rev. F. E. Schneider has had charge of the Native-Christian Congregation at Secundra, with the Orphan Boys' School, and the Branch Mission at Runkutta; the Rev. C. T. Hørnle attends the Native-Christian Congregation at the Kuttra; and the Rev. F. A. Kreiss has been much engaged in translational labours, and preaching the Gospel to the Heathen at melas and in the country districts.

The printing-press at Secundra continues to afford employment to the Christian Natives, who, having been brought up in the Orphan Schools, are now settled down as heads of families in the Christian Village. There are 182 adults and 120 Communicants in the congregation. To this little flock some have been added by conversion, and from it others have been removed by death. The following extracts are from Mr. Schneider's report—

Youthful Mahomedan Converts.

I had the joy to baptize four Mussulman Boys, who had been instructed for more than two years in the doctrines of Christianity. They often urgently asked me to receive them into the Christian Community by baptism; but I deferred this holy rite till they were matured enough in knowledge to give an account of what they believed. I prepared them for several months myself, explaining to them the Church Catechism and Baptismal Service. I had cherished the hope that I should be able to add a fifth boy to their number, but he made too slow progress in his learning, and I thought it best to postpone his baptism.

Preaching to Heathen and Mahomedans.

The reception which the Missionaries meet with from the Heathen is stated by Mr. Schneider in the following extract—

In respect to the Batesore Mela, which I attended last year for seven days, I would make the following remarks:—I had no means to ascertain the exact number of people assembled there, but I dare say that I never saw the place so crowded: not only near the temple and ghâts, but on the surrounding heights and in the ravines round about, numberless crowds had collected. After the chief day of the mela had passed, the people generally soon clear the place; but this year, on the second day after the chief day the multitude had apparently not decreased: the ghâts were still filled from morning till evening. The attention of the people was very remarkable. I observed congregations for one and two hours remaining around us, and hearing two or three addresses from the beginning to the end. No dispute, no vain altercations, occurred the whole time. Some seemed as if they had come to Batesore only to hear us, so great was their attention, and the respect they paid to our preaching. Many acknowledged the unprofitableness and sinfulness of idolatry; many said that they had not come to Batesore on account of religious rites and merits, but only to meet their friends, or to make purchases. I believe some said the truth, but the mass of the people had no other purpose than to worship their gods, to offer their gifts, and to wash off their sins in the Jumna at the propitious hour fixed by the priests. I had very pleasing conversations with some intelligent Brahmins from a village near the place, where my tent was pitched on the other side of the river, opposite Batesore. They were land cultivators, and seemed to be well off. I had visited their village with one of the Catechists, and we were most cordially received by them: our message was new to the greatest part of them. They invited the people to assemble round us on a large chubutra, and paid great attention to our preaching. They visited me afterward in the tent, and shewed themselves well inclined to the doctrines of the Gospel. But, alas! also in their case, caste seemed to be an insurmountable hindrance to draw nearer to the Truth.

Some interesting particulars respecting the Mahomedans of this city and neighbourhood will be found in the last Annual Report.

Schools.

The Rev. Messrs. French and

Stuart, while engaged in the earnest study of the native languages, have also carried on the working of the Kuttra School, which they found in a languid state. There are several vernacular Schools in the city, superintended by Mr. Hoernle; and Mr. Stuart is trying the experiment of opening similar Schools in the villages round about Agra.

MEERUT.

General View.

The Rev. R. M. Lamb continues to prosecute his labours at this Station with much energy. The Gospel is preached in the streets, bazaars, and highways, and, in tours of greater or less extent, in different parts of the country. Many have been thereby led to come to the Station for further inquiry, and additions have thus, through the blessing of God, been made to the Christian Flock, which now numbers 130 individuals. Some of the converts afford promise of much usefulness among their countrymen. Beside the Branch Mission previously existing at Bareilly, another of a similar character has been opened at Mussourie, in the hills.

KOTEGURH.

Report, by the Rev J. N. Merk.

The Rev. J. N. Merk, with whom the Rev. M. J. Wilkinson has been associated for some months of the year, has forwarded to us a report, from which we present some extracts—

The two girls who were baptized by Mr. Prochnow several years since it was thought advisable to remove for some time to Benares, and to put them under the care of Mrs. Fuchs. There they are still. It is very satisfactory to hear of their steady and consistent Christian Conduct. Mrs. Fuchs gives them, in every letter, a good character. In her last she says—"As to what my husband said with reference to Elizabeth"—one of the girls mentioned—"I need only add, that as to love to the Lord, obedience, meekness, &c., she is one of our best pupils."

It is hoped that at a convenient and not far remote time both girls will return to Kotegurh, to assist in the Girls' School when re-opened.

Since March, regular Services have been held, or rather discourses delivered, on Sundays, to an average number of twenty to thirty hearers. Whether the seed has fallen into good ground or not has not become apparent: success is still an object of hope.

The villages in the neighbourhood have been visited, and people invited to secure their share in the only and true Saviour; but the indifference as to religion is greater in the hills than in the plains. Opposition is rarely met with. I experienced some only once, on the occasion of a mela. From a neighbouring village people brought a nicely-dressed idol to the bazaar. I went down, and asked what they were doing. "We do what we like," answered, rather unpolitely, one of their headmen. I found him to be an adversary of old to the Gospel, and therefore entered immediately on the important subject of saving the soul, and worshipping the true God. "We will not hear your word; we will not repent and believe;" was the answer of my adversary. "Go home: do not disturb us: go! go!" "I shall go," I replied, "after I have told you of heaven and hell."—"Where is your God? Is He in your house? Shew Him to me." One question put my adversary to silence; and I was then allowed to speak to a number of people, who listened attentively. Among my hearers there was an old man who was known to be fond of disputing, and who was brought for that purpose. After I had done, the old man said, "It is all true what the Sahib says." I learnt this only afterward, through my Teachers and school-boys. At another mela I met no opposition, but at the same time hardly any hearers. These melas are chiefly held by the people for the purpose of seeing each other once or twice a year. An idol is placed on some level spot, around which the men perform their singular dance, whilst the women sit down and gaze upon them. Several school-boys and Teachers of ours being present, I asked them why they did not dance. "Sir, we do not know how to dance, nor should we like to know it."—"Why?" "Sir, we have been going to School ever since we were little boys, therefore we did not learn to dance, and the idol is nothing."

This answer struck me. Should we not soon have another generation in the hills, if all boys, or at least the greater part of them, could be brought under Christian Instruction? I feel assured we should. There is a marked difference between the school-boys and other boys. Several of the Teachers have repeatedly told me that they believe Christianity to be the true religion; but, alas! it is as yet a dead knowledge with them: their hearts are still untouched. They, and many more people here, are convinced of the unreasonableness and foolishness, but not of the sinfulness, of idolatry. We experience here, as Missionaries do everywhere, that human teachers can address, and convince the intellect of man; but the Divine Teacher, the Spirit of God alone, can address successfully, convince, and conquer, the heart of man!

THE PUNJAB.

The Rev. Messrs. Fitzpatrick and Clark, amidst much encouragement, have made a commencement in this new and important sphere of labour. Amritsir has been fixed upon as their Station, and they are now resident there. They have entered upon their work at a most seasonable juncture. A School has been opened with an average attendance of fifty-five boys, who are taught a portion of the Bible every day. Mr. Fitzpatrick also holds an interesting class of Teachers every morning before School, for the study of the Word of God. A Christian Sikh from Cawnpore has been engaged as Catechist.

ALLEPIE.

Some extracts from the communications of the Rev. J. Harding, the Missionary in charge of this district, will afford to us information as to its present state, and the character of the labours in which he is engaged.

Visit to Chertella—Kurashapally.

Feb. 18, 1851—I started at three o'clock this morning for Wykium and Chertella. Having examined the School at Wykium, and addressed the people, I proceeded to Chertella, a large and

important village, about six miles from Wykium, to the south-west. It was nearly twelve o'clock when we reached the landing-place, and the bazaar was about half a mile further, the only road being through loose burning sand. I wished to see the place, however, as this was my first visit there, and could only do so by walking. A very spacious Roman-Catholic Church was the first object that attracted my attention; and it is truly a noble building, and might well rank with some Cathedrals. I view not such Churches, however, as houses of God, but very much in the same light as Hindoo Temples; and any agreeable feelings produced by the sight of massive or beautiful architecture are soon deeply saddened by the recollection, that God is there dishonoured, His holy religion corrupted, and immortal souls deluded and destroyed. It is indeed surprising to see so many substantial Churches amongst people remarkable chiefly for their poverty and meanness; and it shews how largely the Papists of India must be indebted to the gold and silver of Europeans. Passing on, after a hasty view of this Church, I walked about for some time in the bazaar, and at last chose the outer verandah of a merchant's shop for my pulpit, in the thickest part of the bazaar, and having around me a congregation of at least sixty individuals. Of these, twenty or thirty were Congony Brahmins, and the rest Nairs, Tamulians, Chogans, and Roman Catholics. For more than half an hour they listened with great attention, while Henry Brown—one of our Readers, and in this instance my companion and helper—and I addressed them on a variety of subjects, but chiefly on the day of judgment, and the only way by which white men and black, Brahmins and slaves, can be here prepared for its dread proceedings. I had never addressed so large a number of people before in this way, nor so respectable a native congregation, as regards their position in this world. May the great Lord of the harvest be pleased to bless the seed sown, and cause it to bring forth much fruit! I left about one o'clock, and reached home at half-past five, tired and faint.

April 21—About a fortnight since I received a native letter from two or three of the head Chogans of Chertella, requesting me to establish a School in their neighbourhood, and offering to erect the

School-house themselves. This they have now accomplished, and one of our young men has commenced teaching. Twenty boys already attend, and as many more are shortly expected.

I have also had another application from some fishermen at Kurashapally, who are desirous that their children should be instructed; and I am only waiting the fulfilment of their promise to build the School-room, to send a Teacher to their populous district. Kurashapally is a large village about a mile from Allepie, on the coast, and inhabited chiefly by fishermen. There are upward of 500 families in the neighbourhood, many of whom, I regret to say, are Roman Catholics. This application, however, is from Heathen, and they number, at least, half the population. This School has since been completed, and twenty-three children attend.

Good Friday—Easter-Sunday Services.

April 19, 1851—Yesterday, being Good Friday, I had Morning Service, when upward of 200 adults and children attended. It is one of the few days that our people regard with an almost superstitious reverence; whether from the natural tendency of our minds to this feeling, or from the influence exercised by Popery, I know not, but it is not improbably the product of both. The evil certainly exists both among East Indians and Natives. At Cochin, two years ago, the congregation, I recollect, was the largest on this day of any I had seen for five months, amounting to 206; while the average Sabbath-Morning assembly seldom exceeded ninety. It would appear as if they regarded this day as one of annual atonement for the neglect of attending God's House habitually; while, on the other hand, many of them think themselves worthy Communicants because they receive the memorials of the Saviour's death on the day of His resurrection. O for the satisfactory evidence produced by a regular attendance on the Means of Grace, and by the uniform Christian Walk of our people in the world and in business! I read prayers, and preached from John i. 29, *Behold the Lamb of God, which taketh away the sin of the world!*

April 21—Again have we been permitted to celebrate the triumphs of our risen Saviour, after reviewing for a season the days of His humiliation and sufferings. May we be enabled to follow Him

in His path to glory, and in due time realize, in all its fulness, *the power of His resurrection!* Yesterday, being Easter Sunday, we had a much larger congregation than usual. I preached from Philippians iii. 10, and afterward administered the Lord's Supper to thirty-six Communicants.

The native Doctor, Lucosa.

April 20—I went this morning to visit Lucosa, a sick member of our Church, and who for some time had been living in open violation of the Sabbath, in gambling and cock-fighting. I had dismissed him from the office of Mission Doctor as soon as I heard of his disgraceful conduct, warning him, at the same time, of the injury he was thereby doing to the cause of Christ, and the peril in which he was placing his soul. My remonstrance, however, was ineffectual, and now it has pleased God to visit him with a sickness from which he is not likely to recover. Like the prodigal son, he is now come to himself, is anxious about his soul, and deeply grieved and truly penitent, I trust, for his sins. Being a native doctor, he is much respected by his neighbours, both Christian and Heathen, and they kindly send him presents of rice, fowls, and money. I have twice called to see him, and on each occasion have found heathen friends in his house, and some of our own people beside; so that I have had a good opportunity of addressing both the sick and the healthy, those who know the hopes of a believer, and those whose religion cheers not its unhappy votaries in the hours of sickness and of death. I read and prayed with the poor man, and have reason to believe that God is dealing in a way of mercy with His servant, and making his bodily affliction the means of his spiritual recovery and salvation. He appears to be very weak, and in the last stage of consumption. May his end be peace!

Nov. 10—On the 8th instant Lucosa, the Native-Christian Doctor, was released from his long and painful illness. I had administered the Lord's Supper to him a few days previously, when he appeared to be in a happy and peaceful state of mind. He felt grateful, he said, that he had been called to the knowledge of the Gospel, which was now cheering his last hours, and illuminating the otherwise gloomy mansions of the dead. His faith in Christ seemed clear and strong, and he was look-

ing forward to his change with an evidently well-grounded confidence of speedily entering into rest. It is about ten years since he first came to Allepie, his native place being Calicut, about 100 miles to the north.

New Applicants for Instruction.

Nov. 3, 1850.—Yesterday upward of thirty people came from Kawalum, having travelled hither in four small boats. Twenty-eight of the number desired to have their top-knots cut off, and thus to evidence their renunciation of idolatry. Having for some time tested their sincerity, I complied with their request, and before going to Church this mark of heathenism was removed. Only six of the above were ready for baptism—a husband and wife, and four of their children, the eldest having been left at home to keep house. These, after the second lesson, were solemnly enrolled among the professed followers of the Lamb. They are well acquainted with the elementary truths of the Gospel, and manifest great decision and openness of character. The husband has spent several rupees in building a large School-house; and has, I have been told, always paid the expense of the journeys to and from Allepie performed by himself and neighbours. As no inducement of a temporal character has ever been held out to them, but, on the contrary, probable trials, losses, and persecutions, we feel encouraged to hope that they are really acting under the influence of grace, and will prove blessings to their friends and neighbours. May the Good Shepherd lead, and comfort, and strengthen them!

TRICHOOR.

Report for the Half-yr. end. Dec. 30, 1851.

The Rev. H. Harley has had his hands strengthened by the arrival from Europe of the Rev. J. G. Beutler, who, since his arrival, has had charge more particularly of the Mulicherry Congregation. Mr. Harley's report of this important Station for the half-year ending Dec. 30, 1851, will be read with interest.

1.—*Out-Station.*

1. *Kunnankoolam.* Some great crisis is probably at hand with regard to the Syrian Church at this Station. The whole of the Syrian Community is in a most divided

state, and many are anxious to be joined to a purer faith. One party of Syrians have separated from the rest, and are anxious to build a Church of their own, subject to no episcopal jurisdiction. They have made a formal application to the resident for a spot of ground, rent free, for the purpose of erecting the edifice, the cost of which is to be defrayed by joint subscriptions. A rich Syrian, belonging to their body, has contributed to a large amount. It is, however, doubtful whether they will be able to put their plans into execution, as the other party strenuously oppose, and have a large majority on their side. The priests and people have applied to me to aid them in securing a piece of ground for erecting their Church. I have let this party know that I am not at liberty thus to interfere, unless they altogether renounce their errors. The system of mutual co-operation with the Syrian Church, with a view to the removal of errors both in doctrines and practice, has been tried without effect at Cottayam. The Syrian Church is evidently in a most critical position at present. Harassed by internal discords, with no acknowledged head, the clergy ignorant and incapable of instructing, the condition of the people is deplorable in the greatest degree. Many are anxious for a purer faith, but have not sufficient fortitude and faith to bear the trials and persecutions attendant on a separation from their communion. Since, however, the Syrians have had circulated among them the Word of God in an un mutilated and incorrupted state, we may hope that they will gradually put away all their heterodox doctrines, and simply receive *the truth as it is in Jesus*. The Word of God has been very widely dispersed at this Station, which contains a population of at least 12,000 Syrians, of whom every family, I believe, is in possession of God's Word; which has been distributed by myself, or procured from other quarters by them.

2. *Moolicherry.* The congregation at this Station is composed of converts from the Roman-Catholic faith, most of whom have been placed in possession of that book which is able to make them wise unto salvation through faith which is in *Christ Jesus*. The members of this congregation do not all reside at Moolicherry itself, but several live at Kotapade, about eight miles distant, and are connected with the present members of the congregation of

Moolicherry. The emissaries of Rome have commenced to bestir themselves to oppose the Truth in these parts. Within the last few months, a Romish Priest, from the convent near Cottayam, arrived at Kotapade, and compelled all the people who had received our books to bring them to the Church, under pain of excommunication. As soon as the whole were collected, they were publicly burned in the presence of the people. He however took the precaution to reserve the covers for his own use, for binding Roman-Catholic works. Thus the blind are leading the blind, and both are falling into the pit. The priest above alluded to has been collecting a large sum of money from all the Romish Churches, for the purpose of defraying the expenses of the press near Cottayam, and publishing works referring to the Romish Church. I understand that they are about to make a version of their own Scriptures in the Malayalim Language. Considerable activity, therefore, is evinced by the Romanists, in the propagation of their blasphemous tenets. Their efforts are directed to repress the spirit of inquiry that has been excited among the people; and this has been the cause of their committing our Scriptures and Tracts to the flames at Kotapade. The people, I am informed, were in the habit of proposing to their priests, from the Scriptures, questions of difficult solution, which was reported to the Romish Priest from Cottayam, who publicly burnt all our books, to put a summary end to such discussions. Hence the Romanists, like the Pharisees of old, *shut up the kingdom of heaven against men : for they neither go in themselves, neither suffer they them that are entering to go in.* But, notwithstanding that the powers of hell thus combine together, the truth of God's Word shall finally prevail. *The knowledge of the Lord shall cover the earth,* and the kingdom of Satan be finally destroyed. The Romanists, in order still further to prejudice the minds of the people, have spread a report that in England a considerable number of families have embraced the Roman-Catholic faith. The allusion was of course made to the Tractarian Apostasies. The facts were undeniable; but I cautioned my informants not to fall after the same example of unbelief, as the unhappy individual alluded to had been deluded to *believe a lie.* But notwithstanding this opposition, my efforts have been directed

simply to preach justification by faith through Christ alone, *without the deeds of the law.* May the Spirit of the Lord apply the Word more and more to the hearts and consciences of the hearers!

II.—Congregations.

Within the last half-year I have had nine baptisms, and of these four were adult baptisms. The congregation at Trichoor comprises a total of 278 souls, and that at Moolicherry, including Kotapade and Koonnankoolam, comprises 273 souls, making a total of 551 souls in connection with this Mission. The number of communicants at Trichoor amounts to seventy-six, and that at Moolicherry to forty-five, making a total of 121. The number of attendants on the Lord's-Day Morning Divine Service has averaged 110 at the Trichoor Church. The present congregation is chiefly composed of converts from heathenism; and it has been our endeavour to instil into their minds, as opportunity has presented, the more simple doctrines of the Christian Faith. Man's fallen nature, his inability to justify himself, our full redemption through Jesus Christ, sanctification of the Spirit, necessity of prayer, and holiness of life, have formed suitable topics for their instruction. May the Spirit apply the word spoken in weakness to their souls! Not forgetting the imperfections of human nature, we have every reason to believe that the people are endeavouring to improve in the knowledge of divine things. To some, however, who have not walked worthy of their high vocation, we have had occasion to administer reproof. It is by no means an easy matter to guide the native mind into right paths. It is morally very imbecile, deceitful, and corrupt, fortified with no Christian Principles, and hence an easy prey to the snares of sin. The moral atmosphere around us is contaminating in the highest degree. The superstitions, the idolatries, and vices of the worst kind, prevalent here, both among Heathen and Roman Catholics, exercise a baneful influence over the minds of those who have been joined to the true faith; and hence the utmost vigilance is required, lest any, owing to the contagious influence around, fall into sin; add to which, the desperate wickedness of the human heart, the source and fountain of all moral pollutions. Such are some of the impediments we have to contend with. Divine grace alone can surmount

every obstacle; for however one may plant, and another water, yet God alone can give the increase.

Within the last half-year three deaths have occurred in this congregation. One was an adult who had been converted from heathenism several years ago. He was a man of eccentric habits, and at times was not in his right mind, but I believe him to have been a sincere Christian. He had been for a number of years persecuted on account of his religion by his relatives, who tried to despoil him of his property. Petros, the individual alluded to, did perhaps at times needlessly irritate the minds of his relatives, by breaking down their idols, which were kept in a compound adjoining his, and which brought on many altercations. He appeared, however, at all times sincere in his profession of Christianity, and always travelled about with Tracts, which he used to read as opportunity presented, and lived by dint of his own industry. I was prevented from seeing him at the time of his death; but from information obtained I have good hopes of his resurrection to eternal life, through our Lord Jesus Christ. The small property that he had he has bequeathed for the benefit of this Mission.

III.—Readers.

Within the last half-year the Readers have continued their usual itinerations among the Heathen. The villages lying within about eight miles of Trichoor to the north, south, east, and west respectively, are weekly visited by them, and Tracts distributed. Within the course of a month they traverse all the principal villages around Trichoor. The Nambouri Brahmin, who has been accompanied by an Assistant Reader, has also distributed books amongst the higher caste of Natives. One high-caste Native, to whom he disposed of a copy of the New Testament for a trifling amount, has engaged to read it, and walk in accordance with the instructions given, provided there is nothing contrary to truth in it. The Native alluded to is a man of considerable influence; and in their heathen state he and the Nambouri were on terms of great intimacy. I trust it may please the Lord to discover to him the Truth contained in His Word, and that grace may be vouchsafed to enable him to walk conformably thereto.

Report for the Qr. end. March 31, 1852.

In this report Mr. Harley furnishes some additional information.

I send, as usual, my quarterly report, which will be but brief, as, owing to various circumstances, I have been prevented from engaging within the last three months in the more active duties of this Station. I had feared that, owing to the indisposition of Mrs. Harley, it would have been necessary for us to have quitted our Station for a season; but the Lord has graciously *prevented us with the blessings of goodness*, and we are enabled to pursue our usual routine of duties.

Mr. and Mrs. Beuttler have taken up their residence at Trichoor, and are living at present in the boys' School-room, until their bungalow can be completed, which is situated on the western side of Trichoor. Mr. Beuttler has taken charge of the congregation at Moolicherry, and has been enabled to visit it once every fortnight.

Several heathen families have been placed under instruction at Trichoor within the last quarter. Among the Candidates for Baptism is a Nair Boy, aged about nine years, whose precocity of intellect has excited universal surprise. He has been placed in the Seminary for his education, and has given satisfaction by attention to his studies. Should divine grace be imparted, we entertain every hope that hereafter he may become an efficient agent in the Mission.

Ceylon.

CHURCH MISSIONARY SOCIETY.

COTTA.

THIS Station has been divided into two districts, the smaller under the Rev. A. D. Gordon, who has had charge of the Institution beside; the larger under the care of the Rev. I. Wood, assisted by the Native Clergyman Cornelius Senanayaka. The Rev. C. C. Fenn and the Rev. E. T. Higgins have also found occupation in this district, as their increasing knowledge of the Singhalese, to which they have diligently applied themselves, has opened to them doors of usefulness amongst the Natives.

Cotta Institution.

The following is Mr. Gordon's report of the Institution for the year ending September 30, 1851—

This important branch of the work at the Station, occupying as it does nearly the whole of my time, would, under ordinary circumstances, call for a full and detailed report. But in the prospect of its being soon transferred to the Rev. C. C. Fenn, it will be sufficient for me to state only the number of youths now in connection with it, and the course of studies pursued during the past year. Those on the foundation are six in number. The next seven having passed their period of probation, it would have usually been my duty to propose some of them for admission on the foundation. But as the Institution will soon be put upon its broader basis; and as, moreover, my experience has proved to me the vast importance of cautiously and carefully examining the disposition and character, as well as the attainments, of those who are to form this class; and being unable to recommend any of the seven boys above referred to on these grounds for admission on the foundation; I would prefer postponing such proposal.

In addition to these thirteen, there are also nine others lately received into the preparatory class from the English School.

Six of the boys, after conversation on the subject, and prayer, have been admitted to the Holy Communion during the past year.

In conclusion, I have much pleasure in reporting, that, on July the 9th, there was held at Cotta an examination of the Institution, at which the members of the Central Committee, and other friends of the cause, were present. The assurances I have received, from all who were present on the occasion, of their perfect satisfaction with what they had heard and witnessed has been exceedingly gratifying, inasmuch as the subjects on which the examination was conducted were considerably in advance of those of the examination held on former occasions: and this, too, under less favourable circumstances; for, on the present occasion, none but the boys themselves actually under instruction were examined; while previously the Assistant Master and Teachers of the English School joined the first class. In past years, also, the boys of the first class were in their fifth or sixth year;

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while in the present instance they were only in their fourth; and the last class had been in the Institution only six months.

District of the Rev. A. D. Gordon.

Of the district under his care Mr. Gordon has also forwarded a report, from which we select some extracts.

There are twelve villages in my district in which Divine Service is held. I have availed myself of the earliest opportunity for opening a second Service on the Sunday where practicable; and it is gratifying to know that these have been well attended. Many are seen regularly at Church on each occasion; while in other cases one member of a family, at least, has the Means of Grace afforded him once every Sabbath. This has brought a larger number than before under religious instruction, and I trust will have advanced their knowledge of the nature and requirements of the Gospel. The total number of Services held on a Sunday in my district is fifteen; the average attendance on all of which during the last six months has been 568 adults and 471 children. The excess of the former over the latter is almost an entirely new feature.

The Lord's Supper has been occasionally administered in the villages of Talangama, Welicade, and Kalapalawawa. The total number of those who have communicated at these places and at the Station Church is 239, on thirteen different occasions, giving an average of 72 Communicants in my district. The aggregate number on the list is 79.

There is an English School at Cotta containing about 44 pupils; and there are beside, throughout the district, fourteen vernacular Schools, of which four are Girls' Schools, with an average attendance of 246.

District of the Rev. I. Wood.

In Mr. Wood's district fourteen congregations assemble for Public Worship every Sabbath-day, the average attendance during the half-year preceding the report consisting of 310 adults and 518 children.

We introduce some extracts from Mr. Wood's Journals.

3 P

March 9, 1851: Lord's Day—I went to Pannipitia, the most distant village in my district. The heat was intense during my ride there. Service commenced at twelve o'clock. I read prayers, baptized two children, and preached in Singhalese. There was a good congregation—twenty-eight adults and about forty boys being present. My text was, *They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance.* The inhabitants of this village are very simple-hearted and docile, really anxious for instruction in the truths of Christianity. I re-opened the Boys' School about twelve months ago. It had been closed in 1847 or 1848, in consequence of a falling-off in the Society's funds. About thirty boys form the average daily attendance, and make good progress. The Master was educated at one of our Schools: he is intelligent and active. In the afternoon I went to Etul Cotta. Mr. Smith, from Marandhan, accompanied me, and was much gratified with the behaviour and attention manifested both by the children and adults. I catechized them on the sermon, and got ready answers. This village was formerly included in Mr. Haslam's district, and the people were much attached to him. There is much room for encouragement among them, as on two or three occasions those who have embraced Christianity have stood firm, when tempted by their neighbours and friends to join them in heathen ceremonies. The Girls' and Boys' Schools are among the best of our Out-Schools.

March 16: Lord's Day—At Bewile I had a good attendance. I never witnessed a more orderly and attentive congregation even in England. Mr. Smith accompanied me here, and, after Service, expressed himself highly gratified by what he had witnessed. I baptized two adults who had been long under instruction. Though there was nothing lively in the profession of their faith, I earnestly trust it was sincere. God alone knows their hearts. May it be my happy lot to meet them at His right hand at last!

March 23: Lord's Day—I went to Pannipitia, a very good congregation being present. The children exhibited a correct knowledge of Scripture Doctrine in the replies to the various questions I put after the sermon. The Master does his utmost to forward them, and is also anxious to do all he can to spread abroad

the saving knowledge of the Gospel throughout the village.

In the afternoon I went to Bewile. I enjoyed the Service very much: the congregation listened attentively, and appeared to drink in, as it were, what I uttered. In this district, and in all the subdivisions of my part of the Cotta Station, classes for adults are being formed. I earnestly hope and pray that they may be made a great blessing to the people.

Mr. Wood then subjoins an account of two individuals, furnished by one of his Catechists, which will be read with interest.

While we were holding our first meeting for adults, a man from Makulduwa joined us. I instantly recognised him, as some months ago I had a conversation with him about Buddhism. He was at the time a rigid Buddhist. I had informed him that, according to the doctrines of Buddhu, though he should commit murder a thousand times, he would not be punished for it in another world. He had never heard of such a doctrine being laid down by Buddhu. He urged me to prove it from the writings of Buddhu, which I did, to his great astonishment. He still, however, entertained some doubts; and, to remove them, consulted some learned Buddhist Priests. They would not satisfy his mind. Being an intelligent young man, he perceived their cunningness. From that time he continued in a very desponding state, and one night had a dream, in which some one appeared to say to him, "Why trouble yourself about the subject? Buddhism is a false religion." The day following he joined our meeting. He stated that, after much consideration, deep reflection, and much inquiry, he had come to the conclusion that Buddhism is false, and then related his dream. He also added, that he should never forget the great favour I had conferred on him by shewing him the falsity of Buddhism and the truth of Christianity. I told him to ascribe all the glory to God. He is now very desirous of joining our congregation at Bokundra.

Mr. Wood adds—"I have seen this young man, and conversed with him, and am disposed to think him very sincere."

The other case is that of a pious woman at Borelesgamau.

May 20, 1851—This day I visited the house of Anna Maria Silva. She expressed her great joy at seeing me. I conversed with her for some time on the subject of religion, and was much gratified with her pious conversation. Her exemplary life, and the whole tenor of her conversation, are such, on all occasions, as to shew that she has *set her affections on things above, and not on things on the earth*. She is in the habit of holding family prayer, both morning and evening, and on this account is often ridiculed by her worldly neighbours. She has often lamented over her husband's indifference to religion. In my presence she once reminded him that, though we should gain the whole world, and yet lose our souls, it would profit us nothing. I have never before met with so pious a woman among the natives.

A few more extracts from Mr. Wood's own Journals may be given.

June 18—On the road home from Nugagoda I met a Buddhist procession. Foremost in it were a party of men dressed in the most ludicrous manner one can imagine: they reminded me of May-day in England, when chimney-sweeps parade our towns in comic dresses. A crowd of rabble followed, accompanied by tom-tom beaters, making a terrible uproar. Last of all marched several priests, a few of whom were clothed in rich yellow silk robes. How deluded must be the people that can appreciate a religion which sanctions such gross absurdities! It is, however, cheering to know, that, where thousands formerly united in such processions, only a hundred or so may now be seen.

June 24—I visited people in Etul Cotta, accompanied by Mr. Senanayaka. We called first at the house of Cornalis Currie. This man was formerly a rigid Buddhist, and much opposed to Christianity. He received his first impressions through Mr. Senanayaka. I conversed with him for some time upon various topics, before introducing the subject of religion, and no doubt was left upon my mind that he had felt its healing influence. He shewed me portions of Scripture written in large characters to suit his decayed sight. In this way, too, some person had kindly copied portions of the Liturgy for him. He read to me the 67th Psalm, taken from the Evening Service, with great warmth and emphasis. His countenance wears a very happy, cheerful expression. For a long time previous to his conversion his

mind was much oppressed by darkness and doubt. From this he was graciously relieved; and has evidenced the reality of his conversion by his walk and conversation during the last four or five years.

Aug. 13—I went to Etul Cotta, and visited a few families belonging to the congregation. Among them is one woman who has given full evidence of being a Christian indeed: she endures great opposition from her relatives, all of whom are Buddhists. Her mother has withdrawn her portion of the family property on account of her steadfast adherence to Christianity. In short, her whole conduct is that of a sincere, devout Christian.

KANDY.

The Rev. W. Oakley remains in charge of this Station. He is assisted by the Rev. C. Jayesinha, Native Clergyman, and five Catechists and Readers.

We introduce an extract from Mr. Oakley's report with reference to the

Congregation at the Mission-premises.

The chief congregation of this Station is that which assembles on the Mission-premises at eleven o'clock on the Sunday Morning. The Service is conducted in the Singhalese Language. The usual attendance is about eighty adults and thirty children: of these about ten are Kandian heathen, and the rest Protestant Christians. In this congregation the Holy Communion is administered once a month, the number of Communicants being thirty-four, which is an increase of two upon the last year. The attendance at this Service is steady and satisfactory.

On the Sunday Evening a Service in English has recently been opened, for the benefit of those members of our congregation who are acquainted with that language. The average attendance is twenty adults and five children.

On the Wednesday Morning, at eleven o'clock, the catechetical lecture in Singhalese is still continued, at which the children of the English and Singhalese Schools, and Candidates for Baptism and the Lord's Supper, attend. The number usually present is fifteen adults and thirty-five children.

In the last report mention was made of a Sunday-Morning Service at the Kandy Jail for Singhalese

Prisoners, and a Sunday-Afternoon Service at Gatambe Chapel. In addition to these, a Chapel having been erected at Kattegalle, was opened for Divine Service on February 17, 1851; and also at Ampitia, about two miles from the town, the inhabitants have assisted in erecting a new Schoolroom, in which Divine Service is conducted every Sunday Morning.

The Village of Ratmewela.

The following account of this village is taken from Mr. Oakley's Journal—

Jan. 24, 1851—I went this morning, with Mr. Jayesinha, to Ratmewela, for the purpose of baptizing a woman of that village, who has been for some months under Christian Instruction. The people in the village being Kandians, and, with the exception of one family, Buddhists, and the woman herself being a Kandian, and a convert from Buddhism, we thought it better that she should be baptized in the village, where we have a Schoolroom, that the people might see our form of admission into the Christian Church, and might have an opportunity of hearing the address delivered on the occasion, and also her profession of faith in Christ, and her resolution, by the help of God, to live during the remainder of her life according to the precepts of the Christian Religion.

A large number of persons were present, and all appeared to feel an interest in the Service. The woman gave her replies with much earnestness and seriousness. Her mother was present, and some of her relatives, and all were exhorted to consider about these things now, while they have time and opportunity, and to seek an interest in that great salvation which has been provided for us by the Son of God. This is the sixth adult in this village that has been baptized, all of them Kandians, and formerly Buddhists. May this prove to be the commencement of a great work amongst this people! The woman baptized this morning was about twenty years of age, a widow, with two children. Her former husband was a Kandian, and a Buddhist. She was baptized by the name of Lydia.

A few additional particulars respecting this village and district may perhaps be read with interest.

Ratmewela is a small village in the district of Yattenewere, and in the division called Kandy Palata. It is about twelve miles from Kandy, to the north of the road leading from Kandy to Colombo, and three miles from the rest-house at the top of the Kaduganawe Pass. The number of villages in the Kandy Palata is twenty-eight, and the number of inhabitants (adults) about 3200. The people are all Kandians and Buddhists. The number of Buddhist Temples in this district is fourteen, and the number of priests resident in them about thirty. The people, however, pay but little regard to the ceremonies of their religion, and, with the exception of occasional offerings at the commencement of the new year, and the beginning and close of harvest, they seldom visit their temples. Devil-worship, or the propitiation of evil spirits, is very prevalent, and is resorted to in every time of sickness, and in all their calamities. There are six devil-temples in the district, the services at which are most frequently performed on the Sunday Evenings!

I became first acquainted with this district in the year 1837; when a person who had been for some time a prisoner in the Kandy Jail expressed a wish to be received into the Christian Church by baptism. This man's name was Rajapaxagedere Tikka. His village was Ratmewela. In consequence of some quarrel which had taken place between him and some of the people in his village, he was thrown into prison, and, while there, first heard of the Christian Religion. He also received some Tracts, and read them very carefully; and when he was released from the prison he came to speak with the late Rev. T. Browning and myself on the subject of the Christian Religion, and expressed a wish to renounce Buddhism. His former character we knew had been very bad: he was not merely a Heathen, and devil-worshipper, but also a devil-dancer, and one who took the lead in such ceremonies, and deeds of darkness.

On his liberation from the Kandy Prison he returned to his village, taking with him some Tracts and portions of Scripture; and, although living at a distance of nearly twelve miles from the town, he was seen in the Mission Chapel every Sunday Morning, listening most attentively to the different parts of the Service, and evidently with a desire to learn the Truth. He frequently brought with him his eldest son, a

boy of about eleven or twelve years of age, whom he was carefully instructing in the truths which he had himself learned. He gave a strong proof of his sincerity, by bringing to me all his books connected with devil-worship, saying, "With these books I have for a long time deceived myself, and the people around me. I shall use them no more. God has shewn me that I must give up all these things, and I now give them to you, lest my family should get hold of them, and be deceived by them." (Acts xix. 19.) This bold step had nearly cost him his life. His friends, and particularly his two brothers, were greatly enraged with him for forsaking his old religion; and one of his brothers, when he knew that he intended bringing me his books, threatened to shoot him, and, I believe, actually procured a gun for that purpose. His life appeared at one time to be so much in danger, that I strongly recommended him to come and reside for a time in the town; but he preferred remaining with his family, and, with great simplicity and earnestness, declared his willingness to submit to whatever God should be pleased to appoint.

Persecutions, however, continued, and they were often very severe, but, by the grace of God, he was enabled to hold on his way; and as I had every reason to be satisfied with the sincerity of his profession, I admitted him into the Christian Church by baptism, on Sunday, June 3, 1838, by the name of Abraham. From that time he has continued steady, and has adorned his profession by a Christian Walk and conversation.

But I must now say a few words about the family and relatives of Abraham. His wife was at first very much opposed to the step which her husband had taken. Some time, however, before his baptism, her views became changed, and she even expressed a wish to receive baptism herself, and became a frequent attendant at Public Worship on the Mission Premises. But as she was unable to read, and had never been accustomed to commit any thing to memory, her progress in learning was very slow. The eldest son, however, who had continued to accompany his father on the Sabbath, and, being able to read, had become tolerably well acquainted with the first principles of the Gospel, now earnestly requested me to admit him into the Christian Church by baptism. He was baptized on Sunday, August 12, 1838, by the name of Isaac. I did not feel justified

in receiving Abraham's wife into the Christian Church until Sunday, January 3, 1841, when she was baptized by the name of Sarah. Her knowledge of the Christian Religion was not so extensive as I could have desired; but I hope she was sincere in her renunciation of heathenism, and profession of faith in Christ.

The next step was to make use of Abraham's knowledge and zeal in behalf of his neighbours and countrymen, and this I thought could best be attained by giving him a School. As there was no School in that neighbourhood, and some of the villagers had expressed a willingness to send their children for instruction, I appointed Abraham Schoolmaster in the village of Ratmewela, on a small salary.

About this time, one of Abraham's brothers—he who had threatened to shoot him—began to manifest a desire to read our books, and to inquire into the truth of the Christian Religion. It was a cause of thankfulness to us to perceive, not only that the spirit of this haughty persecutor had been, in some measure, subdued, but more particularly to learn from himself that it was the quiet, inoffensive spirit of his brother Abraham which had deprived him of his enmity. The poor man, from the very first, manifested the greatest seriousness and earnestness in his inquiry after the Truth. Every Sunday he accompanied his brother Abraham to the Church on the Mission Premises, and light seemed gradually to break in upon his mind. Having been a sufficient time on probation, and having shewn, in his whole character and conduct, such a decided change from what he had formerly been, I admitted him to baptism July 21, 1844, by the name of Samuel.

His conduct from that time to the present, I am thankful to say, has been most satisfactory. Shortly after his baptism, he built a very neat little Schoolroom in his village, at his own expense, for the service of the Church Missionary Society. It is still used, and in this Schoolroom I recently baptized a Kandian Woman, who received the name of Lydia. Samuel has not received any employment from the Society, being the owner of a number of rice-fields, and the garden in which he lives.

But fresh trials awaited poor Abraham, and trials of a character which he had not anticipated. His son Isaac, having waited for about two years, was at length prevailed upon to take a heathen wife, contrary to the wishes and entreaties of his

father and family, and this led to an act of open backsliding, for within a very short time he was induced to accompany his wife to a heathen temple. This was a great grief of mind to us all, for I had hoped that he would prove a champion for the Truth, and a blessing to the people in his village. I am thankful to say, that for the last two years he has appeared to be in a much better state of mind. He occasionally accompanies his father and uncle to Church, and has expressed a wish that his wife should be instructed and baptized; but he does not take that pains in instructing her which he might do, neither does she evince that sincerity and earnestness in the matter which we could desire to witness in a person under such circumstances.

Another cause of great anxiety arose in Abraham's family in 1848, when his second son, named David, wished to marry. Abraham's wife, Sarah, was the only female who had yet come forward for Christian Baptism; nor would any of the families in the village or neighbourhood allow their children to be baptized. At the commencement of 1849 I appointed a Catechist to Ratmewela, hoping that thereby, with the divine blessing, the knowledge of the Gospel might be extended, and some young persons induced to come forward as Candidates for Baptism. This plan had the desired effect. One of the headmen in the adjoining village soon after consented to give his daughter in marriage to Abraham's son, allowing her first to be instructed and baptized. After about nine months' probation, the young girl was baptized by the name of Christina, and shortly afterward married to David.

Abraham has now three daughters, Mary, Martha, and Rebecca, baptized in their infancy, who are nearly old enough to be married, but for whom, at present, none but heathen husbands could be obtained. They have been carefully instructed by their father, and are now able to read and write pretty well. They are probably the only females in the district who can do either.

I am most anxious to place another Catechist in this district, and to open another School. From the preceding sketch it will not be gathered that the people have as yet manifested any great desire to receive Christian Instruction; yet the fact that several of the young men educated in the School have expressed a wish to be further

instructed in the truths of the Gospel, and now are engaged in reading the Bible with much apparent seriousness, added to the fact that Abraham's family are already shining as a *little light* in the midst of the surrounding darkness, seems to demand the sympathy and assistance of all true Christians, and more particularly of those who live in this land of heathenism.

The following extracts, of a much later date, will shew that the good work in the neighbourhood of Ratmewela is still steady and progressive—

Nov. 13, 1851—I visited the School at Ratmewela. In a short time the Schoolroom was filled, and a number of persons were sitting or standing outside. It was suggested, that, as the people are now willing to attend in greater numbers than formerly, the Schoolroom should be enlarged. But Samuel proposed rather to erect a new room, somewhat larger than the present, and some of the people offered to render assistance.

I was much pleased to observe a number of women present this morning, chiefly the friends of those who are now candidates for Christian Baptism. After expressing to the people my pleasure at meeting so large a company, and my hope that they would try to remember and understand the things which they now hear respecting the Christian Religion, I called forward the three Candidates for Baptism, and requested them, in the presence of the people assembled, to state their reasons for wishing to renounce Buddhism, and embrace Christianity; as well as their reasons for believing that Buddhism was false and Christianity true. They answered my questions plainly and satisfactorily. They will, however, remain some time longer on probation. A class consisting of the three Candidates above mentioned, a young man formerly instructed in our School—who states that he is carefully examining into the Christian Religion, though not yet fully prepared to renounce Buddhism—and the three daughters of Abraham, read before me a part of the 9th chapter of Mark. Their reading was very distinct, and their replies to my questions satisfactory. I took the opportunity of pointing out to the people the advantage of teaching their daughters to read, shewing them that their daughters were quite as well able to learn as their sons. I next proposed a few questions

from a "Catechism on the Christian Religion," and obtained very intelligent replies from Lydia.

I afterward returned to Abraham's house, inviting any to join us who wished to speak further on the subject of the Christian Religion. Here again we had a good assembly. Several now joined us who had not been at the Schoolroom.

Abraham has still a brother, named Singha (the Lion), who is a Buddhist. He is a man of violent temper, has a great hatred of Christianity, and is constantly endeavouring to injure Abraham, either by destroying his property, or bringing false charges against him before the magistrate. He is not, perhaps, a more violent opponent than Samuel formerly was; and it is our earnest hope and prayer that the same grace which subdued him may yet transform this *lion* into a *lamb*.

One man, whom I met and conversed with this evening, accompanied me part of the way to Kandy. His duty this evening was to perform the office of watchman at the chief temple in the town. As we walked along the road, we continued the conversation which I had commenced in the village. The man appeared sincere, and gave very intelligent replies to my questions. He shewed me his fields covered with a most abundant crop of paddy (rice). "Here," said he, "is what supports me and my family. All I have to give for this is my services occasionally at the temple. Take this from me, and I and my family are ruined. If we become Christians we must relinquish all this, and what do you promise us, pertaining to the present world, in exchange for this? It is true," he added, "we know not what may happen to us hereafter. We are quite in the dark upon that subject; but we must not, we cannot, overlook the necessities of the present life."

How evident is it, that unless God who commanded the light to shine out of darkness, commands the light to shine into the minds of these poor people, they must remain heathen to the end of their lives! How much they need an interest in our prayers!

Schools.

Several new Schools have been opened during the past year, of which Mr. Oakley thus reports—

Three new Boys' Day Schools have been recently opened in the neighbour-

hood of Kandy, under the following circumstances—

1. The young man, Johannis Sere-manne, who has been appointed as a probationary Catechist, in place of Adrian de Silva, my former Catechist, has opened a School in a Kandian Village named Mahawattie, in the district of Dumbra, about four miles from Kandy, in which a person has offered at his own expense to erect a Schoolroom, and to give six new benches. The number of boys, all Kandian except one, now on the books is thirty-four, the average attendance being thirty. The work of the Master will be principally to attend to his school, but he is also expected to converse with the people, and to distribute Tracts whenever he finds persons able and willing to read them.

2. Another School, also for the benefit of the Kandians, has been opened in a village named Kondesalle, about a mile and a-half distant from the former, but situated on the other side of the river Mahawilliganga. Here, also, one or two persons have come forward and offered to build a Schoolroom, in which they are now busily engaged. In this latter Schoolroom, as soon as it is completed, Divine Service will be held on the Lord's Day, as there are living in the immediate neighbourhood a few Protestant Christian Families. The entire expenses of this school are borne by funds collected by the Chaplain of Kandy.

3. A third School, also chiefly for the benefit of the Kandians, has been opened during the year in the village of Ampitia, a Kandian Village, two miles from the town. The Schoolroom, I have already observed, was erected chiefly at the expense of the people in the village.

An application has just now been made to me to open another School, in which both Singalese and English shall be taught, in a Kandian Village in Harispattu, about ten miles from Kandy.

Within the last two months a new Rata Mahatmeya has been appointed over this district. He is the young Kandian who was baptized by me in the year 1849, as noticed in the Annual Report for that year. He has continued steadfast in his profession of Christianity, and has been a Communicant from the time of his baptism. He has, however, proposed to erect a Schoolroom in his village, and has offered to superintend the Master, using his influence to draw the people together

whenever I am able to visit the place. A gentleman in Kandy, who feels much interested in the Natives, and is particularly desirous of assisting this Rata Mahatmeya in his endeavours to benefit his countrymen, has offered to provide the sum of 1*l.* 10*s.* per month toward the salary of a Master, if the Committee will guarantee an equal sum. This appears like another favourable opening into the Kandian Country, of which I hope the Committee will be able to avail themselves.

• A Girls' Day-School, opened in August 1851, has thirty-two children on its books. In the Female Boarding School there are ten pupils, the restricted number.

General View.

Mr. Oakley thus concludes his report—

From the preceding statements and observations in this report, it will, I think, appear that the present state and prospects of this Station are encouraging—more so, perhaps, than in past years. The attendance of the people on the Services at the different Places of Worship on the Lord's Day has been steady throughout the year. In the Schools there has been a considerable increase. The Catechists, instead of being located as formerly in Kandy, are now, with one exception, living in villages at a distance from the town, where I trust they are actively and usefully employed. The number of Candidates for adult Baptism is at present twenty-five, of whom ten are Kandians. Of some of these I have reason to hope well, especially of some of the young men at Ratmewela. We look for a blessing from on high. Nothing less than the Spirit of God can open the blind eyes, and enlighten the dark mind, of fallen man. We see this among our own countrymen; we feel it in ourselves: how much more may we expect to see it in those who have been born and trained up in heathenism! But the promises of God are our encouragement and support.

The number of persons whom we may consider as belonging to our congregations is not large, nor can we speak very confidently of the religious character of many of our people; yet the improvement within the last few years is very perceptible, and the state of the people at present is, to say the least of it, en-

couraging. The interest taken in the work at this Station may, to a certain extent, be judged of by the amount of subscriptions received for different objects connected with it; and in this respect, perhaps, no Mission Station in the island has been more favoured. Within the last four years upward of 600*l.* have been received for different objects connected with this Station: to which may be added the promises now made of 150*l.* toward the new Church on the Mission Premises.

New Zealand.

CHURCH MISSIONARY SOCIETY.

MIDDLE DISTRICT.

TAURANGA.

Missionary Travelling.

Testimony of a Chief to the power of the Gospel.

Nov. 21, 1849.—Just after leaving Rangitaiki, a young Chief, who was formerly resident with me, ran after us with a beautifully-carved native weapon in his hand, and said to me, "If Marsh"—my late son—"had been alive, I would have given this to him; but, as he is gone to heaven, I give it to you as a token of love for his memory."

Conversing to-day with a middle-aged Chief, one of my travelling companions from Taupo, he pointed to a distant range of hills, whose tops were covered with snow, and said, "Formerly that was the residence of my tribe; but so many of them were killed and eaten by our enemies, that we abandoned the place to live at Taupo. In those days," he added, "men were our pigs"—that is, food. "If the Gospel had not been sent to us when it was, the Missionaries by this time would have had no one to preach to: we should have devoured each other till we had been extinct." What a testimony—and I have often heard it before from old men in different parts of New Zealand—to that Gospel which is *the power of God unto salvation!* and yet the question is sometimes asked, What good have the Missionaries done in New Zealand? I do not think that we are fully aware of the extent to which cannibalism was carried on in this country half a century since.

Tukaraka's Cave.

Dec. 15.—After Morning Service at Hinemongo we travelled to Parna. On the road, the cave of Tukaraka was pointed out to me, with its two entrances, from which the wretch looked south and north,

like as a lion that is greedy of his prey; and when any solitary Native was passing that way, he seldom escaped being murdered and eaten. If several were journeying in company, Tukaraka would invite them into his pa, a short distance from his cave, from which they were never permitted to come out. From the accounts given by Natives, Tukaraka appears to have been pre-eminently wicked amongst a most wicked tribe, and tradition has handed down his character as a perfect monster. What has the Gospel wrought! was my feeling as I examined the cave, and walked in safety with my little party along the beach. Tukaraka's tribe mustered in his lifetime 500 fighting men, and they are now, with the exception of five individuals, extinct.

Dec. 27, 1849—We rose at daybreak and continued our journey home, where I found all well—another cause for gratitude and praise. I have been absent 57 days, having travelled 573 miles; baptized 184—95 adults and 19 children; administered the Lord's Supper, at 19 different places, to 382 Communicants; and preached 69 times.

We now refer to the Journals of the Rev. C. P. Davies, who is much occupied in itinerating work. They necessarily embrace a variety of incidents. Deeply interesting are the notices of the last-mentioned individual, Samuel, or Hamuera, the Native Teacher at Pukewanaki.

April 30—I visited Hamuera at Pukewanaki. A great many Natives were present, anxious to hear his last words. I found him in a state of great weakness, his voice scarcely audible. I inquired, "What do you think of this sickness?" "It is all good. My God is very good to me. He has given me time to think about my soul. I lean upon Jesus only. He is all in all." As each Native came to see him, he said to them individually, "Be strong in the faith. I am going away from you to Jesus. Trust in Him alone. No other name but Jesus." I read and prayed with him, and found it a happy time to be able to minister in any way to one of God's precious ones.

April 9—I went again to see Samuel, and found him still lingering—the outward man evidently wasting away, but the inner man gaining strength. If I stopped talking he would say, "Go on;

Nov. 1852.

I am not asleep; I am thinking." I asked him what was the mill, and all the world, to him now. He said, "Ah! my heart was too much in it; but I must leave it behind." I reminded him that Christ was a treasure that we could take with us, and every thing else was dross. "Yes," he said, "that is true."

May 27—At Morning Prayers I exhorted the Natives to remember the dying words of their Teacher—to be strong in faith. We crossed a creek, and pushed on for Poututerangi, where is a very small party of Protestants. The majority are heathen and papists. I remained here for an hour, conversing with them while my lads were at breakfast. We got a canoe, and crossed the bay. The wind got up after we left the shore, but our frail bark, notwithstanding the waves, held out gallantly. One of my lads rigged a sail from his calico sheet: he stood with his feet on the edge of the canoe, and held it up against himself. We only shipped one wave.

On my arrival at Mokoroa, I found Samuel still alive, but longing to depart and be with Jesus. He shed tears on seeing me. He expressed his comfort in considering the work of salvation by God the Father, Son, and Spirit. He seems ripening fast for glory. I read and prayed with him. We had a Bible Class, Samuel now and then putting in a word.

May 28—After Morning Prayers and breakfast, the two Teachers came to Samuel's, and we read a few verses of Romans viii. Samuel now and then spoke with great earnestness. He said, "How sweet—no condemnation, because Christ bore all the Father's curse due to us." We conversed together till dinner-time.

At Evening Prayers I preached from 1 Cor. ix. 24, and afterward prayed and read with Samuel.

May 29—After Morning Prayers I took farewell of dear Samuel: we were both much affected.

Visit to Matamata and Maungatautari.

June 21—We started from Pipikoriki at half-past seven o'clock, and found it hard work getting through the Waitere forest. On account of information respecting the swamps of Mangapouri, the most direct road to Matamata, we decided on crossing the Waitohu river higher up. My men lingered a long time, being afraid of the flood. There was a great current in the river. However, one

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bolder than the rest plunged in, and waded across: he soon got into a hot spring, and it was some time before he, with the others, returned for me. I rested my chest on the head of the tallest man, and gave my feet to another, having two underneath. The current carried us much below the crossing-place. The sun was sinking, and we hurried on, but were obliged to encamp for the night in the plain, Matamata distant about six miles. My lads went to bed supperless.

June 22, 1850—We had heavy rains during the night. We started at half-past seven, and found the plain flooded in many places. We reached Matamata by ten. A large house was given up to our use, for which I was not sorry, as the wind and frost are severe. While my tent was being pitched, I accompanied one of the Teachers to see Te Waharoa, the principal Chief. I found him in the last stage of consumption, and very ignorant. I pressed on him the necessity of repentance and faith. On my return there were many present, who, as usual, began questioning on the Scriptures. At Evening Prayers I preached from Galatians vi. 8; and after tea examined a class of Candidates for Baptism.

June 23: Lord's Day—While at breakfast Natives came to my tent, plying me with many passages. A severe frost on the ground. At Morning Prayers I preached from 1 John iii. 14, 180 Natives being present—the majority are scattered in the woods, scraping flax—120 of whom remained for Sunday School. After dinner I examined a class of six Candidates for Baptism, and then held Evening Service. After tea I assembled twenty-six Natives, and for three hours we read Romans viii., I examining them on the meaning. After the Bible Class a few remained to ask the meaning of different passages. It was past ten when I told them that I required rest. It is a great comfort to visit these people, as they certainly manifest a great desire to become thoroughly acquainted with the Scriptures. Private, family, and social prayer is regularly kept up, and may we not hope that God the Spirit will bless His own work?

June 24—After Morning Prayers, while at my breakfast, the natives came, inquiring the meaning of passages of Scripture. I afterward visited Te Waharoa. He said the only reason he did not come forward as a Candidate for Baptism some time since was, lest he should fall away. I pointed

him to Jesus, who alone can give strength to His people to resist the power of sin. Another reason I, however, discovered—his unwillingness to part with one of his wives. I read and prayed with him. I had School with the Natives till past two, p.m. At Evening Prayers I expounded Ephesians ii. Natives are assembling from the outposts to attend the Bible Class: forty-six were present. We finished Romans viii., and enjoyed our conversation very much. Afterward, some remained to have matters arranged connected with those who had been put out of the Church, and others to have passages explained. When I told them I was tired, and purposed starting by break of day, they said, "Answer these questions." How could I refuse? No; their earnestness constrained me, and I conversed with them till past eleven.

June 25, 1850—After prayers we started at six a.m., the moon just sinking below the mountains, and the wind southerly, directly in our faces. The swamps were flooded. On leaving Tapiri, the first swamp we came to, the man who was carrying me across sunk up to his hips, and it was with some difficulty we extricated ourselves. After dinner we got into a similar dilemma, but we pushed on, and reached Maungatauri whilst the Natives were at prayers.

June 27—At Evening Prayers I got one of the Natives to expound from John i. 12. I was very much pleased. After tea, twenty-four Natives assembled for a Bible Class. We had a large fire in the centre, which afforded us light as well as heat. We read 2 Cor. v. 1—10. They shewed great desire to search out the references. We closed by ten p.m., but it was near eleven before I got to bed.

June 28—At Morning Prayers I got one of the Teachers to expound, and was much gratified to hear the truths of the Gospel so clearly set forth. At Evening Prayers I told another Teacher to expound John iii. 5. He set forth the new birth with great clearness, shewing that water baptism could not save the soul—that we must be baptized with the Holy Ghost, without which we could not see God.

ROTORUA.

In consequence of declining health, the Rev. T. Chapman has been obliged for some time past to reside at Maketu, the sea-port of Rotorua, during the winter, and to remain at Rotorua during the sum-

mer only. We regret to find, however, that he sustained two very serious attacks of illness during the year 1850, both having occurred at Rotorua, and that there is little probability that he can any longer contend with the bleak climate of the mountain district, and that it will be necessary for him to reside permanently at Maketu. We introduce his

Report for the Year ending Dec. 1850.

An universal quiet appears to be established around us, now only interrupted by occasional civil dissensions, which nothing mars the general peace of the country. The two past years have ended without a single murder, or any remarkable violence, having occurred throughout the whole of this large district, and I believe other districts may report to the same effect. Our Christian Natives appear to hold on in the same steady course as heretofore; and if there is nothing to commend of increase, of spirituality—of hearts burning within them—we can affirm that the public ordinances of religion are nowhere neglected or despised. Schools are now only Sunday Schools—they have been no more for some years past; and each year seems to make the burden we feel on this account greater, because hundreds, baptized as infants into the newly-raised Churches of this island, are growing up toward manhood, untaught and neglected. Our Girls' School has averaged eighteen this year. But the restlessness of the girls has caused us much vexation, so many leaving just as they were somewhat improved, and thus keeping us always in a beginning state. We have now twenty-two in the School, of all ages, from five to fourteen. Early marriages and foolish relatives are among our greatest school evils—almost insurmountable.

To this we add various extracts from his Journal, having reference partly to Maketu and partly to Rotorua.

Maketu—Attention to Means of Grace.

Feb. 1850—At Maketu. I visited the Pa, and held Evening Services, which are attended by those near at hand. It is well known, however, that the Christian Natives never neglect Morning and Evening Prayer in their houses, when they do not attend prayers at chapel; while many

have regular Family Prayer whether they do or do not.

Rotorua—General Progress.

I left Maketu for Rotorua, and reached home, after a long absence, on April the 23d, to praise God for His mercies to me and to those I had committed to His care. I found Mrs. Chapman's School going on with more than usual evenness; that is, fewer changes in the scholars than has generally happened. But under any circumstances the Girls' School must be persevered in. Wearied with unreasonable expectations; dissatisfied at oftentimes they know not what; fed, clothed, educated, and borne with; some have been taken away because they were not paid for trifling duties they have been called to perform, these being very essential as parts of female education. I was very thankful to find that the Natives generally were quietly pursuing their labours, and, however slowly, are still rising toward civilization. It was much grief to me to meet with several at Auckland from among my congregations here, nothing bettered by their residence there. The religious duties of the Mission Station had during my absence been regularly attended to by my principal Teacher, Hohepa, who had also rendered Mrs. Chapman much valuable assistance in her many duties. The Rev. S. M. Spencer had also visited the various pas of Rotorua, supplying my lack of service.

April 28: Lord's Day—I held Services, which were well attended. The quietness of our Sabbaths is very pleasing. We rarely see any one violating its sacredness: even the heathen enjoy its rest.

The people are now very busy gathering in the fruits of the earth. This is indeed a fruitful island, and would be doubly so under different management.

After another sojourn at Maketu, Mr. Chapman returned on the 1st of October to Rotorua, whence he paid a

Visit to Ohuapiri.

Oct. 11—I received an express invitation from Ohuapiri, one of our Christian Pas on the margin of the lake, to spend the Sunday with them, and baptize their infants. I consented gladly.

Oct. 12—A party arrived for me, bringing a canoe as far as the estuary, but obliged to leave it there, as it blew very hard. I dined and left, walking to the canoe. It still continued to blow, and

we were obliged to go inland, leaving the canoe. This was a long and difficult path; and we did not reach Ohuapiri until nearly dark. It was cold, and I felt poorly. The Natives were kind, as usual, and my tent was soon erected and made comfortable for me. After a little chat, and some arrangements for Sunday Duties, I retired to rest. The Christian Natives of this place are among my best, and have more of the likeness of Christians than any other. They have just finished a new Chapel, highly creditable to them, both for finish and size. It is entirely native architecture; and yet, by keeping it carefully thatched, will last good for many years.

Oct. 13, 1850: Lord's Day—At Ohuapiri I held Services, baptized infants, and held a Bible Class and class for baptism. As the Natives from two other neighbouring pas came to meet me here, we had a full attendance, and a good day. Oh, what a difference from what I formerly remember! It was, I think, in 1836 that I paid my first Sunday visit to this side of the lake. We were then located here. I landed in the centre of their large pa, on the bank of a river. The people all gathered round me in groups, and among these my old friend Wiremu Hikairo, then the warring Chief of the tribe, and the man much looked up to in all their wars. Clustered in fives and tens, sitting, and muffled up in their smeared garments of all kinds, naked children covered with dirt, and some red ochred, women of all ages cruddled up together, peeping over each other, they received a Missionary's first visit in silence and civility. Having given them an outline of the fall of man and man's recovery, I left them—I had nothing to complain of, for they neither derided nor questioned—they, to wonder what this new doctrine could mean, I, to hope and pray for that day I was now permitted to see—a new handsome Chapel adorning their pa, themselves acquainted with, and enjoying, the blessings of Christianity, and wars made to cease in all their borders. Surely the hearts of the first founders of the Church Missionary Society would rejoice, could they see such fruits as these crowning their then labours, and their prayers.

Failure of Mr. Chapman's health at Rotorua.

Dec. 4—It having pleased God to visit me with another severe sickness, long

and painful, it is not until the present time that I have been at all able to enter upon any active duties. I have had much talk with Archdeacon Brown and Mr. Davies, relative to my entirely giving up my residing at Rotorua, even in the summer, and my settling down permanently at Maketu. I should then be in constant communication with the Rotorua and Tarawera tribes; this being their only place on the sea coast, and which is every year increasing in importance. For these five years past I have been subject here to very severe illnesses; but it was hoped that by wintering at Maketu I might still hold my position at Rotorua. This appears not to be the will of God: and my prayer is that He will fully care for these infant Churches, and provide them with a pastor who will watch over them, and feed them with the bread of life. As pioneers, we trust we have laboured faithfully, according to that which the great Shepherd gave us to do. Much energy is now required to build up these infant Churches—much zeal and patience, under the guidance of the Holy Spirit, to confirm them in their most holy faith.

Dec. 8: Lord's Day—My principal Teacher here, Hohepa (Joseph), read prayers and addressed the congregation. I assisted him on Saturday to make notes and references, and his address was pleasing and simple, quite scriptural throughout. Assisted by him in reading a portion of the Baptismal Service, I baptized eight infants. This, the portion I took, was all that the weak state of my lungs made it prudent for me to undertake.

By Mr. Davies's recommendation I visited Maketu, and reached there on the 9th. The mild sea air of this place soon restored the tone of my constitution, and enabled me to perform my ordinary duties. I bless my covenant God for His great mercies to me; and I pray that all His afflictions may do their proper work in my heart.

TARAWERA.

The Rev. S. M. Spencer is the Missionary in charge of this district, and the following is his

Report for the Year 1850.

Seventeen regular congregations in connection with us, in number ranging from 30 to 150, within seventy miles, have been visited frequently, say from four to six times, during the past year. This does

not include several who are partially attached to the Wesleyans, and many small shifting parties who have regular Sunday and daily worship wherever they may be. Occasional Services at other congregations, in the course of duty or travelling, might perhaps be mentioned here. At each visit, besides regular Church Services, the Teachers have been assisted more successfully to impart religious truth to their people; the children collected into classes for learning to read, and to repeat the Catechism and portions of the Service in the Prayer-book; adult and aged Candidates for Baptism have been assisted in their preparation for that holy ordinance; and others have been examined for intelligently participating, for the first time after baptism, in the ordinance of the Lord's Supper. The lapsed have been admonished, encouraged, and restored. The time bestowed at each of the settlements has been proportionate to the numbers present, and the encouraging attention to each of the above duties. Several Chapels are in progress, and a few are well finished. A great hindrance in the erection of substantial Places of Worship, as well as in improving their habitations, is the number of their widely-scattered possessions of land; and they endeavour to establish their claims by indications of actual residence—not worthy the name of improvement—so that their lives are spent in partially subduing that which they do not remain to get the benefit of. As a necessary consequence, therefore, their domestic, social, and religious improvement are placed under great disadvantages. Still, enough of encouragement exists for the exercise of all the zeal and diligence which mortal man can put forth, for the work is the Lord's, and His Word which has gone forth will not return void, but will accomplish that whereunto He has sent it.

AMIKERERU.

Mr. J. Preece, the resident Catechist at this Station, has forwarded to us the following

Report for the Year 1850.

During the past year, my time has been fully occupied in attending to the duties of the district. I have visited the whole of Ruatahuna and Waikare Moana six times; Rangitaiki Valley and the Kupenga as far as Okorero near to the coast four times; and Runanga and vicinity twice;

which has taken me from home 154 days. I have endeavoured, by every means in my power, to convey instruction to the Natives, by catechizing and addressing them as often as I have had opportunity. Although there is a general profession of religion, yet I fear that many are still *dead in trespasses and sins*. At some places there is a great cause for encouragement—evidently a thirst for scriptural knowledge. In other places, although they outwardly attend the Service, they do not appear to be in earnest about what they must do to be saved. Yet we are not discouraged, as we know that the Word of God shall not *return void*. May the Lord bless His Word, proclaimed to them from time to time, and grant that it may prove the *power of God unto salvation*! The number of Natives under my charge, who attend the Means of Grace, is about 800, scattered over a district about 115 miles long and about 45 wide.

From June 1 to September 1, I was engaged at home with a School for sixteen of my Teachers and Assistant Teachers, to whom I gave five hours' instruction every day, and three hours' instruction each day in sawing, carpentering, &c. Several of them made very good progress, and are now likely to be much more useful to the people with whom they reside. To supply means of instruction for my Natives, and for the assistance of my Native Teachers, I have prepared an explanation of the whole of the Church Catechism in native, containing 226 questions and answers, with nearly 800 references from Scripture, which have proved very useful.

EASTERN DISTRICT.

HICKS' BAY AND RANGITUKIA.

The Rev. Ralph Barker has removed his residence from Hicks' Bay to an inland and more central Station, Rangitukia. He is now in the midst of the people under his charge, his district extending 25 miles north, and about as many south, of this Station. He is also in a more favourable position for Monitors' and Children's Schools, having four large pas close to him. He has given the following

Report for the Year ending Jan. 31, 1851.

The past year has been one of much

interruption, and we have laboured under disadvantages. In January of last year we scarcely knew the alphabet of the language; we had much secular work connected with landing in a new home in a new country, and again moving twenty miles down the coast; and we knew neither the people nor the district: still, through the blessing of God, something has been done. Two full Services have been conducted in the Station on the Sundays, an Adult and Children's School, and occasionally an English Service.

Various instrumentalities are in operation for the improvement of the people—a Children's Day School, a Night School for Teachers and young people; a class of adult Candidates for Baptism three evenings in the week, &c. The number of Communicants in the district is 800. Mr. Barker thus concludes his report—

We have many encouragements and many discouragements. An assembly can easily be collected at any time, the people are willing to hear, and the Native Teachers are improving, and anxious to be taught. Our main discouragements have been, a great want of seriousness about spiritual things, a growing worldliness and covetousness, a carelessness about the education of the children, and consequently an unwillingness to pay any thing toward their education, food, or clothing.

May the Lord give me grace to be more faithful to my extensive and populous cure, and may His Gospel flourish more and yet more!

OPOTIKI.

Need of an ordained Missionary.

This district has been under the care of Mr. J. A. Wilson. In the present state of the New-Zealand Mission, a Catechist, if alone in a district, labours under most disadvantageous circumstances. He is placed in the midst of a people professing Christianity, needing baptism for their children, the celebration of marriage, and the administration of the Lord's Supper, in none of which can he render them any assistance. Of such circumstances the Romish

Priests are ever ready to avail themselves, to disparage the Protestant Teacher, and bring him into disrepute with the Natives, and to offer their own services, which are not unfrequently accepted. Thus they gain a footing, and proceed to carry on the objects they have in view. The following extract from the Journal of the Rev. James Hamlin, on visiting this district during the summer of 1850, will be confirmatory of these remarks—

I am sorry to say the priests have gained a considerable advantage here, from the weak state in which this district has always been left. No ordained Minister having been placed here, our people always have been, and still are, put to great inconvenience for the administration of baptism and the Lord's Supper, and are thus become a reproach to their Popish Neighbours. They are consequently much discouraged; and, as I have before remarked, some of them have joined the Papists. I hear, indeed, that the Rev. Christopher Davies has been appointed to Whakataane by the Bishop; but, as he is only in Deacons' Orders, this will not facilitate the administration of the sacrament of the Lord's Supper.

It is the earnest desire of the Church Missionary Society, that in every Missionary District there should be a Missionary in full orders. There can be no surer way of facilitating the progress of Popery among the Natives, than to leave a district with no other provision for its spiritual wants than a Catechist, or a Missionary in Deacons' Orders only. The Eastern District is divided into six Stations. The labourers have hitherto consisted of two Lay-Catechists and four ordained Missionaries, one only of whom, Archdeacon W. Williams, is in Priests' Orders.

Mr. Wilson, after nearly twenty years' service, has been removed from Opotiki to St. John's College, Auckland, preparatory to his admission to Deacons' Orders.

UAWA.

We regret to state that Mr. Charles Baker, on account of impaired health, after twenty-five years of zealous and consistent labour, has been compelled to retire to Auckland. The anxiety connected with his crippled position as a Catechist in a large district has no doubt accelerated this result. We present some extracts from his *Report for the Year ending Dec. 31, 1850.*

The good hand of our God has been with us throughout another year. His mercy and faithfulness have been manifested, and tokens of the divine blessing have not been wanting to encourage us. A good number, who had last year separated themselves from the public and special Means of Grace, have for some months been in attendance at the Public Services.

On a review of the whole, I trust that some good has been done. Some of the people have been stirred up to more earnestness and circumspection; while others have been reclaimed from their waywardness: hence the considerable increase of Communicants over any former year. Not a few have sought to be admitted on the roll of Candidates for Baptism. There are not many, if indeed any, who so remain on the side of heathenism as publicly to profess it.

Would that I could say much in behalf of real and heart religion. We have the form, but I fear there is but little of the power, of godliness. The full force of many of the divine precepts has not yet been understood. Whilst the people may be said to be emerging out of darkness, there is a fuller light to be discovered. Whilst abandoning much that is peculiar to heathenism, and, indeed, wickedness in general, still there are many things in them to be deplored. Were the dispositions of love and gratitude more prominent in their character, how much more cause would their Missionaries have to rejoice over them! Divine grace alone can make them all that we desire to see. It is the Holy Spirit's influence that we so much need, upon ourselves as Missionaries, upon the Teachers who assist us in the work, yea, and upon the people of our charge. Paul may plant, and Apollos may water, but God alone can give the increase. With God is the former and the

latter rain. O that it may descend more abundantly upon this part of the Mission-field, that its fruitfulness may appear, and that *glory to God in the highest* may be the song of both Missionaries and people!

To this we subjoin some extracts from his Journals.

Congregations and Candidates at Uawa.

Oct. 27 : Lord's Day—Large congregations. Morning discourse on the Lord's Supper. The Schools presented a pleasing sight. It did my heart good to witness the operations. In the evening I lectured from Phil. i. 6.

Oct. 28—I was engaged many hours to-day with the Candidates for the Lord's Supper, and some few for Baptism. I trust there is a little revival here. O that the Lord would breathe on these dry bones, that they may live!

Visit to Anaura and Tokomaru.

Oct. 31—I set out for Anaura, Tokomaru, Waiaapu, and Hicks' Bay, and came to Anaura by noon. Many people there. Had Candidates for the Lord's Supper and for Baptism. I spent several hours in the examination of Candidates, and had Evening Service.

Nov. 1—I had prayers at sunrise, and afterward spent several hours in questioning the Candidates for Baptism. Several pressed to be admitted who had not exhibited decision of character during their probation. I could not, of course, give any encouragement to them. We came to Tokomaru in the evening, and had Service. I spoke from the epistle of the day, being All-Saints' Day.

Nov. 2—I spent seven hours to-day in examining Candidates for Baptism. I have selected about sixty from the whole of them. Afterward I had the Teachers' Class, and urged upon them personal religion. Had a number of affairs to settle, and was fully occupied all day.

Nov. 3 : Lord's Day—I had an early class of Communicants. Large congregations, and good attendance at School. The Schools exhibited the following picture—

Men readers, 48; women, 28; total, 76
Catechism: men, 49; women, 50 „ 99
Children readers, 23; Catechism, 20 „ 43
Teachers - - - - - 8

226

After School, I took another class of Communicants. Total of the classes, 125. I lectured in the morning from 1 John

iv. 11, and then had English Service: four traders present. I hope that the work is gradually advancing here.

TURANGA.

During the absence of Archdeacon W. Williams in England, the Rev. T. S. Grace has occupied this Station.

General View.

Mr. Grace, in a Letter dated September 9, 1851, presents the following brief view of the state of his district—

The affairs of the district have gone on as well as I could expect. We have found many difficulties to contend with, which,

owing to our imperfect knowledge of the language and Natives, have in our case been somewhat formidable. Still, I trust our labour has not been in vain. The Natives appear to enjoy catechetical instruction. This part of my duty I have found more encouraging and easier than other parts. My School for Native Teachers has just closed. I have been pleased at the interest manifested by those who have attended. Two months ago we had a large vessel wrecked in the bay; and many of our Natives have not proved as honest as we could have wished. Temptations have been very great, and have been aided by the settlers giving and selling spirits to the natives.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On Monday the 13th of September, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Ven. Archd. W. Williams, D.C.L., on occasion of his return to New Zealand, and to the Rev. C. Reichardt, on his departure to Sierra Leone. The Archdeacon and Mr. Reichardt having replied to the Instructions, they were commended in prayer to the blessing and protection of Almighty God by the Rev. J. Ridgeway, M.A.—The Rev. Messrs. Blumhardt, Cobb, M.A., and Neele, with Mrs. Blumhardt and Mrs. Neele, left Portsmouth for Calcutta on the 1st of September, on board the "Prince of Wales"—The Rev. J. Pickford and Mrs. Pickford left Portsmouth for Madras on the 16th of September on board the "Trafalgar"—On the 11th of October, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. Nicholas James Moody, B.A., late Curate of St. Martin's, Stamford, Northamptonshire, on occasion of his proceeding to Madras as Secretary of the Corresponding Committee at that Presidency; and to the Rev. C. G. Pfander on occasion of his return to his labours in the Agra Mission. The Instructions having been acknowledged by the Missionaries, they were commended in prayer to the blessing and protection of Almighty God, by the Rev. E. Auriol.

Wesleyan Miss. Soc.—The Rev. James Rowden and family, and the Rev. John Horsford, embarked for the West Indies on the 2d of September—The Rev. Edmund Botterell, accompanied by Mr. Prestwood, has embarked for Newfoundland—The Rev. Richard Hart and Mrs. Hart embarked for Australia on the 4th of September. The Committee are under obligations to Peter Tindall, Esq., of Southwark, for a free passage so far as Hobart-Town—The Rev. Joseph Biggs, the Rev. Walter Garry, with Mrs. Biggs and Mrs. Garry, embarked for Antigua on the 17th of September.

United Brethren—Br. and Sr. A. Clemens, and the single Sr. Henrietta Sophia Johanna Jüling, set sail from London for St. Kitt's on the 17th of June—The single Br. Charles Gottlieb Kretschmer set sail for Labrador, on board the "Harmony," on the 12th of June—Br. T. L. Badham, of the Barbadoes Mission, has been compelled by ill-health to come home on a visit. He left Bridgetown with his wife and elder child early in May, and arrived in England on the 7th of June—Br. and Sr. Coleman, having been obliged, by the declining state of their health, to return to Europe, arrived in London on the 15th of June.

SOUTH AFRICA.

London Miss. Soc.—We regret to have to announce the removal by death of Mr. William Passmore, of Port Elizabeth; where, during a period of thirteen years, he had laboured with exemplary zeal and fidelity in the cause of the Gospel. He departed on the 29th of May.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—It has pleased God to remove from her sphere of usefulness in the Krishnaghur Mission Mrs. Hasell, wife of the Rev. S. Hasell. She died on the 26th of July, after many weeks of severe suffering.

WEST INDIES.

United Brethren—Br. and Sr. Augustus Reichel arrived at Paramaribo, on the 29th of April—Br. and Sr. Daiber arrived safely in St. Kitt's on the 14th of May, after a prosperous voyage—The single Br. George van Dours arrived at Kingston, in Jamaica, on the 27th of April—Br. and Sr. Klesel arrived safely at New Fulneck, in Jamaica, on the 28th of June—On the 15th of July, Br. Allan Hamilton, director of the Training School at Cedar Hill, in Antigua, having been joined in marriage to Sr. Caroline Lewis of Bedford, embarked with his wife from Southampton for the West Indies.

NORTH AMERICA.

United Brethren—Br. Miles Vogler, appointed to the service of the Mission among the Cherokees, arrived at Salem on the 3d of June.

Missionary Register.

DECEMBER, 1852.

Biography.

BRIEF MEMOIR OF THE REV. JOHN MELVILL,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S MISSION IN SOUTH AFRICA.

THE Rev. John Melvill closed a life of devotedness to the cause of Christ on the 6th of August, at George Town, Cape of Good Hope, at which Station he had latterly been associated in Missionary Labour with the Rev. William Elliott. The following account is taken from the "Cape-Town Mail" of the 17th August—

The Rev. John Melvill was born in London, June 10, 1787. At an early age he accompanied his father, who had the command of a vessel, to sea, and in the year 1799 arrived at the Cape, where he took up his abode. Having had a good mathematical education, and being an excellent draughtsman, he was able at once to enter into lucrative employment as landmeasurer, and soon had the pleasure of seeing himself at the head of his profession, being appointed in the year 1811, in consequence of his professional skill and excellent conduct, with ample emoluments, to the office of Surveyor-General. The duties of this office he discharged with great credit to himself, and advantage to the public service, till the year 1822. In the year 1812 he was received as a member of the Lutheran Church; but entertaining some scruples in reference to Church Government, he joined the Presbyterian Church, under the pastoral care of the Rev. Dr. Thom, of which Church he became an elder; and when, on the secession of Dr. Thom, that community united itself with the Independents, he became a member and deacon of that united Church. During this time his hospitable house was the home of Ministers and Missionaries of every denomination, and the resort of such as feared the Lord, more especially military officers and civilians from India. In the year 1822 the failure of his health rendered it necessary that Mr. Melvill should remove to a more salubrious climate. At this time the regions to the north of the Colony were in an exceedingly disturbed state, and it was judged expedient by Government to appoint some suitable person as Government Agent in those parts. Mr. Melvill was immediately fixed on as the best qualified,

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by his extensive experience and well-known prudence, to engage in this important Mission: he was therefore invested with the needful authority, and despatched to Griqua Town as Government Agent. His views, however, at this time, were by no means exclusively of a political character. He was ardently desirous of communicating to the Heathen those unsearchable riches of Christ which he had found so precious to his own soul. For two years he faithfully and efficiently discharged the duties devolving upon him as representative of the Colonial Government; and it was his privilege to be the instrument in the hand of God of preventing much bloodshed, and alleviating much suffering in those dark regions. But he soon discovered that the political relations in which he stood were altogether incompatible with the principal object which he had in view in taking up his residence among the Heathen: he therefore relinquished his connection with Government, and entered into the service of the London Missionary Society. He remained five years at Griqua Town as a Missionary of the Gospel of Christ, testifying to the *truth as it is in Jesus*, and persuading men to abandon their evil ways and cleave to the Lord with full purpose of heart. From Griqua Town Mr. Melvill removed to Philippolis, where, under discouraging circumstances, he continued five years diligently dispensing the Word of Life. From thence he removed to the Missionary Institution at Hankey, where, during another term of five years, he laboured in the vineyard of the Lord, in company with a man of kindred spirit, the late Mr. J. Kitchingman, and where he was ordained to the work of the ministry in which he had already laboured so many years. The

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failure of his health again rendered it necessary that he should remove. He went to Dyal's Dorp, on the Olifant's River, where he succeeded in establishing a Missionary Institution. Here he laboured with great success for eight years; but his eyesight failing him, he removed to Matje's Drift, where for two years, in partial blindness, he held forth the light of life, and established another Missionary Station. Having now become perfectly blind, he went to Wellington, in the neighbourhood of which he remained two years, not ceasing earnestly to testify to the grace of God. In 1848 Mr. Melvill removed to George Town, where, in renewed health, though in perfect blindness, he preached the Gospel of Christ, with evident tokens of the Divine Blessing, almost to the day of his death. On Thursday Evening, the 29th of July, he preached from 2 Cor. v. 1—4. He appeared to enjoy the most realizing views of the heavenly state, and was overwhelmed by the intensity of his feelings, which almost choked his utterance. All were struck with the earnestness and solemnity of his manner, and more than one remarked, Mr. Melvill has preached his own funeral sermon to-night. Sabbath

Morning he preached a powerful sermon from Isa. v. 3—5, his favourite subject; and the following evening, at the Missionary Prayer Meeting, he offered a prayer of remarkable comprehensiveness and earnestness. His public work was done. On Wednesday Afternoon, the 4th of August, he retired to his room, after remarking to one of his daughters that he had never felt himself better in his life. He was observed to spend an unusually long time in private prayer. He came into the parlour, calling some of his children to read to him. He sat on the sofa, reclining his head on the table. Continuing in this posture some time, Mrs. Melvill became uneasy, and spoke to him. With difficulty he twice uttered the name Elliott, and became speechless. He was immediately carried to bed, where he remained in a state of apparent unconsciousness till two o'clock on Friday Morning, when his happy spirit gently departed, without the slightest symptom of pain or distress: thus realizing his often-expressed wish that it might please his Heavenly Father to indulge him with a sudden death.

BRIEF OBITUARY NOTICES OF NATIVE CONVERTS,

IN CONNECTION WITH THE SOUTH-AFRICAN MISSION OF THE WESLEYAN MISSIONARY SOCIETY.

THE Rev. Edward Edwards, of Stellenbosch, gives a short account of three Native Converts who died during the year at his Station—

Johanna was the subject of painful and lingering disease for a considerable time, and appeared very near death, and was speechless. After lying some time in this state, she quite unexpectedly called for her mother and friends, who were near, saying, "I am dying." She then gave directions with regard to the disposal of her children, and exhorted all present to die in Jesus. The sting of death was removed, and she was enabled to look forward to a complete victory through the blood of the Cross. A very short time before her death she requested her friends to sing a Dutch Hymn. She then fell asleep in Jesus.

Sooa, a native of Angola, after his apprenticeship, left this village, and hired himself as a day-labourer at a distance. While here he took a severe cold, which terminated in death. After he became unwell he returned to Stellenbosch. I visited him several times, and was encouraged in finding him diligent in read-

ing the Testament, and in calling on God. He expressed great thankfulness for having been brought to the Cape, where he heard the Gospel.

Mina Adams, an aged female, formerly a slave, and for some years a member of Society, after a long season of suffering died happy in the Lord. I visited her frequently; and I was always pleased, and, I trust, profited, while hearing her express her strong faith in the promises of God. During her protracted affliction not a murmur escaped her lips; and she frequently spoke of the sufferings of our Lord Jesus Christ, which He endured for sinners. In answer to a question asked by her daughter, she replied, "Yes; Christ liveth in me, and I live in Christ. I long to be gone; but I must wait His time, that He may receive my soul. This is not my place. I know that my Redeemer liveth." At length she quietly fell asleep in Jesus.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

	Year.	Income.		Year.	Income.
		£ s. d.			£ s. d.
ANTI-SLAVERY.					
British and Foreign.....	1850-51 ..	939 17 11			
BIBLE.					
American.....	1850-51 ..	57883 17 2	Church of Scotland.....	1851-52 ..	3565 10 9
American & Foreign (Baptist).....	1850-51 ..	9452 15 10	Free Church of Scotland.....	1851-52 ..	12591 14 8
British and Foreign.....	1851-52 ..	108449 0 10	French Protestant.....	1850-51 ..	4315 5 0
French Protestant.....	1850-51 ..	1170 9 2	German Evangelical (Basle).....	1849-50 ..	9837 11 8
French and Foreign.....	1850-51 ..	3488 2 6	Ditto Bangalore.....	1850-51 ..	4479 0 0
Hibernian.....	1851-52 ..	4024 1 5	Gospel-Propagation.....	1851 ..	131103 6 5
Merchant-Seamen's.....	1850 ..	234 5 4	Irish Church Missions.....	1851-52 ..	12688 13 1
Naval and Military.....	1851-52 ..	2278 5 7	Leipale.....	1849-50 ..	2404 6 8
Trinitarian.....	1850-51 ..	1894 19 1	London.....	1851-52 ..	62048 12 3
EDUCATION.					
American.....	1849-50 ..	6823 15 0	Lund.....	1850 ..	886 10 0
Amer. Presbyterian Board.....	1849-50 ..	26265 12 6	Netherlands.....	1849-50 ..	6004 15 0
American Sunday School.....	1849-50 ..	38071 17 6	Rhenish.....	1849-50 ..	5294 1 8
British and Foreign School.....	1851-52 ..	13966 13 0	Stockholm (Swedish).....	1849-50 ..	309 15 0
Ch.-of-Eng. Sund. Sch. Instit.....	1850-51 ..	1424 4 6	Stavanger.....	1848-49 ..	673 13 4
Ch.-of-Eng. Training Instit.....	1851-52 ..	2663 7 6	United Brethren.....	1850 ..	1426 14 9
Church of Scotland.....	1851-52 ..	8959 19 0	Wesleyan.....	1851-52 ..	111730 19 9
Ch.-of-Scotland Fem. Ed.....	1851-52 ..	1970 6 11			
Eastern-Female Education.....	1851-52 ..	1777 10 7	SEAMEN'S.		
Free Church of Scotland.....	1851-52 ..	15015 17 2	American-Seamen's Friend.....	1850-51 ..	4949 15 10
Ditto College.....	1851-52 ..	4428 8 2	British and Foreign Sailors'.....	1850-51 ..	2641 0 0
Home & Colonial Infant Sch.....	1851-52 ..	4063 10 1	Destitute Sailors' Asylum.....	1851-52 ..	5344 0 0
Irish Sunday School.....	1850-51 ..	2580 9 5			
Ladies' Hibernian Fem. Sch.....	1850-51 ..	1588 5 7	TRACT AND BOOK.		
Ladies' Negro Education.....	1850-51 ..	949 19 8	American Tract.....	1850-51 ..	64730 12 6
National Education.....	1851-52 ..	13648 9 6	American Baptist Tract.....	1849-50 ..	5171 5 0
Ragged Dor. & Training Sch.....	1851-52 ..	1938 10 0	American Presbyt. Bd of Pub.....	1850-51 ..	8458 2 6
Ragged-School Union.....	1851-52 ..	3275 0 0	Church-of-England Tract.....	1851-52 ..	217 16 9
Sunday-School Union.....	1851-52 ..	1751 12 8	Paris Tract.....	1849-50 ..	1642 3 4
			Prayer Book and Homily.....	1851-52 ..	2175 8 8
JEWS'.			Religious Tract.....	1851-52 ..	56886 0 7
American Society.....	1850-51 ..	2325 12 6	Ditto for Ireland.....	1850 ..	105 17 11
British Society.....	1851-52 ..	4620 4 2	Toulouse.....	1849-50 ..	695 1 8
Church of Scotland.....	1851-52 ..	2901 2 10			
Free Church of Scotland.....	1851-52 ..	4436 1 1	MISCELLANEOUS.		
London.....	1851-52 ..	30495 15 8	Aborigines' Protection.....	1850-51 ..	283 16 7
MISSIONARY.			American Colonization.....	1849-50 ..	11200 0 0
American Board (Congregat.).....	1851-52 ..	62352 15 5	British Reformation.....	1851-52 ..	5719 9 3
American Baptist.....	1849-50 ..	21841 0 10	Christian Instruction.....	1850-51 ..	763 12 5
American Southern Baptist.....	1850-51 ..	5410 10 0	Christian Knowledge.....	1851-52 ..	80208 14 11
American Episcopal.....	1849-50 ..	8636 2 5	Church Pastoral-Aid.....	1851-52 ..	34085 0 2
Amer. & For. Christ. Union.....	1850-51 ..	1721 17 6	Church-of-Scotland Col. Miss.....	1851-52 ..	2334 15 4
American Indian.....	1850-51 ..	4217 16 10	Colonial Church.....	1851-52 ..	8160 4 5
American Methodist Episc.....	1849-50 ..	30707 5 10	Curates' Aid.....	1851-52 ..	18896 16 5
American Presbyterian.....	1850-51 ..	222 3 17 2	Foreign-Aid.....	1851-52 ..	2547 11 2
Baptist.....	1851-52 ..	19116 11 9	Free Ch.-of Scot. Col. Miss.....	1851-52 ..	3968 14 8
Baptist (General).....	1851-52 ..	1942 3 8	Irish Soc. of London & Dublin.....	1851-52 ..	10273 14 11
Berlin.....	1849-50 ..	3572 6 8	Irish Scripture Readers.....	1851-52 ..	2229 0 7
Berlin (Gosner's).....	1849-50 ..	1031 18 4	London City Mission.....	1851-52 ..	23659 15 8
Cassel (China).....	1850 ..	123 8 4	Operative Jewish Converts.....	1851-52 ..	933 12 10
Church.....	1851-52 ..	118674 10 2	Peace.....	1851-52 ..	1686 9 1
			Scripture Readers.....	1851-52 ..	7624 16 4
			Total.....		£1,447,053 4 3

United Kingdom.

CHRISTIAN KNOWLEDGE SOCIETY.

REPORT FOR 1851—52.

Introductory Remarks.

It is a cause of devout gratitude to Almighty God that He has for so many years vouchsafed His blessing on the efforts of the Institution, and permitted it to continue so long in its course of Christian Usefulness. So many and varied have been the applications recently made for assistance in advancing the Kingdom of Christ, that the Report of a single year may be considered a representation of the Society's Operations during the lengthened period of its history. For although its more immediate and direct connection with Schools for the poor of the Church was resigned in the year 1811 to the National Society, and the care of its Indian Missions passed in 1824 to the Society for the Propagation of the Gospel in Foreign Parts, the same zeal as heretofore is manifested by the Board in large gratuitous supplies of Books; while the helping hand afforded both toward the establishment of Colonial Bishoprics, and the erection of Churches in distant places of the earth, attests the desire of the Society permanently to promote Christian Knowledge in the Colonies and Dependencies of the British Empire.

The Society in the year 1840 made a grant of 10,000*l.* to the Colonial Bishops' General Fund. Between that year and 1851, grants amounting to 8000*l.* were made toward four Colonial Bishoprics. And in the past year 10,000*l.* has been contributed toward the erection of five new Sees—Sierra Leone, the Mauritius, Borneo, and two Bishoprics in the present Diocese of Cape Town. This sum of 10,000*l.* voted for new Bishoprics since the last Annual Report makes a total of 28,000*l.* in aid of the endowment of Bishoprics in the Colonies.

Donations to the amount of 31,000*l.* have been voted within the same period toward the establishment of Colleges and Collegiate Institutions in the Colonies; and the Society has the satisfaction of feeling that, partly by the means placed at the discretion of the Monthly Board, the members of the Church in many a distant land enjoy the blessings imparted by a sound English Education, the inculcation of general knowledge, and, above all, instruction in the principles of the

Christian Religion. The manner in which such benefits are acknowledged by the Colonial Prelates, amid the duties of their arduous and responsible office, encourages the hope that great and lasting good will arise from these Seminaries of sound learning and religious education.

The Society has of late years been willing to co-operate in the erection of Cathedrals in the Colonies; upward of 12,000*l.* having been recently devoted by the Board to this design; while the efforts of the Clergy and their flocks in raising smaller and humbler edifices to God's glory have been aided by the sympathy, as well as by the substantial help, of the Society.

The total number of Books and Tracts issued between the audit of April 1851 and April 1852 is, of

Bibles	143482
Testaments	73982
Common-Prayer Books	329444
Bound Books	1095925
Tracts	2450381
Total	4,093,214

These supplies consist, in a great degree, of publications gratuitously voted by the Board in behalf of destitute districts. A considerable portion of Books and Tracts sold to Members may be viewed as a further grant; the loss to the Society on publications sold at members' prices forming a large item in the expenditure. Since the year 1733, when the Society began to report its annual issues of Bibles, Prayer Books, and Tracts, it has issued ONE HUNDRED AND SIX MILLIONS of publications. The sale of Books and Tracts in the Retail Department during the year has amounted to 22,147*l.* 9*s.* 4*d.* More than 247 Schools have been assisted with gratuitous supplies of publications during the year. For parochial distribution 150 grants of Books and Tracts have been voted. About 245 Lending Libraries have been established or augmented by donations of Books. Upward of 186 sets of Books have been presented by the Board for the performance of Divine Service in new and additional Churches and Chapels, and in licensed Schoolrooms.

Ireland and Scotland have been materially aided with grants.

The plan of Libraries for young men in populous places has been followed up in several parts of the country with good effect.

Grants of Prayer Books, and Religious Books and Tracts, from the fund of "Clericus," have been voted for the use of troops, the regulation of these grants having been duly framed in accordance with the will of the late Archdeacon Owen, who during his life had frequently, under the name of "Clericus," made considerable benefactions to the Society. The Board is desirous of receiving more numerous applications for aid from this charity.

The increasing issues from the Society's Depositories in London shew the beneficial effect of the system on which the Book Department has for some years been conducted.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	14717	8	0
Benefactions	3839	3	10
Legacies	777	17	6
Dividends, Interest, and Rent...	4519	5	9
	23953	15	1
Books sold	56354	19	10
Total.....	£80,208	14	11

Payments of the Year.

Books, Paper, Printing, Binding, and Charges	75500	16	6
Bibles and other Books issued gratuitously	3193	17	6
Books issued on account of Special Bequests.....	823	7	8
Tract Committee, for Copyright and Editorial Expenses.....	568	10	0
Committee of General Literature, ditto	968	1	0
Printing Foreign Books	79	0	11
Grant on account of Newport Charity School	48	8	2
Ditto, St. Augustine's College Scholarships	84	8	6
Ditto, Rev. R. Canning's Bequest,	357	16	11
Ditto, East-India Mission	107	17	2
Ditto, Lord Crawford's Charity... ..	15	2	6
Grants in aid of building Churches, Chapels, and Schools.....	8303	4	1
Silly Mission, Pensions	100	6	0
Anniversary of Charity Children,	50	0	0
Annual and Monthly Report....	1015	16	2
Salaries.....	1857	10	0
Taxes and House Expenses.....	259	1	4
Postage, Stamps, Stationery, and Incidentals	520	18	8
Purchase of Stock for Trust of Mrs. Broome.....	50	0	0
Total.....	£93,884	3	2

Stock and Exchequer Bills to the

amount of 14,426*l.* 19*s.* 1*d.* have been sold to meet the liabilities of the year.

Appointment of an additional Treasurer.

The Standing Committee reported that they had taken into consideration the appointment of a new Treasurer; and that they had unanimously agreed, with the sanction and approval of the President, to propose the Rev. W. Short; who, having been requested by the Board to become one of the Treasurers of the Society, accepted the office.

New Publications.

The Tract Committee have continued their labours unremittingly. Many new publications have been placed on the Permanent Catalogue since the last annual statement.

The Report of the Foreign-Translation Committee was given at pp. 415—418.

The Committee of General Literature and Education have endeavoured to meet the growing demand for educational books, and publications combining amusement with instruction. The Standing Committee having recommended, at the February Meeting, that the Committee of General Literature and Education should consist of fourteen, instead of twelve, members of the Society, this recommendation was adopted, and the Rev. W. G. Humphry, and the Rev. G. Currey, were added to the Members.

Services and Books for Foreigners.

A grant of 500*l.* was voted toward making some special provision for the religious instruction of foreigners who were expected to visit London during the Great Exhibition of 1851. This contribution was the commencement of a fund, raised for assisting the Clergy to afford additional Services, to open Reading-rooms for foreigners, and to distribute gratuitously, or at extremely low prices, Bibles, Prayer Books, and Tracts, in different languages, on the Society's Catalogue. The objects of the Additional Church-Service Committee has been, to a considerable extent, carried into effect; many of our foreign visitors having availed themselves of these occasions of attending Divine Service in their respective languages, and gladly received copies of the Bible, Liturgy, and Tracts, placed at their disposal. The Committee record with thankfulness many permanent effects resulting from these Services for foreigners,

who first became acquainted with the scriptural ritual of our Church through the opportunities thus afforded them of worshipping God in their own language, and who are now among the regular attendants on the Means of Grace in this country.

Emigrants.

The Standing Committee have continued to supply Books and Tracts from the fund placed at their disposal for the spiritual welfare of emigrants; and there is reason to believe that the Society, in this branch of duty, has effected no little good in furnishing instruction and comfort to those quitting our shores under circumstances of hardship and trial. It appears from the statements of the Rev. T. C. Childs and the Rev. J. W. Welsh, visitors of the emigrant ships at Plymouth and Liverpool, that their work has proceeded steadily, and that the emigrants, both on board ship, and in their temporary lodgings, receive with thankfulness the offers of Christian Service in their behalf. The visits of Mr. Childs to the vessels in Plymouth Sound, often in extremely rough weather, having been attended with danger, in consequence of the bad state of his boat, the Committee appropriated a sum for the purchase of a suitable boat, which having been built and placed at his service, is found most advantageous to him in the execution of his task. The Rev. J. W. Welsh informed the Society that the Government had opened at Birkenhead an Emigrant Dépôt, and that the emigrants had gladly availed themselves of his ministerial offices: he had appointed to hold full Services each Sunday in a large warehouse adjoining the Dépôt. The Rev. B. Ball, who sailed as teacher of the emigrants in the "Harpley" from London to Hobart Town, in September 1850, wrote from his Mission in Tasmania, in May 1851, stating the difficulties which he had at first experienced on board in the execution of his trust, and the obstacles thrown in his way by some of the ill-disposed young men in the ship. Yet he adds, "I cannot arrive at any other conclusion, than that, after all, a real advantage was secured to the people." The proceedings in behalf of emigrants is an object in which the Society feels a deep concern, and one which yearly and monthly grows in interest and importance. Since the publication of the last Annual Report the confirmation of the accounts of the dis-

covery of gold in the province of Port Phillip, throughout a line of country extending several hundred miles, has given an additional impulse to the spirit of adventure. Among the new settlers in the colony of Victoria, Melbourne, are many thousands of the members of our own Church, accustomed to her ministrations, and anxious for the continuance of those blessings in the land of their adoption; while many, intent only on secular gains, self-excluded from the opportunities of religious instruction and worship, are in danger of sinking into the vices and ignorance of heathenism.

Scotland.

The Society has granted 200*l.* toward a Training School; and 50*l.* for each of two Churches in process of erection.

Ireland.

The Board has granted Prayer Books to the value of 50*l.* Other grants of Prayer Books, and Books and Tracts, have been voted in special cases of need, in behalf of some poor and populous parishes in Ireland.

Concluding Remarks.

In this important period in the history of the world, and of our Church, it is obvious that the most energetic measures are needed on the part of those who love their Saviour, and seek the extension of His kingdom on earth. And this account of the chief transactions of the Society during the year is laid before the members and the public, in the full assurance that the spirit of piety in which the Institution was commenced, and has hitherto been sustained, will be zealously exerted in carrying its benevolent designs into full effect. Among other ways in which the support now required may be rendered, the nomination of new Members, according to the usual form of recommendation, would be found very serviceable. It is also much to be desired that the custom of bringing forward the views, principles, and actual proceedings of the Society, by Sermons and Parochial Collections, should be generally adopted. With reference to these and other modes of attaining the ends which the Institution has in view, it may be important to remind its friends resident in the country that the object of District Committees is to promote the interests and usefulness of the Parent Society by increasing its funds, as well as enlarging the sphere of its opera-

tions. It was agreed that in future all grants voted by the Society, which shall not be called for within a period of five years, shall be considered as lapsed. The Society stands in need of additional means. Its long and zealous services in the dissemination of the Word of God, and in the maintenance of Revealed Truth, constitute a powerful ground of appeal to Churchmen to come forward, and help it with their contributions and their prayers.

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GOSPEL PROPAGATION SOCIETY.

REPORT FOR THE 151ST YEAR.

Celebration of the Third Jubilee.

THE most prominent feature in the proceedings of the Society during the past year has been the celebration of the Third Jubilee; which, having been carried on in every quarter of the globe with unanimity and success far beyond previous expectations, was brought to an end by the visit of two delegated Bishops of the Protestant Episcopal Church of America, and by a closing Service in Westminster Abbey on June 15, 1852.

Gratitude to the Author and Giver of every good gift—encouragement to persevere in the holy work—a keener sense of human deficiencies—a stricter union with those who are partakers of the same calling and engaged in the same work—are, it is hoped, the abiding impressions which are left in the hearts of all who have shared in this memorable solemnity. It has been a sign that even amid the religious coldness by which the larger portion of the last century and a half is characterized the Church of England did not altogether fail to put forth her strength in the cause of the propagation of the Gospel; and a sign that that strength, though exerted sometimes irregularly, sometimes faintly, sometimes injudiciously, was yet not *spent for nought and in vain*, but, through God's blessing, was abundant to His glory, and fruitful to the salvation of souls. The Jubilee was that of a Society which began, with an income of a few hundred pounds, by sending two Missionary Priests to gather a Congregation on the shore of North America. And we have seen it celebrated with grateful sympathy in every quarter of the world.

In LONDON the intentions of the Society were carried out by the auspicious commencement of the Jubilee Year by Divine Service at Westminster Abbey on

June 16, 1851, the 150th Anniversary of the day on which the Charter was signed; and with a Public Meeting at St. Martin's Hall, at which the Society was honoured by the presence and personal support of His Royal Highness the Prince Consort, with His Grace the Archbishop of Canterbury, and with other illustrious personages whom the providence of God has called to the chief offices in the Church and realm of England. Of these, and of the other proceedings of the "First Week of the Third Jubilee," a detailed report has been published in a pamphlet bearing that title. The Bishop of London issued a Letter to the Parochial Clergy of his Diocese, inviting them to co-operate in giving effect to the intended commemoration. The result has been that the sum of nearly 6000*l.* has been received as the thank-offering of the diocese on the occasion. In the several dioceses of England and Wales the Jubilee was celebrated generally in a similar manner. In most instances the Bishops preached in their own Cathedrals to crowded Congregations; in some, the numbers who joined in Holy Communion were large beyond precedent. The Society cannot too thankfully express its gratitude to God, who has put it into the hearts of the spiritual fathers of our Church thus to accept the occasion of the Jubilee as a means of testifying to an age of unhappy divisions that the Propagation of the Gospel is a work which the Church of England, with one heart, is resolved to prosecute, and that their cordial sympathy and sanction are not withheld from a Society which has always sought to be guided in its undertakings by the authority ordained of God for the direction of His Church. Advent Sunday was very generally adopted for the celebration in Parish Churches. In some places a happy effect was produced by a simultaneous movement at all the Churches in a large town.

The cordial manner in which the poor but numerous parishes of WALES carried out the recommendations of their dioceses merits the special thanks of the Society. Nearly 6000 parishes in England and Wales are recorded as contributing to the Jubilee Fund.

In IRELAND the Jubilee Year was happily inaugurated by a Sermon in the Cathedral at Armagh, followed by a most gratifying Meeting under the Presidency of the venerable Primate. The Jubilee

was also commemorated at Dublin, Belfast, Londonderry, and many other places.

Our brethren in SCOTLAND did not disappoint the hope expressed by their spiritual rulers.

Foremost among those "in Foreign Parts" who responded to the Jubilee Appeal were the Churchmen of New York. In the year 1702 one of the Society's earliest Missionaries laboured in the "wilderness" in that State. This flourishing diocese now comprises 210 organized parishes. On June 16, 1851, the Jubilee was celebrated in Trinity Church, which "was crowded to its utmost capacity, and more than 2000 persons went away from the doors unable to find an entrance." At the same time the vestry made a noble gift toward the endowment and support of the Missionary Bishopric at Cape Palmas, in West Africa. It would be hardly possible to detail the ways in which most of the dioceses of the United States continued the celebration.

BARBADOES—The Bishop of this, the most ancient Colony in the British Empire, issued a Circular to his Clergy on April 15, 1851, proposing to observe the Society's Jubilee. Accordingly, on June 16th a numerous Congregation assembled at the Cathedral in Bridgetown to celebrate the day.

JAMAICA—The Society was informed by the Bishop of Jamaica that Whit-Sunday was appointed for a commemoration of the Jubilee in every Church and Chapel in the diocese. The sum of 351*l.* 12*s.* was collected in seventy-one Churches in Jamaica, after Sermons.

ANTIGUA—The Bishop of Antigua appointed Advent Sunday for Sermons, and the following Monday for Meetings, in celebration of the Jubilee.

GUIANA—Sermons appropriate to the occasion were preached in most of the Churches in Guiana on Trinity Sunday, June 15, 1851; and collections were made. On the following Monday Divine Service with Holy Communion was celebrated at the Cathedral in Georgetown: the Bishop preached.

TORONTO—The Society's 150th Anniversary Day was marked in the city of Toronto by Special Services with Holy Communion in the morning, and full Cathedral Service in the evening, in the Church of the Holy Trinity. On the following Wednesday, June 18, 1851,

was held the Annual Meeting of the Diocesan Church Society, designedly postponed to that day.

QUEBEC—In accordance with a request conveyed in a Resolution of the Diocesan Church Society at its Annual Meeting on July 2, 1851, the Bishop of Quebec, in a Circular to the Clergy dated 6th of October, appointed Advent Sunday for the celebration of the Jubilee throughout the diocese.

MONTREAL—The Bishop of Montreal issued a Pastoral Letter appointing Advent Sunday for the general celebration of the Jubilee. His Lordship himself preached in the Cathedral on that day.

FREDERICTON—The Bishop of Fredericton issued a Letter to the Clergy of the Diocese on April 21, 1851, calling their attention to the approaching Jubilee, and at the same time suggesting Trinity Sunday, June 15th, as the day for the first of the usual sermons on behalf of the Church Society of the Diocese.

NOVA SCOTIA—In compliance with a notice from the Bishop of Nova Scotia, Sunday, May 23d, 1852, was fixed on for the celebration of the Jubilee in this Diocese. The Bishop himself preached at Halifax.

NEWFOUNDLAND—The Bishop of Newfoundland issued a Pastoral Address to his Clergy on August 27, 1851, in which his Lordship suggested the season of Advent as very suitable for sermons and other addresses on behalf of the Society.

RUPERT'S LAND—The Bishop of Rupert's Land, in a Letter dated 24th June, 1851, writes—"The only public celebration of which I have thought since the receipt of the Society's Letter will be a full Service at the Upper Church on a day to be hereafter fixed, when many from the other Congregations may be able to attend, and when their attention may be called to the past history and present objects of the Society."

CAPETOWN—The Bishop of Capetown, after consultation with his Clergy, fixed Sunday, September 21, for the celebration of the Jubilee throughout the Diocese. His Lordship sent round to the Clergy a Pastoral Letter, to be read in every church on the preceding Sunday. Great distress at that time prevailed in the Colony, the necessities of life being double, or in some parts treble their usual price, in consequence of the war. Yet the celebration was carried on with a cordial sympathy, such as has nowhere been ex-

ceeded. The Bishop preached in the Cathedral of St. George, Capetown.

CALCUTTA—The Jubilee Celebration in this Diocese was of a peculiarly interesting character. Tracts containing suitable prayers, hymns, and a history of the Society, were printed at Bishop's College Press, and put in general circulation. On Advent Sunday, November 30, Jubilee Sermons were preached in all the Churches except two in Calcutta. The Bishop preached in the morning at the Cathedral, and headed the subscription list by a donation of 100*l*. At the several Stations and Churches the Jubilee was kept.

* **MADRAS**—A Circular Letter was addressed to the members of the Church of England scattered throughout the Diocese. In it the Bishop warmly commended the Missions of the Society, and appointed Sunday, January 4, 1852, for Sermons at every Station, and the following Thursday "to be hallowed by a devout remembrance in families of God's mercies to the Society," and to be the day also for Public Meetings at the several Stations in the evening. Sermons were preached throughout the Diocese. Through the great kindness of the Governor, Sir H. Pottinger, the large banquetting-room was lent and prepared for the Meeting on the following Tuesday.

COLOMBO—The Bishop of Colombo issued a Circular, appointing Advent for a diocesan Jubilee Celebration; and the Bishop determined that his Diocese should possess a still more abiding memorial of the Society's Jubilee. On the closing day of the year, June 15, 1852, his Lordship laid the corner-stone of the Cathedral and Collegiate Chapel in Colombo.

VICTORIA—If any fact were wanting to shew that the feeling which has been so universally and so deeply stirred on this occasion springs not merely from gratitude for past or expectation of future benefits, that fact would be furnished by the celebration which drew together around the table of the Lord, in a remote city of China, the representatives of the two branches of the Reformed Church in the eastern and western hemispheres. It was a solemn and touching echo from the far parts of the earth of that *sacrifice of praise* which the United Church was offering on the same day within the walls of Westminster Abbey.

BORNEO—The offertory on the 7th September was appropriated to the Society.

Dec. 1852.

In the Dioceses of SYDNEY, MELBOURNE, ADELAIDE, NEWCASTLE, TASMANIA, and NEW ZEALAND, the Jubilee was also celebrated.

The wishes announced in the Society's Resolutions dated April 1851 had thus been completely realized. Throughout Great Britain and Ireland, in the Colonies and Dependencies of the Crown, and in foreign dioceses in communion with the Church of England, the year had been marked by thanksgiving, and prayer, and thank-offerings in celebration of the Jubilee. The exceeding cordiality with which our brethren in the United States of America concurred in the commemoration suggested the idea of seizing the opportunity to make manifest in the sight of the Christian World, and so to render more deep and intimate, that unity of spirit and doctrine and discipline which exists between the two principal branches of the Reformed Church, by inviting the American Bishops to delegate two or more of their number to take part in the concluding services of the third Jubilee Year. Agreeably to this invitation, the Right Rev. the Bishops of Michigan and Western New York were present, and participated in the solemn services with which the Society's third Jubilee Year closed.

On Tuesday, June 15th, the last day of the Jubilee Year, Westminster Abbey was opened for Divine Service at nine A.M., and every available place was soon filled. At ten o'clock the following prelates entered the choir viz. his Grace the Archbishop of Canterbury, attended by his Chaplains; the Bishops of Gloucester, Ripon, Salisbury, Chichester, Oxford, St. Asaph, Sodor and Man, Fredericton, Michigan, Western New York, Edinburgh, Argyle and the Isles, Glasgow, Moray and Ross, Bishop Gobat, and Bishops Carr and Spencer. The prayers were offered by the Minor Canons. The first lesson was read by the Bishop of Argyle and the Isles; the second by the Bishop of Western New York. "Comfort ye my people," was the anthem appointed for the day. The Communion Service was read by the Archbishop of Canterbury; the Epistle by the Bishop of Michigan; the Gospel by the Bishop of Edinburgh; the Offertory Sentences by the Bishop of Ripon; the Exhortation by the Bishop of Moray; the Invitation by the Bishop of Glasgow. The Holy Communion was then administered to more than 850 Communicants, Clergy

and laity, in perhaps about equal proportions; and the alms offered by the congregation amounted to the sum of 440*l*. The sermon was preached by the Bishop of Oxford, from Ezra iii. 12, 13.

In the evening of the same day St. James's Church, Piccadilly, was opened for Divine Service, which was celebrated by the Rector, the Rev. John Jackson, M.A., the sermon being preached by the Bishop of Western New York, who took his text from Malachi i. 11. It was such as to produce a deep interest among a numerous and most attentive congregation.

With this day the third Jubilee Year ended.

On June 16th the 151st Anniversary of the Society was commemorated at St. Paul's Cathedral, at half-past three o'clock P.M., when the sermon was preached by the Bishop of Michigan, from Matthew xxiii. 8; after which a collection of 138*l*. was made. The congregation at St. Paul's had the appearance of being larger even than that at the Abbey: the choir, at least, was literally crammed, and a great number in the nave and aisles endeavoured to follow the service. The Lord Mayor of London came in state, and received the Bishops afterward at the Mansion House.

On Friday, June 18th, a Special Meeting of the Society took place, under the presidency of His Grace the Archbishop of Canterbury, when an Address, moved by the Bishop of London, and seconded by Sir Robert Harry Inglis, was presented to the distinguished visitors. A reply was made by the two Bishops and Dr. Wainwright.

Summaries.

The following is a statement of the progressive extension of the Society's operations.

Summary for 1701.

Total income, 1537*l*., including 1332*l*. donations. The first two Missionaries arrived at Boston June 11th, 1702. From the First Report, 1704, it appears that the Society's attention was then directed to the Iroquois, New England, New York, New Jersey, Pennsylvania, Maryland, Virginia, Carolina, the Yammonsea Indians, Newfoundland, Rhode Island, Long Island, Jamaica, Antigua, Montserrat, Moscow, and Amsterdam. Some assistance was given also to the Danish Mission at Tranquebar.

Summary for 1761.

Total income, general and special, 3719*l*.

Missionaries and Schoolmasters, maintained wholly or in part, 82. Field of labour:—New England, New York, New Jersey, Pennsylvania, Carolina, Georgia, Bahama, Newfoundland, Nova Scotia.

Summary for 1801.

Total income, general and special, 6457*l*. Missionaries and Schoolmasters, 78. Field of labour:—Nova Scotia, Newfoundland, Canada (1784), New Brunswick (1785), Bahama, Guinea (1752), the Gold Coast (1766), Florida (1768), Australia (1795). The Society also became trustee for Debritzen College, Hungary; and for the Vaudois Pastors in Piedmont. The first two Colonial Bishoprics had been founded, and the Episcopate given to the United States.

Summary for 1851.

Total income, general and special, including part of Jubilee and Royal-Letter Collections, and balance, 147,476*l*. Number of Missionaries, Lay Teachers, and Students, 1160. Field of Labour:—British North America, West Indies, Guiana, South Africa, India, Ceylon, Borneo, Australia, Tasmania, New Zealand, Seychelles, Tristan. These countries are now the seat of 22 Dioceses.

State of the Funds.

Receipts of the Year.	£	s.	d.
Subscriptions and Donations...	38318	14	0
Ditto, for Special Purposes....	11432	15	2
Legacies.....	4654	8	8
Rents.....	283	17	3
Jubilee Fund.....	41067	9	6
Annuities.....	54	7	6
Ditto, for Special Purposes....	1682	6	2
Mr. Long's Gift.....	415	7	3
Royal-Letter Collection.....	29312	16	0
Interest on Exchequer Bills...	441	14	8
Ditto for Special Purposes.....	44	3	6
Interest on Mortgage, Special Purposes.....	77	13	4
Dividends.....	1739	6	3
Ditto, for Special Purposes....	1548	7	0
Total.....	£131,103	6	5

Payments of the Year.

Europe.....	473	7	0
Seychelles.....	209	0	7
Egypt.....	543	16	7
Africa—			
Cape Town Diocese.....	3201	14	4
China: & India beyond the Ganges—			
Victoria Diocese.....	122	6	4
Borneo.....	2	1	0
India within the Ganges—			
Calcutta Diocese.....	9116	15	8
Bombay Diocese.....	595	0	0
Madras Diocese.....	10904	9	5
Colombo Diocese.....	1274	17	0

Australasia—			
Sydney Diocese	2830	6	6
Adelaide Diocese	986	11	6
Tasmania Diocese	1067	3	0
Melbourne Diocese	1096	19	9
Newcastle Diocese	375	0	0
New-Zealand Diocese	1075	0	0
West Indies—			
Jamaica Diocese	1656	19	8
Barbadoes Diocese	1853	12	6
Antigua Diocese	284	13	2
Guiana Diocese	1262	3	4
North America—			
Toronto Diocese	5337	17	11
Montreal and Quebec Diocese	7989	12	1
Nova-Scotia Diocese	5001	16	8
Fredericton Diocese	5142	0	0
Newfoundland Diocese	6120	8	6
Rupert's Land	318	6	10
Missionaries' Expenses at Home,	192	6	8
Deputations	1153	11	0
Printing	3360	16	5
Postage and Parcels	1286	9	5
Salaries and Wages	1891	9	7
House	494	8	9
Office	401	19	4
Law Charges	70	18	0
Premiums on Policies	92	15	0
Annuities	162	0	0
Advertisements	140	17	6
Meetings	121	18	7
	78541	9	7
Capital Purchased	42522	13	9
Total.....	£121,064	3	4

St. Augustine's College, Canterbury.

The Society has for some time past assisted in providing for the education of two Students at this Missionary College. By a Resolution of the Society in April last, the sum of 2500*l.* from the Jubilee Fund was granted for the foundation at St. Augustine's of scholarships for students who shall be under engagement to proceed as Missionaries to India or the East, and shall be trained specially for the work of the ministry in that part of the world.

Six students, after completing their education at St. Augustine's, have been presented to the Board of Examiners, and being found duly qualified, have been provided with colonial appointments through the Society.

A native Hindoo Convert, Mark Pitamber, from the Society's School at Howrah, has been received on probation in the College. Kallihirna, called Erasmus York, a native of Greenland (lat. 76° N.), is also among the residents at the College. There are now eighteen admitted Stu-

dents, of whom one is a native of Guiana. The Rev. Dr. Withers, late Principal of Bishop's College, Calcutta, has been appointed to a Fellowship.

A series of "St. Augustine's-College Tracts" has been commenced.

Emigrants.

During the past year the Society has granted an allowance toward the stipends of three Emigrants' Chaplains. A Dépôt has been maintained at Czar Street, Deptford, where materials and instruction are provided for the employment of emigrants. Four Chaplains, whose outfit was also provided from the Emigrants' Fund, have sailed with emigrant ships. No difficulty is now experienced in procuring Lay Teachers on board emigrant ships, without the additional inducement formerly offered by the Society.

The Emigrants' Spiritual-Aid Fund has been increased by a grant of 2000*l.* from the Jubilee Fund. A sum of 500*l.* from the Emigrants' Fund has been granted in aid of the plan set on foot by the Corporation of St. George the Martyr, New York, for the erection and endowment of a free Hospital with a Chapel, for the temporal and spiritual benefit of Protestant Episcopal Emigrants from this country arriving at the port of New York. In 1851, 335,966 persons emigrated from the United Kingdom. Of these, 267,357 went to the United States, 42,605 to British North America, 21,532 to Australia, and 4472 to other places.

Concluding Remarks.

The present Report shows an amount of income greater than the Society has ever received before. The coincidence of the Jubilee Collections and the Royal-Letter Collections has caused the large aggregate; so that it would be erroneous to infer that any permanent increase in the Society's ORDINARY income has taken place. The preceding pages will shew that the Society has ventured to incur an increased annual expenditure in the Australian Dioceses. It has been enabled to do this by a diminution of its expenditure from its General Fund in Canada, in consequence of the growing productiveness of the Clergy-Reserves Fund.

Many advices and remittances on account of the Jubilee Fund are still expected from abroad. Of the appropriation of the Fund to the several purposes for which it was collected it is impossible to give a complete account at present, when

both the total amount is not ascertained, and the disposal of a large portion of it depends on contingencies.

The Society, after a century and a half of labour, and in the receipt of a very considerable income, has yet before it a large field, on the cultivation of which it wants the ability to enter. While some of the old Missions are assuming by slow degrees a position of independence, invitations, which cannot be regarded in any other light than calls from the Lord of the vineyard, are made or renewed with increasing frequency from all parts of the empire, and even beyond. At the present moment it is solicited to aid in extending the blessings of the Gospel among the heathen millions of Borneo; in Delhi, where there is a population of 66,000 Mahomedans and 71,000 Hindoos, without a single Christian Missionary; among the degraded Natives of South and West Australia, where a door seems at length to be providentially opened; among 115,000 Zoolos in the province of Natal, and the half-million of Heathens who dwell in other parts of the diocese of Cape Town; in Mauritius, where the large liberated population seems almost abandoned by the Church of England; in Guiana, where the Coolies are importing the degrading idolatry of India, and the Missions among the native tribes need additional labourers; in the thinly-peopled, but vast territory of Honduras; and in the Melanesian Islands. To all these places, in addition to those Colonies which are being increased by an immigration of more than a thousand souls every week from the United Kingdom, the Society's attention has been called with more or less frequency and urgency; and the calls, though not unregarded, cannot be duly answered without a much larger measure of PERMANENT support than the Society now has. For this support the Society appeals. Let all those answer the appeal who can appreciate that peculiar blessing of the Gospel in its purity and its integrity, which is the great privilege and the great responsibility of England.

An attempt has been made to meet the want, so often lamented, of a more complete organization in aid of the Society throughout the country. Parochial Clergymen are earnestly requested to avail themselves of the assistance thus offered, with the view of making the great objects of the Society known to their parishioners in all ranks of life, and of procuring some

share in the sympathy, the prayers, and the alms of every member of the Church. If this happy unanimity could be in any degree effected, how abundant a blessing from on high might be looked for! How much more worthily and efficiently would the sacred work of propagating the Gospel be carried on, if the agents in that work could feel that they were thus supported and encouraged! This is the co-operation for which the Society, month after month, renews its request. To this end should be directed the universal sympathy which was manifested in its Jubilee Year. The nature of its work is such, that the humblest prayer in aid of it is a duty; the greatest self-sacrifice cannot be made in a worthier cause. The prince and the peasant, the pastor and his flock, are called alike, because they are Christians, to promote the work. *Be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedeck, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts; according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not.*

CHURCH-OF-ENGLAND TRACT SOCIETY.

FORTIETH REPORT.

CONTRIBUTIONS and Rent, 122*l.* 8*s.* 1*d.*; Sales, 95*l.* 8*s.* 8*d.* Paid for paper, printing, expenses, and last year's balance, 188*l.* 1*s.* 3*d.*

Review of past Year.

The Society's debt has been in the past year liquidated through the munificence of some unknown benefactor, and prospects are opening which excite in the Committee a hope that it will yet meet with more favourable consideration from Christian Friends.

Object of the Society.

In the original fundamental rule of the Society its object is stated to be—"to circulate, in a cheap form, among the poorer members of the Church of England, her Homilies, the Lives of her Reformers and Martyrs, Extracts from their Writings, and from the publications of her Bishops; with such short pieces, illustrative of the Primitive History, Constitution, Doctrine, and Discipline of the Church, as the Committee may approve." To this important object the Committee earnestly desire to draw the attention of

their fellow-Churchmen. The Society, in carrying it out, disclaiming a mere proselyting spirit, acts on the principle of self-defence: it proposes to place in the hands of the humbler classes a series of short publications or Tracts, which, under God's blessing, may tend to explain and apply the history, the doctrines, the Liturgy and Services of our Protestant Established Church. It seeks to revive the piety of those holy men, the Reformers and Martyrs, by furnishing some short accounts of their lives and writings; and to arrest the progress of vice and blasphemy, of infidelity, and of Socinian and Romish Heresy, by warning transgressors of their fearful danger in language suited to their minds; while it aims in all its publications to promote the religion of the heart, and to recover the soul to God and to happiness.

Adaptation of the Society to the circumstances of the present day.

The times mark out the present era as one of a very critical character. Never was there a period in our history when the necessity for strenuous efforts to diffuse true religion among the poorer and working-classes of our country was more called for than at the present crisis. A great struggle now prevails between light and darkness. Infidelity, Rationalism, Romish Superstition and Romanizing Tendencies, are diligently employing their agents in the dissemination of heresy and error; their Tracts and Treatises are circulated in millions; and it surely becomes the duty of the lovers of truth and order promptly and efficaciously to provide an antidote to the poison which has been so widely spread. One of these antidotes is the circulation of short cheap Tracts suited to the comprehension of the persons for whom they are chiefly intended, conveying a knowledge of the great truths and principles of the Gospel of our Lord Jesus Christ. While the most important truths of Scripture are enforced in the pages of its Tracts, it has also attempted to awaken within them a conscientious attachment to the Church of their fathers, by explaining to them the beauties and excellencies of the Book of Common Prayer, and by shewing them that all its doctrines and teaching, its creeds and formularies, are based on, and in close accordance with the Word of God. This Society has issued from its press, and continues to issue, Tracts of an essentially Protestant Character, which maintain the principles of

the Reformation in short and simple sketches of the lives of the holy Martyrs, and other Tracts which expose the awful and soul-ruining errors and practices of the Romish Apostacy.

Uniform testimony to the value of Protestant Truth.

This Society has maintained during forty years a firm and faithful adherence to the principles on which it was originally founded, and they can with confidence call on their friends and the Christian Public to test the Tracts by the truths of Holy Scripture, as set forth in the Articles, Homilies, and Liturgy of their own beloved Church.

Variety of Tracts.

The Tracts of this Society are now so diversified as to suit almost every case which the Parochial Minister, the Sunday-School Teacher, the District Visitor, or the Tract Distributor may require for the instruction of the people. The honoured names of Wickliffe, Latimer, Ridley, Cranmer, and others, have long had a place among its biographical memoirs. These memoirs are of themselves an exemplification of the spirit of Popery, and a very strong evidence of the unscriptural and deadly character of its tenets; but the Society's List of Publications has been in later years enriched with some valuable Tracts of a didactic and controversial character, for the poor Roman Catholics, who, when they are not under the direct influence of the Priests, are, especially in various parts of Ireland, full of anxious inquiry on the differences between Church-of-England Protestantism and Popery.

Finances.

The heavy debt due to the printer at the close of the preceding year had been liquidated by some unknown benefactor. A cheque for the amount, 57l. 9s. 2d., was forwarded through the Rev. J. N. Davidson, Vicar of East Harptree, Somersetshire, in a note to one of the Secretaries.

Issue of Tracts.

The Tracts issued during the past year have been—Sales in separate Tracts, 31,850; ditto in Bound Volumes, 921; Grants, 2895: Total, 35,666.

New Publications.

The new Tracts which have been published during the past year are three of the larger series; viz. The Bristol Martyrs in the days of Queen Mary; Edward

Sharp, aged Sixty; William Laxton, Weaver; Richard Sharp, Weaver; Thomas Hale, Shoemaker; Thomas Benion, Weaver; burnt in the years 1556 and 1557, on St. Michael's Hill, near Cotham—A Clergyman's Address to his Parishioners on the Priesthood of Christ, our Great High Priest—Poor Alice; or, God's Message of Mercy to a Gipsy, Founded on fact. There have been 24,000 Tracts published by the Society during the year.

Concluding Remarks.

The Committee having thus endeavoured to point out the claims of this Society to support and encouragement, hope that they shall meet with the sympathies and co-operation of the Clergy and the Christian Public. It will surely be admitted that it is an Institution specially calculated to "banish and drive away all erroneous and strange doctrines contrary to God's Word;" and that while its chief design is to lead the sinner to his God, by proclaiming the truths of the Gospel, it may also serve, in no feeble way, under the Divine Blessing, to attach the poor to the Protestant Establishment of our country, by explaining and commending her services and rituals, her doctrines and her discipline, to their understandings. *It is good to be zealously affected always in a good thing;* and the Committee are persuaded that among those who prayerfully and sincerely desire to seek opportunities of doing good, and who, from this Report, may perceive one most effectual means for that end, this now time-honoured Society will not fail to receive that warm support and influence to which it is entitled in the promotion of its great and important objects.

EASTERN-FEMALE EDUCATION SOCIETY.

Summary of the Eighteenth Year.

THE Committee acknowledge the goodness of God, who continues the gracious tokens of His blessing on their work, presents new claims on their exertions, and ever-increasing inducements to persevere. At the same time they would own the deep sense of the responsibility which rests on all who possess the Gospel to use their utmost efforts for the diffusion of its benefits. They have not been exempt from sorrow; but they would hope that the result may be a more abundant blessing on their future efforts.

Applications from China shew that Fe-

male Teachers are greatly needed to follow the heralds of the Gospel. For two Stations (at Amoy) the Committee are in treaty with candidates; for a third, Hong Kong, they desire to meet with a lady of middle age, qualified by piety, devotedness, and experience, to take a position in which judgment and tact are required; and for a fourth, Shanghai, both the agent and the means of support have to be sought. In India there has been awakened a desire for education, even among the higher classes of Natives, and many examples have come to light of husbands instructing their wives, and brothers their sisters. To meet the demand, a Training School on a superior scale has been commenced at Calcutta. A native Rajah has recently arrived in London, with the avowed purpose of obtaining for his little daughter, who accompanies him, the benefit of an English Education. The Committee have further representations made to them of the growing desire of ladies in Persia to obtain the education which English Ladies possess; and there is reason to hope that permission will be granted to send qualified Teachers to Teheran or Ispahan. The Committee would especially commend this to the consideration of ladies, who, having had experience in teaching among the higher ranks of our own nation, might there find their acquirements an offering acceptable to the Lord. They would also commend the opening at Damascus, which presents a large sphere of usefulness, waiting for suitable agents.

The receipts of the year are 1777*l.* 10*s.* 7*d.*; and the payments 1651*l.* 10*s.* 10*d.*, of which 626*l.* 11*s.* 9*d.* has been invested in Exchequer Bills. School materials and money to the amount of 441*l.* 1*s.* 2*d.* have been granted to various Stations; and the estimated value of work sent out is 1222*l.* 2*s.* 2*d.*

South Africa—Miss Tunstall, after a few months' residence in her native country, has been permitted to return, with renovated health, to the labours which are the joy of her heart. Great was the pleasure of the poor coloured people in Cape Town to welcome her back on the morning of Easter Sunday. Miss Asten is indefatigably pursuing her labours in the Infant School, and in other ways of use-

fulness, in Cape Town. The number of children is 200. Thirty children have made progress enough to fit them for the Juvenile School. Miss Pitchers has resigned her connection with the Society, after ten years of faithful service, but continues her labours in the School at Grahamstown. From Miss Harding, Lovedale, the Committee have received no recent information; but the Glasgow Ladies' Society, which, in conjunction with their own, supplies her salary, reports that she has been able to continue her School without interruption from the war, though its ravages have spread death and desolation in the Stations around.

China—Considerable help has been given to Mrs. W. Young's School at Amoy, in which 16 girls are receiving Christian education; and an Association of ladies at Brussels has engaged to support two children in this School. Miss Harvett, who had previously laboured in connection with the Society for six years in South Africa, by her marriage with Dr. Young has transferred her efforts to another branch of the work at Amoy. The Committee are anxious, with the least possible delay, to send an assistant to Mrs. W. Young, in her place. They hope still further to take advantage of an opening at Amoy, by the appointment of a lady to commence another School among its 250,000 inhabitants, under the auspices of her brother, who has been for some years in the Mission there. Very gratifying reports have been received of the progress of Miss Aldersey, to whom they have rendered some assistance: she has removed her residence from outside the walls into the very heart of Ningpo; and the jealousy excited in consequence has given rise to malicious reports of her designs, similar to those which assailed her on commencing her School six years ago. On occasion of the young widow, San Avong, walking with a companion to visit a poor woman in a part of the city where they had not been before, the people exclaimed against her unbandaged feet, remarking, "How disgraceful of the parents to give up such a good-looking girl to foreigners, when it may be seen that the end will be that she will be killed and eaten!" The number of children continues to be about 50. Miss Aldersey has had the joy of witnessing the baptism of the young orphan who accompanied her from Chusan, after giving evidence of conversion; and she, and the still younger

widow, San Avong, walk together in the fellowship of the Gospel.

Singapore—Miss Grant has continued her work with unabated vigour. The present number is 27, and great has been her joy in witnessing the decision for Christ of her eldest pupil. Courage has been given to this young disciple to renounce her betrothment to a Heathen, arranged in her infancy, and openly to profess her faith in the Lord Jesus. About the same time, a widow, who for two years has sent three children to the School, declared her desire to be received into the visible Church of Christ, with the little ones of her charge. In July 1853 Miss Grant will, if spared, complete her term of ten years; and, reluctant as the Committee are to contemplate her retirement, which she feels will be the limit which she could wisely carry on her service in a tropical climate, a lady will proceed to Singapore, if the will of God be so, at the beginning of next year, to secure some weeks of association with Miss Grant before she takes leave of her charge,

Bengal—Miss Collins, after completing six years of service at Cuttack, has resigned her connection with the Society, but in another sphere devotes herself to the same great object. With deepest sorrow the Committee record the entire failure of their agent sent by particular request to Benares; but the work of female education is going on there, and might be carried much further with efficient assistance: the heathen Day School contains 53 girls. The special attention of the Committee has been called to the importance of helping existing Schools under the charge of Missionaries, and the wants of those in Krishnaghur have been brought before them by their friends Mrs. Weitbrecht and Mrs. Blumhardt. A tenth only of the girls are receiving regular instruction; and the question, whether the fruits of the remarkable movement twelve years ago shall be permanent and growing, or the people relapse into all the evils of paganism, appears mainly to depend on the training of the rising generation. The Committee have rendered some assistance to the Schools of the Rev. Mr. Bomwetsch and Mrs. Blumhardt, and the Hyde-Park and Westbourne-Terrace Auxiliary Association have it in contemplation to give such subsidiary help as may relieve and encourage the faithful labourers, without in any way

interfering with the Calcutta Ladies' Society. Mrs. Mullens, of Calcutta, having described to the Committee a favourable opportunity of opening a Native-Female Day School, which could be maintained for 28l., the Auxiliary Association at Torquay has promptly responded to the call, and has already transmitted the amount for the first year. An Association formed during the year in Dublin has had its special interest awakened on behalf of Agra, and have raised the salary, for one year, of a Teacher.

Madras—Miss Austen has completed her fourteenth year of service in Madras, and with unwearied interest continues her labours: the attendance in her School for East Indians varies from 27 to 35, and the Sunday School is going on satisfactorily. Miss Giberne, formerly connected with the Society, with recruited health has returned to India, under the auspices of the Church Missionary Society, and is training four of Miss Austen's pupils, who have learned the Tamil Language, to assist her in a Sunday School. Miss Newman's life was despaired of; but it has pleased God to restore her, and she has returned to her Station in Tinnevely. Miss Hansford continues in charge of the School at Cottayam, and has conquered the difficulties of a new language and new customs.

Ceylon—The Committee have received from Lady Oliphant satisfactory testimony to all the agents of the Society in Ceylon, founded on her own personal observation. Miss Houlston, at Kandy, has had some difficulties to surmount, in consequence of the exercise of a just impartiality among the children which came into collision with the prejudices of caste: but the opposition has subsided, and her happy group of children afford her much recompense. "I can hardly realize," she writes, "that they are the same children I commenced with, they are so improved, and look so intelligent and animated." During the year new School Premises have been completed. Since the removal of Misses Burton and Hansford, the former by death, and the latter by illness, there has been no provision whatever for female education among the upper classes of the European or Burgher Community in Galle.

Concluding Remarks.

The Committee would ask special attention to the fact that the number of

girls receiving Christian Education in heathen lands bears but a small proportion to the number of boys on whom this benefit is bestowed. At one Mission Station in Krishnagur there are 300 children under instruction, of whom 30 only are girls: one reason of this being that the Female Schools in general depend on local or any extra efforts which the Missionary may be able to command, and are not supported by the funds of the Mission with which they are connected, the claim for distinct and earnest efforts on behalf of the benighted women is apparent. It is this sphere which the Society is designed to occupy, and in which, while interfering with no Missionary Society, it helps all. The Committee would strongly appeal to their countrywomen of this favoured land, on whom a great responsibility rests, to come forward to their aid. Do not Christian Mothers thrill with sympathy for the Hindoo Mothers, who, yearning over their little ones with the love which nature gives, know no better proof of their affection than to brand their infant faces with the indelible badge of their idol? Or for the Chinese Mothers, who will brave the lamentable cries of their young daughters, tortured by the bandages arresting the growth of their feet, rather than expose them to apprehended reproach? And will they not seek to tell them that One has come to bind up the broken-hearted, to give deliverance to the captives, and the opening of the prison to them that are bound? Or the favoured Daughters of our country, on whom have been lavished all the advantages which wealth can bestow, and who, unsatisfactorily to themselves, are spending their precious time and acquirements on things of no moment, will not they consider the welfare of immortal beings, perishing for lack of knowledge, as an object worthy of their solicitude, and endeavour to impart to their sisters of heathen lands a little of what they have so freely received? Hitherto no adequate effort has been made; and earnestly do the Committee desire that many a heart may be prepared by the Lord to consecrate life, or time, or wealth, to this cause, that future years may not witness a decrease of Labourers, but continual additions to the number of the faithful, happy, and devoted Teachers, who rejoice to spend and be spent in this labour of love.

Introductory Remarks.

AMIDST the happy and holy Meetings of Christians from every clime, so gratefully blended with the memories of the past year, none surpassed in interest that which on the second of September was convened within Freemasons' Hall, when Jewish and Gentile Believers bowed the knee to Immanuel, spoke of the glory of His kingdom, and raised the one hallelujah to *Him that sitteth on the throne, and to the Lamb*. This Society had its representatives and the fruits of its efforts here, and your Missionaries were engaged in diffusing the words of eternal truth among the visitors of the Crystal Palace. One of them placed sixty-five copies of the Word of God for their use in their temporary resting-places; and we have testimony from foreign shores that the Word received here was not like seed scattered to the wind, but cherished in awakened and tender hearts. *Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be His glorious name for ever. And let the whole earth be filled with His glory. Amen, and Amen.* Your Committee are thankful to assure you, that, by the good hand of our God upon us, the constitution of the Society has been preserved unimpaired, requiring no test but that of Evangelical Christianity.

Jewish Mission College.

Of the conduct of the eight young men in the Jewish Mission College the Resident Tutor bears honourable testimony; and of their proficiency in their studies the certificate of the Examiners supplies satisfactory evidence. They and the Society have much reason to regret the resignation of the Rev. J. A. Miller, whose state of health compelled him to relinquish the Divinity Tutorship. We esteem ourselves happy in having engaged, as his successor, the Rev. J. M. Charlton.

Missionary Labourers.

We can bear cheerful testimony to the fidelity and devotedness of your Missionaries, all but three of whom are of the seed of Abraham. Their Reports give evidence of increasing acceptance and usefulness among the Jews. We have examined their arguments and reasonings, and found them sound and scriptural. We have heard them pray, and it has seemed the utterance of hearts accus-

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tomed to communion with God. They appear to be men in earnest, able to *give a reason of the hope that is in them*, and dealing with their brethren as in the sight of God and beneath the cross of Christ.

Review of the Year's Effort.

The sacred cause does not by any new feature differ from that presented at our last Meeting, but we regard it decidedly as one of cheering progress. The Word of God, and intelligent, affectionate appeals, have been widely and extensively circulated: faithful men, mingling among the Jewish People, have preached Christ to them, and their message has been seriously and kindly received. A larger number has received Baptism than in any former year, and many of their unconverted brethren have witnessed the solemnity, and occasionally attend Christian Worship, not to disturb, but to hear and judge for themselves. You may yet have to pursue your work of faith and labour of love in the patience of hope, but that hope shall not make you ashamed. We cannot even glance over the field of our Mission, nor reflect for a moment upon the relative position of the Jew and the Christian in the present day, without yielding to emotions of devoutest gratitude to God, and of cordial and hopeful affection for these elder members of his family. Christians are sending forth to the Jew the warm emotion of brotherly love. The Jew perceives it, and responds to it; reads for himself the law of love; acknowledges the veracity of the Gospel narratives; and does homage to the character and teaching of Jesus.

State of the Funds.

Receipts of the Year.	£	s.	d.
Auxiliaries	272	12	4
Donations and Subscriptions	540	18	7
Ladies' Sales	20	10	0
Ladies' Associations & Collections, 2871	8	5	
Juvenile Associations	17	11	5
Mission College.....	35	17	3
Sale of Jewish Herald.....	45	19	2
Books	5	14	7
Interest.....	11	0	10
Total.....	£3821	12	7

Payments of the Year.

Agents' Salaries and Journeys ..	2310	8	6
Jewish Mission College and Students	825	0	10
Bibles and Testaments	42	19	5
Meetings and Advertisements...	58	17	8
Printing	265	17	6

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Parcels, Postage, and Sundries . . .	105	18	7
Travelling Expenses	205	2	10
Stationery and Paper for "Herald,"	56	15	1
Rent of Offices	80	0	0
Salaries and Wages	522	16	1
Total	£4473	16	6

Missions in England.

London—In London two of the seed of Abraham have died in the Lord, one of whom acknowledged, in her last illness, the spiritual benefit derived from the pious instructions of some of the Society's friends in Nottingham; and a little Jewish girl has added another tribute to the love of the gentle Shepherd. Several have been baptized, of whose genuine piety we have the deepest conviction. One of them, a member of a highly respectable family, who had stored his mind with arguments against Christianity, found them all give way under the reading of God's Word and the instruction of a Bible-Class Teacher; and in this, as well as in other cases, the rights of conscience are understood and conceded, and that, where there is Christian Consistency, there is not always a severance of the relative affections so beautifully pervading the Jewish domestic circle. In London, too, we now recognise as church-members, Sabbath-School Teachers, and Students for the Ministry, many whose conversions have been recorded in former years. The Female Scripture Reader has supplied 90 families with the entire Scriptures by their own purchase. Her Bible Classes comprise 57 Jewish Females, and about 16 of their mothers thankfully attend her Christian Instructions.

Manchester—At Manchester our first Missionary pursues his labours among his brethren with judgment and unwearied zeal; at the same time successfully combining with fellow-Christians in endeavours to excite a deeper and more prayerful interest on their behalf. He has much to do, not only with resident Israelites, but with those who, for traffic, or to attend the festivals, visit that city of merchant princes. This has its advantages as well as disadvantages: the interviews are brief, but the truth deposited is carried far and wide; and many, on their return, seek the Missionary, to renew their intercourse, and to evince the impression made on their hearts. His ministry has been abundantly blessed. He has been instrumental recently in introducing one to the Church of the Rev. Dr.

Halley, and another, with his three sons, has been baptized by the Rev. Mr. Parkes. Of his Mission generally he speaks in very encouraging terms.

Hull—At Hull several cases have presented credible evidence of a work of grace in the heart, and especially that of a young Russian of respectability and education, who was brought under our Missionary's instructions, and has been recently baptized in the Church of England.

Birmingham—The Missionary who, after having faithfully served the Society at Birmingham, has lately gone to occupy a foreign Station, states the importance of the Missions in that locality, in which he will soon be succeeded by another agent.

Association Secretaries.

The Committee regret that, notwithstanding the exertions of the Association Secretary and other friends, a considerable portion of the country, and many of the Associations, were unvisited during the year. Assured that the interest and the funds of the Society will be advanced thereby, they have been glad to secure the aid of the Rev. John Gill, who will henceforth be united with the Rev. J. P. Palmer in this service.

Conclusion.

We have endeavoured, in presenting this imperfect statement, to strike the note of PRAISE: our desire, in conclusion, is, that it may harmonize with that of earnest PRAYER. The cause is all-important, the agency is frail and dependent. The people for whom we plead are worthy; there is light in their dwellings; they are in progress. THEIR book is yours: it has had in every age a mighty influence on the morals of the world. It would save the world, and save them, if accompanied by the Spirit's energy. Oh, plead with us for this promised blessing! Pray, fellow-Christians, without ceasing. And as with one heart we seek this great object in prayer, and together witness the loving-kindness of Him who answers prayer, the children of God will be consciously drawn nearer to each other.

BAPTIST MISSIONARY SOCIETY.

SIXTIETH REPORT.

Missionaries.

VERY few have been the years in which it has not been their sorrow to record the decease of some beloved Labourer from

among the Missionary Band. The last year is a gratifying exception; for although some of the Missionary Families have suffered from sickness, and one brother, the Rev. H. Smylie, of Dinagopore, has had to sustain the loss of his wife, not one of the Missionaries has entered on his eternal rest. With one exception the entire body of the Society's Missionaries remain intact, while some few additions have been made to the number engaged in the work of God.

In the last Report it was announced that a suitable person had been found to follow in the steps of the lamented Davies, of Ceylon, and to replace the loss occasioned by the foundering at sea of the ship in which Mr. Dawson and his family were returning to this country. In the month of August Mr. and Mrs. Davis sailed for their destination, and arrived safely in Colombo before the close of the year. Meanwhile the inquiries of the Committee for a Tutor for the important Institution at Calabar, Jamaica, were crowned with success. At their invitation the Rev. D. J. East, of Waltham Abbey, signified his willingness to undertake the charge of the Institution, where he arrived with his family early in the present year. The same month—November—that bore Mr. East to Jamaica, witnessed also the departure of the Rev. D. Webley, for Haiti. The precarious health of the Rev. W. H. Webley constrained the Committee to relieve the solitariness of his position, and they gladly accepted the offer of his younger brother to proceed immediately to his assistance. He arrived at Jacmel in January, and the Committee rejoice that the health of his brother is in a great measure restored. Beside these additions to our Missionary Strength, the Committee have obtained the services of the Rev. J. Jackson, of Falmouth, for the pastorate of the Baptist Church at Agra. The health of the Rev. J. Makepeace being sufficiently established, these two brethren sailed together in the "William Carey" in the month of February, and are now on their way to the scene of their future ministry for Christ, accompanied with the many prayers of the friends of the Society, whose interest in India has, in an especial manner, been awakened by the eloquent appeals and striking facts that have proceeded from the lips of Mr. Makepeace during his sojourn in his native land. The Committee also heard with gratitude,

about the middle of the year, that our brethren Saker and Wheeler had resumed the interrupted Mission in Western Africa. At the date of the last advices their health was good, and their prospects were most cheering. One reduction only from the number of the brethren engaged in the service of the Society has to be recorded, occasioned by the return of the Rev. George Small, of Benares, on account of impaired health. He will not again resume the work, but intends to exercise his ministry in this country.

While, therefore, Delhi is still vacant, and Benares requires the presence of another Missionary, the Committee have been enabled, by God's blessing, in some measure to repair the breaches that death had made in Ceylon, in Africa, and in Jamaica; at the same time adding to the efficiency of the Mission, and extending its operations in some important places in India and in the island of Haiti.

Native Agency.

The very important subject of native agency, especially in its relation to the pastorate of the Mission Churches, has received the very anxious attention of your Committee, and they have recorded the views which they entertain in the following Resolution—"That, after an attentive consideration of the papers laid before them by the Secretaries on the pastoral office in the Mission Churches, and on Missionary Work, the Committee are grateful to them for having recalled their attention to this subject, and now record their deliberate judgment—a judgment which is in entire coincidence with the views entertained from the earliest period of the Society's history—that it is in the highest degree desirable that the Churches should be placed under the care of pastors elected and supported by themselves, and that to this end the Missionaries be earnestly counselled to direct the attention of the Churches to such of the Native Converts as may be qualified by natural endowments and the grace of God to sustain the office." The principles involved in this Resolution the Committee have already put in operation in the Bahamas, and confide their application to other portions of the Society's Mission-Field to those who shall succeed them.

State of the Funds.

Receipts of the Year.	£	s.	d.
General Purposes.....	14718	17	10
Translations.....	1614	13	8

	£	s.	d.
Special Objects.....	2359	15	3
Publications.....	341	18	3
House.....	81	6	9
Total.....	£18,116	11	9

Payments of the Year.

Missions—			
Brittany.....	143	3	10
Western Africa.....	1011	15	5
Madras.....	54	1	7
India.....	7078	3	2
Ditto Translations.....	1380	0	0
Ceylon.....	1410	10	2
West Indies.....	2756	15	5
Deputation to India.....	77	0	0
Books and Incidentals.....	125	10	7
Carriage, Postage, and Freight,	165	3	2
Widows and Orphans.....	390	0	0
Returned Missionaries.....	319	13	8
Interest.....	365	11	6
Secretaries, Accountant, Agents,			
and Travelling Expenses....	1679	17	9
Publications, Stationery, & Boxes,	879	18	8
Expenses of House.....	251	1	2
Total.....	£18,088	6	1

Remarks on the Finances.

At the last Anniversary the Committee had to report a balance due to the Treasurers of 5751*l.* 11*s.* 4*d.* The total receipts for the present year are 19,146*l.* 11*s.* 9*d.*; the total expenditure, 18,088*l.* 6*s.* 1*d.*; leaving a balance on the year's account in favour of the Society of 1058*l.* 5*s.* 8*d.*, by which amount the debt is reduced. The balance, therefore, now due to the Treasurers is 4693*l.* 5*s.* 8*d.* It must, however, be observed, that the total receipts are exclusive of about 300*l.* of auxiliary expenses paid by the Country Treasurers, and this year they will be found to be deducted from the amount printed in the contribution lists. This plan has been adopted for the purpose of shewing, as far as possible, where the money has been spent; while, at the same time, it is obviously more correct to make the officers of the Society responsible only for what actually passes through their hands. It is to be hoped that in future years this plan, which can only now be regarded as an experiment, may be rendered more satisfactory and complete. But for this slight change the total receipts of the Society would have appeared to be nearly 500*l.* in advance of the previous year. The Committee have also most carefully watched the Home Expenditure, and by the adoption of plans which have been carefully considered

from time to time they have been enabled to reduce the various items of expense included under this head. They have recently made an arrangement with a gentleman in the North of England, whereby the loss on one of its periodical publications, amounting to nearly 70*l.* per annum, will in future be saved. The charges for interest, agency, printing, and incidentals, are also less this year than they were last. In these items it will be found that reductions have been effected amounting to 278*l.* They refer with all the greater pleasure to these reductions, because they are unaccompanied with any reduction of agency abroad: on the contrary, as the Report shews, four new Missionaries have been sent into the field, and there has been an expenditure in India of 2000*l.* more than was paid for that department in the previous year.

Various suggestions have been thrown out from time to time with the view of increasing the annual income. They have resolved not to apply specially for the reduction of the debt, but having paid this year a portion of it, to leave its further reduction to the influence of those plans of retrenchment which, without impairing the general efficiency of the Mission, have been tried with an encouraging measure of success.

But still some effort must be made to increase the income, if the plans suggested in this Report with respect to India are to be carried out. Your Committee have a strong conviction that the annual subscribers might do more. They referred to the "mournful monotony" of their contributions in their last Report, and then suggested the giving oftener, and on a more systematic plan. How far this suggestion has been acted on the Committee have no means of judging; but they now propose to every annual subscriber to increase his subscription. An increase of one-fourth would give a permanent additional income of 1200*l.*, a sum sufficient to enable the Committee to attend to the loud call from India. To attempt this without a permanent increase of funds would only involve an increase of debt. Bengal, therefore, can have no more Missionaries unless this proposal be generally responded to. They urge it on their brethren, and entreat them to ponder it well. In most cases the addition which each person would have to make would be small; but the aggregate would be large.

The Committee have now stated their difficulties, and the way in which they think these difficulties may be overcome, openings for usefulness embraced, the Mission strengthened, and its power to extend the kingdom of Christ largely increased. They must leave the results with Him who has the hearts of all men in His hands, while they once more entreat the friends of the Society to remember their obligations to God, their solemn responsibilities to their Saviour and their Lord, the grandeur of the work in which they are engaged, the immortal welfare of vast multitudes of souls perishing in ignorance and sin, and beseech them to abound yet more in earnest prayer that God will pour out His Spirit on all flesh, and establish Zion, and make her a praise in all the earth.

Your Committee cannot pass over without notice the generous conduct of William Jones, Esq., owner of the "William Carey," who has not only given a passage to Mr. and Mrs. Makepeace, Mr. and Mrs. Jackson, and their families, and provided for their comfort during the voyage to India on the most liberal scale, free of all expense to the Society, but enjoined the officers and crew of the vessel to treat them as his own personal friends; an act equivalent to a donation of two hundred and fifty guineas. The Committee have marked their sense of Mr. Jones's liberality by placing him on the list of honorary members of their body. The Committee have also every reason to believe that the pastors and Churches throughout the country generally continue to cherish an earnest desire to sustain the Mission, and to encourage them in directing its concerns by their sympathy and confidence.

The Committee gratefully acknowledge the following contributions of 50*l.* and upward—

	£	s.	d.
An Old Subscriber.....	70	0	0
Bible-Translation Society.....	1400	0	0
Boyce's Trustees, by the Rev. Thomas Winter.....	100	0	0
Educational Committee of the So- ciety of Friends, for Trinidad and Haiti Schools.....	130	0	0
W. B. Gurney, Esq.....	100	0	0
Ditto, from a fund at his disposal, under the will of Mrs. Priestley,	250	0	0
George Stevenson, Esq.....	50	0	0
S. M. Peto, Esq., M.P.....	100	0	0
Ditto, toward expenses of Depu- tation to India.....	500	0	0

	£	s.	d.
A Lady, by the Rev. W. Brock..	50	0	0
George Hitchcock, Esq., a Thank- offering for special deliverance from fire, Psal. iii. 8.....	100	0	0
W. R. Callendor, Esq., Manches- ter.....	100	0	0
Ditto, for two Friends, ditto.....	50	0	0
Mr. Alderman Nield, ditto.....	100	0	0
H. Kelsall, Esq., Rochdale.....	150	0	0
George Foster, Esq., Sabden....	100	0	0
R. Harris, Esq., M.P., Leicester..	60	0	0
R. Leonard, Esq., Bristol.....	200	0	0
Mrs. Risdon, Birlingham, for Debt,	63	4	0
Thomas Aked, Esq., Shipley....	100	0	0
W. Rees, Esq., Haverfordwest..	50	0	0

The following legacies of 20*l.* and upward have been bequeathed to the Society during the year—

	£	s.	d.
Dinwiddie, Mrs. Mary, late of Glasgow.....	55	9	10
Hearn, Mr. D., late of High Wy- combe, by G. Rawlinson, Esq.	66	13	4
Jamieson, John, Esq., late of Glasgow.....	89	18	6
Hickson, Miss, late of Lincoln ..	100	0	0
Priestley, Mrs., late of Becking- ham.....	245	18	9
Veary, Mr., late of High Wycombe,	178	8	6

Continent.

BIBLE SOCIETIES.

Proceedings of the British and Foreign and Continental Societies.

THE following accounts are gathered from the Forty-eighth Report of the British and Foreign Bible Society.

France.

There have been circulated during the year 7794 Bibles, 79,099 Testaments, 3945 Psalms, making a total of 90,838 copies for the year, and 2,198,366 during the last nineteen years. Of those distributed during the year, 65,982 copies have been by Colporteurs, and 18,782 by sales at Paris. The peculiarly unsettled state of its Government has greatly impeded the work of your Agent. The dependence of the several local magistrates upon the influence of the Clergy of the Romish Church has secured them in a course of opposition to Bible Circulation, and many and various have been the grounds alleged for recalling or discontinuing the authorizations of the Colporteurs. There has, however, been one notable fact brought

out by these difficulties, viz. the unquestioned excellence of the personal characters of these devoted men. This has been attested by many Mayors and Prefects, and by the concurrent testimony of large bodies of persons in the districts in which they live. So strong have these representations been, that they have ended in a permission to prosecute their labours, often granted exclusively to them by military commanders. There have been 62 Colporteurs at work, which is 13 less than last year, and 19 less than the year before last. M. de Pressensé has given instances during the year of the beneficial results produced by their labours. There are 60 Dépôts kept by persons who do not require any remuneration.

The French and Foreign Bible Society have issued 77,231 copies in the year. The Breton Testament has been completed.

Spain and Portugal.

Your Committee can but mention the names of these countries. Against the operations of our Society the former is completely barred: indeed, since the Report of last year, its impenetrableness has been rendered sure by the Concordat which has recently been concluded with the Government of Spain and that of Rome. The power of the Priesthood is paramount: every educational establishment is placed under their supervision, and every book introduced must first receive their approval, and, as a natural consequence, the exclusion of the Bible has at once been decided on.

Through the Rev. E. Whiteley, of Oporto, 70 Bibles in Portuguese and English have been dispersed: some have found their way to Lisbon; and the sum of 157.9s. 11d. has been received.

Switzerland and Italy.

Lieut. Graydon has been appointed an Agent for Switzerland and Italy. During the year the work of dissemination has been greatly curtailed in Switzerland. In only three of the Dépôts under your Agent's charge has it been sustained equal to former years, viz. at Neuchâtel, Lausanne, and Geneva. In the former of these places there has been a decided progress: 1200 copies have been issued in that small canton, realizing 2500 francs. The Dépôt at the Hotel Gibbon, in Lausanne, in the fifth year since it was opened, circulated more than 1000 copies, yielding 2699 francs 23 cents.

In Italy Lieut. Graydon has had to contend with many and great difficulties. In Piedmont and Sardinia many obstacles are interposed by the Roman-Catholic Priesthood. A rigid censorship prevents in a measure the transmission of the books to their proper destination. Still the civil authorities do not permit the ban of exclusion on the Bible, and your Committee can point to a goodly number placed in the hands of the people. At Milan a cheering demand has been made, and considerable supplies have passed through the hands of well-known and duly-authorized booksellers.

The issues in Switzerland and Italy combined have amounted to 8187 copies sold and 149 given away gratuitously; making a total of 8336 copies distributed. The proceeds have yielded 14,411 francs 21 cents.

The Swiss Committee at Geneva have confined their labours to their own cantons. The Colporteurs have pursued their perilous journeys; and nothing but the constant watchfulness of Providence preserved them through their many dangers. At Coire, at a fair, the greater part of the sales were effected; for many of the peasantry who had been visited during the preceding months, when they had no money, came and supplied themselves freely at the fair. From the Bible Committee at Neuchâtel an application has been made for 200 French Bibles, which has been acceded to.

Tuscany has been closed to your operations. The Concordat signed by the Grand Duke has thrown all influence into the hands of the Pope. Persecution has been carried on to a great extent. Count Guicciardini is now an exile in England for the simple reason that he dared to read, in company with six other Tuscans, the Gospel of St. John. Notwithstanding all these violent measures to repress the spread of truth, we have the most satisfactory assurances that the numbers who are longing for emancipation from their present superstition, and to have free access to the Scriptures, are greatly on the increase.

In October last your Committee were much gratified to receive a Letter from Lord Palmerston, introducing to their notice Professor Corridi, tutor to the eldest son of the reigning Grand Duke of Tuscany, who, while on a visit to the Great Exhibition, had his attention drawn to the case containing the different versions of

the Scriptures published by your Society. The question was proposed to him whether he did not think it would be desirable that similar copies should be placed in the Public Library at Florence. The Professor most eagerly caught at the suggestion, and came with a Letter from the Foreign Secretary to back his request, which was at once cheerfully complied with.

Austria and Hungary.

In October 1850 Mr. E. Millard was commissioned, as an Agent, to superintend the renewal of the Society's Work in Austria and Hungary. At Vienna an objection, however, was raised by the Government Officials to his personal efforts to circulate the Scriptures, yet they allowed him to avail himself of the book-trade and other legitimate channels. With this licence Mr. Millard at once proceeded to print several editions in the German, Bohemian, and Hungarian Languages; and during the first six months of his residence he dispersed 6965 volumes. Encouraged by such a result, he undertook still larger impressions, and their rapid absorption as they issued from the press still further stimulated his ardour. At this time 25,000 copies are lying unfinished, independent of 36,328 volumes circulated within eighteen months. "The demand for the Scriptures has exceeded the expectations of the most sanguine."

While these wide openings were thus presenting themselves, the opposition of the authorities was awakened; and the books of your Agent were denounced from the pulpit by several priests. Shortly after this the Government interfered; and the Dépôts at Güns, Pesth, and Vienna, were closed by the police. Nothing daunted by these proceedings, Mr. Millard waited on the Earl of Westmoreland, the English Ambassador at that court, and sought to enlist his good offices to guard the property of the Society. With a view to strengthen the case, your Committee appointed a Deputation to wait on Her Majesty's Secretary for Foreign Affairs. Lord Malmesbury received the Deputation with marked courtesy, and expressed his willingness to do all that his office would allow, and to support the claim for indemnity urged by the Society for the loss of property. This demand the Austrian Government stedfastly refuses, but they consent to resign the Dépôts, with all their contents, provided the books are imme-

diately withdrawn from the country. After a careful consideration, your Committee have requested your Agent to transfer the stock of Bibles without delay. While your Committee deeply regret these untoward events, they rejoice in the consciousness that 36,328 volumes have been left behind in the hands of the people. They bow in acquiescence to the will of God, perplexed, though not in despair; for they know that He who possesses all power in heaven and on earth can yet make a highway for them into that vast empire. The proceeds arising from sales have been 1811*l.* 11*s.* 4*d.*

One of the immediate results of the suspension of the Society's work has been the rise in the price of the Scriptures. A Testament was lately to be had in all the stores for ten kreutzers (about 4*d.* English), and the whole Bible was sold for thirty kreutzers. Two or three florins are now demanded.

Germany.

The issues during the past year have reached 54,511 copies, raising the entire distribution since 1830 to the number of 1,230,880 copies. There have been 17 Colporteurs employed for a longer or shorter time during the year. Dr. Pinkerton has paid a visit to several of the Colporteurs' Stations and Correspondents in the Palatinate, Baden, and Wurtemberg. Two Colporteurs, who had been labouring in Franconia, were arrested at Bamberg, and finally expelled from Bavaria; so that now there remains but one in that kingdom, who is stationed at Augsburg. They left behind them 8250 copies ere their work was closed. One of them is now labouring in the electorate of Hesse, the other is at work in Hesse Darmstadt: the trials to which they are subjected are not small. To Mr. Bellson has been assigned a supply of Scriptures, and it is proposed to place a Colporteur in the east of Prussia. Some friends in England have come forward to defray half of the expense. A donation of 150*l.* having been made through the Dépôt at Cologne, for the circulation of the Scriptures among the Roman Catholics of Bavaria, steps were instantly taken by Dr. Pinkerton to carry out the wishes of the donor through the Dépôts at Augsburg, Munich, and Ratisbon, and the Colporteur Rees. This donation will supply 2500 copies of the small edition with gilt edges, and 2070 in

half-binding. To the Rev. Mr. Linde, in Kempten, has, at his request, been made a grant of 300 Lutheran New Testaments with Psalms, for distribution among the Protestant workmen on the railroad in that locality. He has met with so favourable a reception among them, that 77 copies were ordered in advance.

From the Parent Society's Dépôt in London have been forwarded to Frankfort 5985 Bibles and Testaments in various languages. The Rev. Dr. Steinkopff during the year paid a visit to Germany, and, ever thoughtful of the interests of the Society, in many spots sought information as to what was being done for Bible Circulation.

Belgium, Holland, and Northern Germany.

Mr. Tiddy, the Society's Agent for the above-named countries, has been encouraged by a circulation of unprecedented amount. They have reached the number of 99,240 volumes, not including 18,696 copies forwarded to different Agents and Societies, which swell the whole to 117,936. Mr. Tiddy tells of the opposition of the Roman-Catholic Clergy and Jesuits, but he has been well used to this during his residence of seventeen years in Belgium, in which time 703,686 copies have been distributed through his agency. There have been 16 Colporteurs employed for the whole or a part of the year. There have been sent from London, for Brussels and Cologne, 3453 Bibles and Testaments in English, French, and German.

Netherlands.

The Netherlands Bible Society reports that there are 97 branches, and that 26,980 copies of the Scriptures have been distributed during the year. The Society is carrying on the translation of the Javanese Old Testament, and has published a fine new edition of 11,000 copies of the Scriptures in Dutch.

Prussia.

The Society's Correspondent, Mr. Elsner, of Berlin, has received, during the year, 1214 Bibles and 2550 Testaments for circulation among the Prussian Troops. A further grant of 3000. has been made toward the expenses of an edition of 12,000 New Testaments for the same purpose.

Russia.

The Agency at St. Petersburg has

issued 26,823 copies during the year, and 281,682 from its first commencement. In Lapland a very remarkable religious revival has taken place, and much good has resulted from the active measures which have been employed for the distribution of the Word of God. There have been forwarded to St. Petersburg 942 Bibles and 1230 Testaments and Psalms in English, French, and German.

Your Committee have with much pleasure again assisted their laborious and enterprising friend, Mr. Melville, of Odessa, in his work of distribution. He has extended his travels over a wild and mountainous region, and has excited an interest among many of the inhabitants. The issues for the past year have amounted to 3581 copies. When we consider the difficulties which surround Mr. Melville in this quarter we shall not lightly estimate this number.

Sweden.

Your Agency in Stockholm have forwarded their Annual Report, and the issues have been 6151 Bibles and 34,982 Testaments; together, 41,136. The total issues by the Swedish Bible Society and your Agency combined have been 1,168,895 copies since their establishment. The Agency are about to undertake a further impression of 15,000 copies of the Swedish Testaments, some of which are to contain the Psalms. During the year there have been printed at Stockholm, for account of the British and Foreign Bible Society, 5000 Bibles, 35,000 Testaments, with 8600 Psalters.

Norway.

Between Feb. 19, 1851, and Feb. 2, 1852, the issues from the Dépôt at Christiania have been 1484 Bibles and 4594 Testaments; in all, 6078 copies.

From your Agency at Drontheim there have been, during the year, 151 Bibles and 286 Testaments disposed of, beside 115 Bibles and 398 Testaments now in the hands of their Correspondents. They are anxious for a fresh supply of 200 Bibles and 500 Testaments, which have been forwarded.

The Agency at Stavanger has distributed during eleven months 599 Bibles and 1254 Testaments. The increase in the issues is attributable to the reduction in the prices. The Agency request a further supply of 1000 Bibles and 1500 Testaments, which have been sent.

The Rev. P. Röntgen, of Christiansfeld,

has been called during the past year to undertake the charge of Pastor to the United Brethren's Society at Königsberg, in Prussia. The Dépôt under his charge was consequently transferred to the temporary care of the Rev. W. Hesselberg, the Danish Clergyman there. The demand for German Scriptures has well nigh ceased; Mr. Röntgen, therefore, hopes to be able to circulate that stock with more ease at his new post of duty in Prussia.

JEW'S SOCIETY.

THE Forty-fourth Report supplies the following—

Summary of Proceedings among the Continental Jews.

Amsterdam—Mr. Pauli has during the year had fifty-one Jews and Jewesses under instruction, some of whom, however, came only for a very short period. Only two completed their course, and were baptized. The character of some he found very unsatisfactory; while others, who had enjoyed a better education, or been brought under the influence of relatives who have already professed Christ, and felt the power of the Gospel, have given good ground for hoping that the Missionary's Labour was not in vain. Many of these inquirers had to struggle with very great difficulties from their dependence on relatives or richer Jews, too great for the weakness of their faith to overcome. In Amsterdam it is necessary to remove the inquirer, with his family, from the Jewish to the Christian Quarter of the city, and his mode of getting his livelihood must be completely changed.

That the principles of Christianity have gained on the great mass of the Jews in Holland cannot be doubted. There are now a great number of families who have some relative who is baptized. The reading of the New Testament has become more general, and instances are not wanting of its having been blessed. In some families the parents, though themselves remaining Jews, have their children baptized and instructed in Christianity. Yet there is no small opposition raised by the Jews against those who publicly embrace Christianity. Yet the difficulties thrown in the way of converts are generally overcome after two or three years, if their conduct remains consistent with their Christian Profession.

The two Colporteurs, one in Amsterdam.

Rotterdam and the other in Rotterdam, have been blessed in their labours, but more especially the one at Rotterdam, who, at the expense of a Local Society, has repeatedly visited other places. The assistance received by your Missionary from Christians in Holland is both temporal and spiritual. They assist in circulating Tracts and Scriptures among the Jews with whom they come in contact.

Gottenburg—There are among the Jews of this country very few who manifest a zeal for their religion: their perfect indifference to it arises from their being thoroughly worldly-minded, looking on the enjoyment of the pleasures of this life as their only object. There are said to be about thirty baptized Jews and Jewesses in Gottenburg, but your Missionary has not been able to report respecting them any thing that could afford joy to a true Christian. Mr. Moritz has, as usual, during half the year been travelling in the North of Germany, and was enabled in a considerable number of places to make known the unsearchable riches of Christ to his Jewish Brethren.

Dantzic—Rabbinism is rapidly losing ground, while zeal for the revival of "the spirit" of Judaism, as it is termed, may be on the increase. With this professed object in view, there is now at Dantzic a large Congregation, with their Rabbi, who, in his gown and bands, delivers a sermon every fortnight.

The Schoolmaster at a large Jewish Town, on being given to understand by your Missionaries that a Hebrew Bible bound up with the New Testament would be at his service, could they but be persuaded a good use would be made of it, replied: "I should be very thankful for such a present. I have read the New Testament: but that is not sufficient: the time is come when so many of our children go to Christian Schools, and from what they learn there come to us with questions that we must be prepared to answer."

On a Missionary Journey Mr. Nocsen had a conversation with the Clerical Superintendent of a district, in the course of which the Clergyman remarked: "You must not be discouraged: however unfavourable things at times may appear, there is a work going on among the Jews." There are many parents now living who expect that the children, after their decease, will become Christians; and there are many more who will put no difficult-

ties in the way, were it not for certain family ties and considerations. The chief impediments in the way of Missionary Usefulness are the depravity and unbelief natural to the human heart. Mr. Noesgen had a discussion with a Jew in the fishmarket of Dantzic, about the Messiah having already appeared in Jesus of Nazareth. He had not observed that one of the women of the market was an attentive listener, until she suddenly took part in the conversation, exhorting the Jew to believe in Christ, with a warmth that quite took your Missionary by surprise.

The circulation of the Scriptures has increased in this district during the past year. The New Testament is willingly received by many, and many more profess to have read it.

A Colporteur has of late been employed, and with very encouraging success. Through his labours, many copies of the Holy Scriptures have been sold, and a great many Tracts and other publications circulated.

Konigsberg—During the greater part of the year, and especially in the summer season, when thousands of foreign Jews arrive here for commerce, your Missionary has frequently had his room filled with Jewish Visitors from morning till evening, and been able to preach to them the Gospel of Christ without interruption. He has also frequently visited the resident Jews, and has had many opportunities of directing them to the *Lamb of God that taketh away the sins of the world*. Five Israelites received instruction preparatory to baptism, but four of them were prevented by police regulations from realizing their desire at Konigsberg.

Posen—In this district we perceive a further development of that progressive change in the Jewish Mind, which so forcibly strikes the Christian, who watches the ripening of God's purposes with Abraham's seed. During the first quarter of this century all the Jews in the Duchy of Posen belonged to the Rabbinical Class, but they are now a continually decreasing minority. At the same time, the Reformers here do not go quite so far as in Germany, with respect to the alterations in the Synagogue Service. But the relation of both classes to Christianity is very different from what it has been. Their national enmity is no longer so strongly manifested. Even the Rabbinical Jew now considers the doctrines of Christianity

a fair subject of discussion: while his brethren belonging to the modern class go still further. Jesus is a person whom they honour, and whom they place among the number of the great men of their nation: and though they do not always pronounce His name without some uneasiness, the hatred of former days is wanting. They send their children to Christian Schools.

Those nurseries of Christianity, the eleven Day Schools for Jewish Children, supported by this Society in the Duchy of Posen, continue year by year to furnish undeniable testimony to their importance as auxiliaries in the work of promoting Christianity among the mass of the Jews. One of the Teachers asked a Jewish Parent, whether he had no fear that by his teaching the child would be led to Christianity, and received the reply: "I have no fear; for I know my child will be taught nothing that is wrong." The number of children who attended the Schools during the year 1851 was—In the first quarter, 398; in the second, 502; in the third, 576; and in the fourth, 516. The attendance during one time of the year formed the 106th part of the Jewish Population of the Duchy of Posen.

Berlin—Rabbinism has most completely lost its hold, and Judaism appears, in fact, crumbling to dust. There are thousands in Germany who are Jews because their parents are so, or because their connection is among their own nation, but not from conviction, or even from habit. The Lord is certainly preparing them for some great event, by suffering them to walk in their own way. The great body of the Jews concede that Rabbinical Judaism can no longer be maintained; but, instead of embracing the Truth, compile for themselves a form of worship, neither Jewish nor Christian, but a compound of Judaism, Christianity, and Philosophy. The reformed Jews, by having their service on a Sunday, by almost abandoning the use of Hebrew, and by imitating their Christian Neighbours in their mode of singing hymns, and arranging the outward forms of their services, seem almost to give up their Jewish Character. In country towns the Jewish Community is very frequently divided into two parties, who wage war against each other with the greatest animosity. On one such occasion a real hunger was evinced after New Testaments, and the store was soon exhausted. Many expressed themselves to the effect that the

time had come when they must examine for themselves, and no longer follow blindly the Rabbies, who themselves know not the way.

The circulation of Bibles and distribution of Tracts has already effected much. The Jewish Teachers, for the most part, are acquainted with the principles of the Christian Religion, and they are often useful pioneers to the Missionary. Every child in Prussia is compelled to attend a School, and by far the greater proportion of Jewish Children go to Christian Schools. Jews are often heard to say, "We are Jews, but if our children are convinced of the truth of Christianity, we shall not hinder them from embracing it." An aged Jew, who applied for books for his numerous family, said, in reply to the question what he thought of Christ, that he had too little knowledge to pass an opinion on so important a subject, but that he thought the opinion generally was more in favour of Messiah's having already appeared, and that from all that his children had read to him, this view seemed to him the more substantiated; and that on that account he would never hinder any one of his children, if, after due examination, they decided on becoming Christians.

Your Missionaries have attended seven great fairs, at Leipzig, Frankfort, and Brunswick, and visited the Jews in ninety-seven different towns and villages; and have preached the Gospel, during the year, to about 4000 of the seed of Abraham. One Colporteur has been employed with very great success. Twenty-eight Jews have received instruction as Candidates for Baptism: the baptisms, however, are only seven. A considerable proportion left Berlin on account of the difficulty of maintaining themselves.

Silesia—During the past year the Scriptures have been extensively circulated by your Agents on Missionary Journeys. Until the recent establishment of this Mission the Testament was but little known by the Jews. A considerable number, however, have now been distributed. This field of labour must as yet be considered new ground, where your Missionaries scatter the seed in faith, preparatory to a future harvest.

Mr. Hartman has baptized one Jewess during the year. Twenty-six Israelites have been baptized in the Protestant Church in Silesia during 1851.

Warsaw—The Jews in Poland are day by day falling off from their old pro-

fitless habit of Talmudical Study, and likewise, as opportunity offers, from that course of traffic and barter which had become their second nature. They now seek occupations of a more regular and industrial kind—manual labour and mechanical effort. The new channel into which the energies of the Jews are thus directed may be considered favourable for the Missionary Work. There has been, during the year, a very large and increasing demand for the Word of God on the part of Russian Jews; and had it not been for unexpected hindrances in conveying supplies of the Scriptures to Poland, the number actually circulated might readily have been doubled and trebled. One of your Missionaries states, that Jews, when asked whether they have read the Testament, almost invariably answer in the affirmative. The number of Jews instructed by your Missionaries in Warsaw, during the year 1851, has been twenty-two. Of these some went back, for reasons unknown; some, because no proper employment could be found for them: and some, from temporal motives, joined other Churches.

The number of baptisms amount to forty-four. Of the whole number of proselytes baptized through the Mission in Poland, now altogether 326, about 150 are still living in Warsaw and different places of Poland. From fifteen to twenty converts may be said to attend the Services at the Institution regularly, others are Communicants at the Protestant Churches in the town.

Your Committee have afforded pecuniary assistance to a Protestant School in Warsaw, to secure the admission of Jewish Children. And in another School, also frequented by some Jewish Children, Christian Instruction has been imparted by one of your Missionaries.

The benefits of the Institution at Warsaw have been enjoyed during the year by twenty-four persons; of whom fifteen were received during that period; one died, and another became deranged in his mind. There remained nine at the close of the year. Of those received into the Institution, eight have been baptized. The inmates are employed in printing and bookbinding. It is hoped that the instruction daily imparted to them is not in vain. A pleasing evidence of this was afforded on the dying-bed of a son of Abraham, who died in steadfast faith in his Redeemer.

Lublin—Eight persons applied for religious instruction, of whom, however, only three have been baptized.

At **Suwalki** three inquirers have been under instruction during the year, of whom one was received by baptism into the Protestant Church in that town.

Cracow—Twelve Jews have been instructed during the year as Candidates for Baptism. Some of these left for other places, as they found great difficulties in the way of making a public profession of Christianity at Cracow: others did not persevere, in the face of the destitution which appeared to await them when they should lose their present means of subsistence among the Jews. Five were baptized in the Protestant Church at Cracow. The number of Protestant Converts now residing at this Station amounts to 34, thus forming one-sixth of the whole Protestant Community. Fifty-five Jews have been baptized here in the Protestant Church since the year 1827: the number of those who have joined the Roman-Catholic Church is probably much larger. Mr. Hoff speaks in favourable terms of the general respectability of the proselytes. It is hoped that the industrial Settlement in the immediate neighbourhood of Cracow, under Mr. Hoff's management, will eventually prove a means of union and pastoral care for the spiritual welfare of this Hebrew-Christian Community.

Your Committee, during last summer, invited Mr. Hoff to a personal consultation on the present state and wants of his Mission.

Frankfort-on-the-Maine—In Frankfort the Missionary meets with Jews of every class; with Rabbinites, Reformers, Deists, and followers of the various Rationalistic Schools. Among each of these sections Mr. Poper has met with men who readily and freely conversed with him on religious subjects, though from different motives. Beside frequent personal intercourse, Mr. Poper has been in constant correspondence with others at a distance, the general tenor of which is highly encouraging. A new opening for usefulness in this district has presented itself, by conferences which your Missionary has set on foot with Jewish Teachers. They now introduce members of their Congregations to the Missionary. Another class among whom Mr. Poper has friendly intercourse are Jewish Youths, who come to Frankfort to be apprenticed to trades.

The circulation of the Scriptures has been greatly on the increase: more have been circulated than in any previous year. A very large proportion of those to whom your Missionary has spoken were found to be more or less acquainted with Christianity, having already had the Gospel preached to them, or having read Tracts or the Testament. He has met with many, particularly of the more educated, who had a fair historical knowledge of our religion; but its doctrines had not been brought home to their hearts.

A Colporteur has been employed during the greater portion of the year. Nineteen Jews have been under instruction during the year, for a longer or shorter period. Two of these have been baptized in Frankfort. The pious converts residing in the town are visited by your Missionary, and they frequently call on him.

Creuznach—Mr. Stockfeld continues unremittingly to scatter the good seed of the Word far and wide, principally in the Prussian Rhine Provinces, Westphalia and Bavaria, comprising a Jewish Population of 100,000 souls. The Scriptures are diligently read, and the reading has in many instances been known to be blessed to the conversion of the readers.

Sharburgh—The chief feature in Mr. Hausmeister's labours is his visit to Paris. The Jews who have been baptized at this Station are widely dispersed over Europe and America; but with nearly all of them your Missionary is in correspondence. One of the three living at Neuwied, on the Rhine, died during the year. On her death-bed she said to a Christian Lady who tended her, that she had yet one wish, viz. to see before her death the Teacher who instructed her in the Christian Faith. A few days afterward, Mr. Hausmeister passed through Neuwied, and she felt great joy in having her last moments cheered by prayer and reading the Word of God.

Trieste—The Jews of Trieste are little interested in religion, and generally absorbed in the acquisition of wealth and mercantile pursuits, although there are, of course, exceptions to this. The most interesting Jews to be met with here are those who several times yearly come here from Africa and Italy, Syria and Greece, among whom a considerable number of Hebrew Bibles and Testaments in Hebrew have been sold and distributed during the year. One Jew has been bap-

tized, and several have received regular instruction. Two families of Hebrew Proselytes of English Origin are regular attendants at Church. Two short journeys have been made during the past year.

Constantinople—After an interval of eight years, your Committee have resumed the cultivation of this important field of labour among Israel, by transferring Messrs. Lord and Goldberg, who have hitherto been stationed at Salonica, to the Turkish Metropolis; the former having been admitted to Deacons' Orders on June 15th by the Bishop of London. The Station has been occupied since October, and a commencement has already been made with a School. A Colporteur is also employed in selling Scriptures, distributing Tracts and Testaments, and, as opportunity offers, speaking a few words to the Jews.

Mr. Goldberg travelled from Salonica to Constantinople by land, and had thus opportunities for scattering the seed of life among the children of Israel who live in the towns and villages along his route. At several places, however, the Turkish Authorities have prohibited the circulation of the Scriptures, and your Missionary was repeatedly exposed to contumely and insult at the hands of the guardians of the law. But he had much reason for gratitude for the Lord's gracious care and protection amid difficulties and dangers.

Jassy—The Rev. A. I. Behrens has now had nearly one year's experience of the facilities presented by this Station for labour among the Jews. He has always met with a civil, and frequently also with a friendly reception, and his circle of acquaintances has been gradually widening. He comes in contact with all classes of the Jews, and, with the exception of the fanatic Chasidim, finds them very accessible. He has free access to many Jewish Shops, which furnish frequent opportunities for fully preaching the Word of Life to a large number.

Bucharest—Your Committee regret, that, owing to unaccountable continuous interruption of postal communication with the Station, they are unable to enter into any detail respecting the Missionary Work in this District. They have, however, no reason to suppose that there has been any interruption of the Missionary Work. There appears to be an open door for usefulness both at Bucharest itself and neighbouring towns.

Adrianople—Mr. S. Mayers' labours at Adrianople have been interrupted in consequence of the death of the English Consul, Mr. Wilshire, which deprived your Missionary of a valued friend and protector, and led to the withdrawal of the Consulate altogether.

BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.

THE Society's Report supplies us with an account of its proceedings on the Continent.

Paris—This city, with its 15,000 Jews, presents the unusual fact of Roman-Catholic Zeal employed successfully in drawing some hundreds of previously-neglected Jews into that Church, by the instrumentality of a Jewish Roman-Catholic Priest, who has also in his Schools a large number of children of poor Jewish Families. Your Missionary, through the Divine Blessing on the simple truth of the Gospel, and without any promise of secular advantage, has presented nine persons for Baptism. Two of them are young men, who, twelve years ago, received each of them a Bible from a man of God in America, who often spoke to them of Jesus and His salvation. This Bible, in grateful remembrance of their friend, they read after years had parted them, and it led them to the Saviour. On the day of their Baptism they came to the Missionary, to unite with him in prayer and praise, and to present a thank-offering to the Society. A Jewish Widow, also led into the family of God, has evinced her forwardness to every good word and work, and in her written statement has left this word for the young of all climes—"I have but one regret: it is, that I did not love the Lord Jesus Christ in my youth: then would my retrospect have been as delightful as my anticipations."

Lyons—Mr. Frankel labours with much acceptance and many tokens of success. He mentions, among others, the conversion of a Jew, 73 years of age; and the Baptism of a young Israelite, from Constantinople, brought to a saving knowledge of the Truth under his instructions. Mr. Frankel has visited the Jewish Communities in several towns of the south of France; and now, that in Mr. Cohen he has a fellow-helper, he will occasionally take up his abode at the very important city of Marseilles. In the early part of last year, the Reverend Professor Petavel and his son, at the request of this Committee, un-

dertook a tour among the Jews in France. "When we call to mind," says M. Petavel, "the reception we have met with among all the chief Rabbis, and generally among all the Jews whom we have visited, we cannot but be penetrated with the liveliest gratitude to God."

Bavaria and Frankfort-on-the-Oder—Mr. Gottheil's conversations at both Stations, with Jewish Teachers and others of superior education, are full of interest, and awaken our liveliest hopes. During a brief sojourn for his health at Frankfort-on-the-Oder and Aix-la-Chapelle, Mr. Cohen was instrumental in awakening serious inquiry in the minds of some, and of preaching Christ successfully to Jews within the walls of a prison. During his stay the Testament became their constant companion, and its tones of mercy reached their hearts. "Do you think," said one of them, "that if I were to come to Jesus, like that poor paralytic, of whom I have been reading, He would say to me, *Thy sins are forgiven thee*?" "When I think," said the female prisoner, who had suffered unjustly and was released, "what I have suffered in property, in reputation, and in health, my heart is ready to burst; but when I think of the Saviour I have found here, I am filled with joy."

Gibraltar—Itself an important sphere of labour, stands in close connection with the Mission intended for Northern Africa, if we should be supplied with funds to justify the undertaking.

China.

CHURCH MISSIONARY SOCIETY.

Political Aspect of China.

THE following extract from a letter addressed by the Bishop of Victoria to His Grace the Archbishop of Canterbury presents, in a striking point of view, the present political aspect of the great empire of China—

The general political aspect of China, and the state of our international relations at this time, are such as to suggest instability, expectation, and hope. This empire, the venerable relics of a system—it is to be hoped—fast giving way, and doomed ere long to become obsolete, may be on the brink of great civil convulsions, or it may still continue for another generation immovable, more from its own

superincumbent weight than from its inherent strength. A rebellion now convulses the southern province of Kwang-se: in parts of the empire not more than three or four hundred miles distant from Canton, the arm of Chinese Law is paralyzed, and the power of imperial majesty is suspended. Those who are but little conversant with China, and who erroneously view the institutions and people through the medium of European Ideas, will perhaps conclude that the empire is crumbling to decay, and that a successful rebel will ere long ascend the imperial throne of the reigning Tartar Dynasty. It is right, however, to modify such expectations, by the recollection that insurrection and rebellion have been common in every dynasty, and that revolution, in the European sense, is an idea unfamiliar and almost foreign to the national mind. The great bulk of the population, intent on gaining wealth, or engrossed in the struggle for a daily subsistence, view political cares with indifference, and are interested only in preserving security of property and person, and an exemption from over-taxation. Still, with the elements of civil war within—with her foreign relation towards European Powers becoming each year increasingly involved—with a new and youthful emperor apparently determined on reverting to the national exclusiveness and isolation of his race, driving into obscurity, loading with disgrace, or even punishing with death, the enlightened statesmen who, like Keying or Sen, were, by their liberal views, their administrative abilities, or their published writings, helping to break down the ancient barricades which separated China from the rest of the human race—with all such symptoms of internal danger and change, it is difficult not to feel that we, whom God has stationed on the frontiers of this land, may ere long have to gird up our minds, and to buckle on the whole armour of God against a new and momentous emergency. We have a mighty work to accomplish, and a glorious vocation to fulfil, as watchmen upon the bulwarks of Zion, and heralds of the approaching victories of the cross.

We form an army of observation, collected on the outposts of this land, soon, perhaps, destined, in the name of Christ, to invade its interior provinces, and to extend the bloodless triumphs of the Gospel among its benighted population. Let our weapon be the sword of the Spirit, which

is the Word of God; our protection, the favour and blessing of the Almighty; our armour, *the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked.*

HONG KONG.

St. Paul's College.

The state of this Institution at the commencement of the present year is given in another paragraph of the document to which we have already referred.

The present number of our Chinese Pupils is about thirty, averaging generally from twelve to eighteen years of age, including three half-castes, natives of India or Ceylon, but settled for some time at Hong Kong. One-half of these have been recently admitted. In the early part of last summer two Japanese Youths also, brought to Hong Kong from a wreck, remained for some weeks in the School, and have since gone to the north of China, in the hope of returning to their own country.

About sixty persons reside in the building, which is of moderate dimensions, but built in collegiate style. It has attracted much attention among the Chinese Population, and I trust it will become a little centre of Missionary Operations and Christian Influence, which will at no distant period of time make a sensible impression on these parts.

The whole expense of its erection has been defrayed from the munificent donation of a "Brother and Sister," aided by a grant from the Society for Promoting Christian Knowledge.

The room at present appropriated as our college chapel is a great addition to our usefulness, not only in affording opportunities of fulfilling my pastoral relations to the Europeans by occasional special services in English, but also in bringing together native inquirers at our daily Chinese Service. We have Chinese Services at half-past seven A.M. and at eight P.M. every day. On Sunday we have also an additional Chinese Service at half-past two P.M. In our Morning Service, after singing the Doxology, with the accompaniment of a small seraphine, a few collects in Chinese are repeated from our Liturgy, after which there is a prayer in English. A portion of the New Testament in Chinese is then read, and the pupils are catechized on the contents. Sometimes an address is

delivered to any visitors or strangers present, by one of the Native Catechists.

The amount of Christian Knowledge acquired by the fifteen elder youths is remarkable, and is not generally exceeded by youths of the same age in English Schools. Their conduct has been almost uniformly good. I cannot but hope that on a few hearts a work of grace has been begun.

Three were baptized during the last summer. One of them, Ching-tih, was sent back to Ningpo, his native place, dangerously ill, and apparently dying, where he has, however, unexpectedly recovered, and continues under the kind charge of his former friends and instructors, the Missionaries of the Church Missionary Society. Another, A-chik, is at present unsettled, on account of an uncle wishing to take him to California, but has shewn satisfactory proof of his continued interest in religion, by his having voluntarily solicited—in the event of his proceeding thither—a letter of introduction from an American Missionary at Whampoa to a Christian Minister in California, who has greatly interested himself in the spiritual welfare of the Chinese Immigrants. The third, Kum-shoo, is a boy of about 15, considerably advanced in Chinese reading, and possessing a fine intellect and disposition, which leads us to hope that, with the growing developement of Christian Character in his increasing years, he may become an effective fellow-labourer in the spread of the Gospel among his fellow-countrymen. Two other elder pupils will soon be baptized; and an old woman, the wife of one of our native Christians, who has for some time attended our Services, has, with her daughter, applied to receive baptism.

Our Mission is still in its infancy; but it is much more advanced than I could have ventured to hope for in so comparatively short a time after commencing our work at Hong Kong.

That our Institution has been the means of spreading abroad a knowledge of Christian Doctrine, and has arrested attention and excited inquiry, I cannot reasonably doubt. We pray, and we ask our friends and supporters in the Church at home to pray, that the power of the Holy Spirit may descend upon us, and give permanency, depth, and spiritual unction to the impression already produced on the understanding.

FOO-CHOW.

The Rev. W. Welton is our only Missionary at this Station, the Rev. R. D. Jackson having been transferred to Ningpo at the beginning of the present year.

Attack on the Missionary Premises.

During the year 1851, the Missionaries were enabled to retain the position which they had acquired within the city walls, notwithstanding the repeated efforts of the local authorities to dislodge them.

On the 1st of November, however, being the great feast day on which the Chinese fly their kites, they were placed in considerable danger in consequence of a popular tumult. Compensation was subsequently made by the authorities for the damage done to Mr. Welton's premises and furniture. The following is Mr. Welton's account of this *émeute*—

Nov. 1, 1851—This day is a noted festival or holiday with the Chinese. They observe it by meeting on the O-so san (or Black-stone hill), on which our residence is situated, for purposes of amusement, the flying of kites representing and resembling the bodies of birds and insects being the principal. Chinese attend from the city and outside to the number of several thousands. The authorities generally attend, with their servants and attendants. This year they were absent upon another object. I had recently enclosed a piece of the Wo-so shan hill—adjacent to my dwelling, and granted to me by the officers as a part of my lease—by a wall about nine feet in height, the four upper feet being of tiles for light and air. Some lofty rocks being near, gave the populace an opportunity of overlooking my premises, which they did, much curiosity being excited to see the residence of the foreigners. About three o'clock P.M. I observed some men plucking off portions of the tiles of the wall, and I found this had been going on some time; so much so, that the wall was much damaged. Observing one man in the act of destroying the tiles, I went out, and remonstrated with him. The people generally seemed quiet and well disposed, and this remonstrance had some good effect for a time. Shortly after, a body of

about six officers, under the peace officer, arrived, which at first had some little effect in pacifying the multitudes, though some of the officers were beaten. I soon learned that the populace set at defiance this small police force, and accordingly had my shutters closed, and kept my servants and workpeople close in doors. An attack was next gradually commenced by the throwing of stones and other missiles upon the roof of my dwelling, breaking the tiles, &c. I soon found that all the tiles upon my wall were being demolished, and that the outer garden door was forced in, and so offered no obstacle to the near approach of the mob.

Under these circumstances, I felt it prudent to regard my own safety; and having secured my keys, watch, &c., I retired to the interior of the temple, through a small door which providentially had not been closed up. On rapping at it, the priest and his servants at once admitted me, and afforded me most ready and kind protection. In the mean time I learned that the mob had entered my rooms by violently forcing the outer door, and were carrying destruction before them—of furniture, glass, &c. I was within a few yards of the scene of the riot, and under some anxiety lest the furious rabble should follow me to the interior. After about half an hour, there appeared to be a lull of the riot, and I requested the priest and one of his servants to go and examine, as they very strongly urged me not to leave the interior. They went, and returned with a report that I might safely revisit my rooms, which I did, and was much shocked at the work of destruction which had been effected in so short a time. I learned that about twelve or twenty men had entered, beaten my two servants, and destroyed and carried off much of my useful household utensils, clothing, &c. I felt deeply thankful to a kind Providence for having tempered this visitation with so much mercy, in giving me the means of escape. The active rioters were, I believe, under the influence of spirits or opium.

We shall now refer to various points of information and interest in Mr. Welton's journals, presenting them in the order in which they occur. They best exhibit the condition of the Chinese, and the character of the efforts carried on by the Missionaries.

Suicide by Opium.

Aug. 7, 1850—I called to-day to see a married woman who had taken opium with a view to destroy herself. I found her insensible. I used the stomach-pump, and exhibited tannin as an antidote; but all was of no avail, as, after about two hours' perseverance, symptoms of dissolution came on. This is the common means of suicide among the Chinese. Family broils are often the cause. Another very common one is, inability to meet expenses, deficiencies in money matters, trade failing—in short, any reverses. A too-common cause is gambling, to which the Chinese are greatly addicted, and in losses they fly to opium eating or opium smoking. Accounts are made up regularly at stated periods, and so we find that opium suicides will often occur, sometimes two, three, or four in one day, when applications have not been made perhaps for a week or two. I have had numerous applications from all classes of Chinese, to cure them of opium smoking. They have generally, the better class especially, a great abhorrence of it, and pray for medicine to cure them of the habit. Their abhorrence extends to opium dealers; and the Missionary who boldly opposes and decries the practice has a greater hold on the affections of the people. I always insist on the opium pipe being given up before I give medicine, as a test of sincerity. I have about fourteen pipes in my possession. Two persons earnestly besought me afterward to restore them their pipes, which I resolutely refused. One man brought two persons with him, and tried to coerce me into it, but he did not succeed. I am generally called to the opium suicides early in the morning, at day-break, for the opium is generally taken at night or the close of day, and the friends do not know it until the following morning, when eight or twelve hours have elapsed, and all hope of recovery is past.

Various efforts for the temporal and spiritual welfare of the Chinese.

Jan. 1852—I have lately commenced taking trips for the day into the neighbouring villages and country around this city, generally in company with the Rev. S. Johnson, the oldest and most experienced of the American Missionaries. I usually take a box of medicines, with Tracts, or a few copies of the Scriptures. In whatever direction I go, I find the people most solicitous to obtain medical aid, and I find it

Dec. 1852.

a most satisfactory way of conciliating them, and gaining influence among them. It also introduces to a more intimate knowledge of their habits, customs, and sentiments. These trips have been most gratifying to me. Mr. Johnson usually preaches, while I am administering to their bodily wants, which helps much in the acquirement of the colloquial.

I am in the habit, also, of attending at Mr. Jackson's Chapel about once a week, to see sick people, and have had numerous patients; objections having been strongly urged by the literary class to the opening of my Chinese House for an hospital. Chronic diseases are most prevalent, arising greatly from poverty—employment being often difficult to obtain, especially for the females—and the consequent low diet. Very many men, women, and children, are employed at their own houses in making clay images, toys, and artificial flowers. The usual wages of a labouring man is 100 to 150 cash, equal to from 3½d. to 5d. per day. The male children are sent to school as soon as they are old enough, if the parents are not too poor; but the females have seldom any education bestowed upon them: their birth is generally looked upon as rather a misfortune than otherwise, and very many are put to death by the parents immediately. If water be near, they are drowned; or 100 to 200 cash are given to a person to destroy them. At Amoy is a certain pond where they are generally drowned. It is not unusual to see the bodies of children floating down the river Min at Foo-chow fu. There is a foundling hospital in this city, whither children can be sent, but I do not know the regulations.

The amusements of the people are chiefly plays, which are acted at the numerous temples. Some one of the wealthier class in the neighbourhood gives a play for the amusement of the people, and one of the numerous strolling bands of players is engaged to act. Stages are erected for this purpose in almost every temple. I was passing over the Wo-so san hill, past one of the temples, and found a large assemblage to see one of these plays, and two respectable parties strongly importuned me to enter and see the performances, which I did. Great curiosity was excited, but no rudeness manifested. I was asked about our religion, which gave me an opportunity of speaking to the persons around me of the doctrines of Ya-Soo, or Jesus Christ. About fifteen or twenty persons, variously and gorgeously attired, came upon the stage, some with masks,

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and passed through many evolutions, to the sound of music, with seriousness, and some dignity of carriage. Their plays are taken, I believe, generally from some parts of Chinese History, either real or fictitious. Boys are taught gymnastics, and become very expert and nimble by practice.

Ceylon.

CHURCH MISSIONARY SOCIETY.

BADDAGAME.

THE Rev. G. Parsons, in his superintendence of this Station, is assisted by the Rev. A. Goonesekera, Native Clergyman, and five Catechists.

Report for the Year ending Sept. 30, 1851.

We shall refer to Mr. Parsons' Report, which presents full and interesting information.

While our fellow-labourers in other countries seem to be busily gathering in their sheaves with rejoicing, we appear to be engaged in ploughing and sowing; and the lesson which every day's experience teaches us is, that we must be content to follow the plough in humble confidence and hope. Such at least has been the state of things at Baddagame during the last twelve months. It will not, therefore, be expected that the Missionary, in his report, should be able to point to a glorious harvest, or bring forth any thing more than an outline of the manner of conducting the work—with a single sheaf, if possible, by way of sample or first-fruits of that abundant harvest which it is hoped shall hereafter be gathered into the kingdom of heaven.

Although the whole Station is called after its centre village, Baddagame is, properly speaking, only one village, containing about 2400 inhabitants. At this place the church is built, and here are the Mission Residences, Seminary, and Girls' School; but here, alas! is the greatest indifference to the good news of salvation. It seems as if the people were hardened to the sound of the Church-bell and the Missionary's voice, and accustomed to treat both with silent contempt.

Services.

We have now only three Services in the Church during the week. The first is on Sunday Mornings at eleven o'clock, conducted in Singhalèse by Mr. Goonesekera and myself in turn. The one not

engaged takes a Service in some neighbouring hamlet, except on Sacrament Sundays, when we divide the Service between us. The attendance is still very small, numbering 50 members: average attendance, 20 adults, 112 children. The congregation is attentive and well behaved. The children are generally questioned from the pulpit on the subject of the sermon, and I am happy to say they evince more readiness and correctness in their answers.

Baptisms—Candidates.

Beside three infant baptisms, there has been one adult baptism—a young man, the son of nominally-Christian Parents, who has conducted himself very satisfactorily during a long probation, and brought his sister forward as a Candidate for Baptism.

The Candidate Class has been held regularly every week by Mr. Goonesekera, and the number has increased to twenty-two. Two of these, from Cottagodda, are promising young men, and will, I hope, be baptized after a little more probation. Another young man is very anxious to be baptized, but, as his motives are doubtful, he will probably remain in the class for a long time. The rest of the class being youths of from ten to sixteen, and children of heathen parents, will not be eligible for some years.

Communicants.

The number of Communicants remains the same. Two have died, and I have had the pleasure of admitting two others—one, the brother of one of our Catechists, and who has been engaged, during the last twelve months, as my Singhalèse Teacher. He has a clear idea of the fundamental doctrines of Christianity, and, I have great reason to believe, is sincere in his profession. The other, Telanis Sirimon, is a young man who has had few privileges, but has made good use of them. He has been educated in a Government School, entirely under a Native-Christian Schoolmaster, and has enjoyed no privileges beyond this, save the occasional visit of a Clergyman to the village. But these means appear to have been accompanied with the power and demonstration of the Holy Ghost, producing deep conviction, steady faith, and sincere piety, as his journal and labours among his countrymen testify.

The Communicant Meeting has been continued, but the average attendance has been very small.

Deaths.

One of the brightest ornaments of our

little Church has been removed to join the Church Triumphant. Warawattagey Adrian was a Heathen, and engaged as a labourer at the Station. On Sundays he used to attend Church with some other labourers. Continuing thus in connection with the Mission, he probably became an inquirer after the Truth, till, having been convinced of the truth of Christianity and the falsehood of Buddhism, he expressed his wish to forsake the latter, and publicly embrace the former, and was baptized by Mr. Goonesekera on the 6th of February 1843, being then sixty years of age. After this, he was confirmed, and became a regular attendant at the Lord's Table. As a public mark of his sincerity, and as a thank-offering to Jehovah, he brought to the Missionary a bag of paddy, which, before his conviction of the Truth, had been devoted by him to Kattregama, the Singhalese god of providence. Adrian desired his pastor to take the paddy, and give it away according to his discretion. This act became noised abroad among his neighbours, and poor Adrian fell into the ill-will of his heathen friends for having so disgraced their god. But their disregard and contempt seems to have had the blessed effect of stirring him up to be even more decided and devoted to God; for, after his baptism, he was remarked to be more regular in his attendance at the House of God, and more *lively* in his attention.

Some time after this, on account of his pety and regular attendance at Service, Mr. Greenwood employed him as bellman and sweeper of the Church, which office he held until the spring of 1850, when he was attacked with an internal complaint, under which he lingered for eighteen months, and which eventually brought him to the grave and to the gates of everlasting life. I had conversations with him several times, at each of which he gave evidence of a changed heart and solid faith in the merits of Jesus Christ.

A few extracts from Mr. Goonesekera's Journal will testify the same point. He writes—

Dec. 6, 1850—I visited Adrian to-day. He has a humble opinion of himself as a sinner, and a sincere faith in the merits of Jesus Christ: he wishes to depart and be with his heavenly Father.

Dec. 19—Adrian is now so reduced, that he has partly lost the power of bearing. Accordingly he said there was no use in reading, and wished me to pray for him.

Jan. 24—Adrian is now very ill. He can hardly move in his bed. His feet are swollen,

and he has no appetite. He said he earnestly expects to be soon removed to heaven, through Jesus Christ, in whom he sincerely believes. He also expressed a wish to be buried in the Churchyard, if bearers could be found.

Aug. 20—This morning I heard that Adrian was very ill. I went to see him, and asked him how he was. He said, "Very well." "How so?" said I. "In mind," he answered. He added, that he had no wish to be here on earth, and that he was resting in the merits of Jesus Christ for eternal happiness. Soon after this he became apparently quite deaf, speechless, and blind, and in a few hours had traversed the Jordan, and joined the ransomed above.

His burial took place in his own garden. Mr. Goonesekera was there to perform the Burial Service. The scene, though repulsive to an English mind, will illustrate the selfish nature of the Singhalese. Being a poor man, no one but the sons-in-law would help to carry the corpse, or even be near the garden. Accordingly, the rudely-constructed coffin was borne to the grave by the two sons-in-law, the *widow*, and *daughter* of the poor old man, who were assisted in the burial by the Singhalese Clergyman.

Meetings.

Under this head it is my pleasure to report, that Mr. Goonesekera has succeeded in drawing together every week several little companies of people, similar to the cottage lectures at home. This is quite a new feature in the Station; and by this means many, who before were either determined Buddhists, or too careless to come to hear the Word of God in the church, are regularly brought together and instructed. It is early yet, and we must be prepared to see many, who are apparently running well, go back and walk no more with us. The fruits, or rather blossoms, as yet seen, are, 1st, four or five cases of female adults, who in their younger days received instruction in the Baddagame School, now desiring the spelling-books, in order to recall to mind and pursue their former reading-lessons; and, 2dly, among all, a spirit of inquiry.

The classes are nine in number, opened within the last six weeks. In August the total number of attendants in seven classes was 61: the average attendance, 45. In September the number in nine classes was 104: average attendance, 51.

The Seminary.

This is, in many respects, the most important branch at the Station, especially as supplying young labourers for the Out-stations. I believe, if we had a set

of well-disciplined, sincere, and zealous young men, trained to *endure hardness*, we might have good hopes of the Baddagame District. It is utterly useless to expect men, such as are wanted, from the common Day School: the Seminary alone is the place where boys can be properly trained to the work. Accordingly, I have constantly aimed to prepare and qualify the boys to be efficient teachers and trainers of others; and I have great pleasure in adding that in two cases my desires have been realized. Secondly, as a means for the formation of a good moral character—by continual restraint, and the loss of bad example—and preparing a foundation for Christianity by drawing out and strengthening the reasoning powers, and setting them in a right direction, the Seminary or Boarding School is second to none. These boys are cut off from the bad example of their heathen parents and friends, and, being always at School, they have more time and disposition for study. In this respect, too—namely, good conduct—I am bound to speak well of the boys.

Day Schools.

There are three—the Boys' English, the Boys' Singhalese, and the Girls' Singhalese. The Boys' Schools have increased a little in number, and are steadily progressing in their studies. The girls' school has suffered greatly from a change of Masters several times within the last twelve months. Consequently, they have fallen off as regards numbers; but I am happy to say the upper classes have progressed nicely with their geography and arithmetic.

Out-Stations.

Mr. Parsons then enumerates various hamlets in the Baddagame District, where Schools have been commenced; some of an encouraging character, and others the reverse. We introduce a brief extract, as presenting a specimen of this department of labour.

Majuana is situated about three miles south of Baddagame. A lad in the Seminary having completed his education, applied to become the Schoolmaster in his village. He was supported by the consent of his villagers, and, bearing a good character, I granted his application, on condition that the inhabitants built a School-house. The School was built and opened. The first examination was held a month afterward, and proved very satisfactory.

Kittulampittiye is one of six populous

villages situated eight miles from Baddagame, and three miles from Galle, on the Galle and Baddagame Road. About 70 of the inhabitants applied for a School; and being at that time entirely without Christian Instruction, and being within the limits of the district already marked out, I had no hesitation in complying with their request. I believe it will afford full scope for a Catechist's labours as soon as I can place one there; to which want I shall be glad to call the Committee's attention.

Owekande, or Ratgama, is also about eight miles from Baddagame, and about six from Galle, on the Galle and Colombo Road. Here a School was opened in April last: at the same time I had the opportunity of placing an apparently good working-man as the Master. Since then, the people have expressed their wish to build a substantial and convenient Schoolroom, and to be favoured with regular Service and Christian Rites, as many of them, by proponent baptism, are Christians. I shall be glad, therefore, to place a Catechist at this place.

Bentotte is 28 miles on the Colombo side of Baddagame. At this place I have met with great encouragement. The Modeliar who resides in the village is a Christian, always attends my Services with his family, and recommends his people to attend to Christianity. He has assisted the people in building a neat Schoolroom, which is just finished, and the School will be opened on the 13th of October. I am happy to say I have always good congregations—generally from 60 to 100 adults, and 50 children. The people are very attentive, and evince great readiness to receive the Christian Teacher. There has been as yet only a monthly Service held there.

There is in the town a Government School in charge of a Christian young man who was educated at Cotta, and who is always ready to forward my plans from gratitude to the Society for his own and his brother's education, and from love of the Truth. There is also a very large and substantial Dutch Church, which, together with the readiness of the people, makes it a very fit place for Missionary Exertions.

From this place a new road is being made into the country as far as Mapalagama, and from Mapalagama to Baddagame another is traced, and will probably be made in a year or two. If not, Mapalagama is easily accessible by water, the distance being only twelve miles. It is the Missionary's earnest wish to see this whole district under Christian Cultivation.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On Sunday Morning, Oct. the 24th, an Ordination was held at St. Mary's, Islington, by the Bishop of Sierra Leone (by special Commission from the Bishop of London), when Mr. Richard C. Paley, B.A. St. Peter's College, Cambridge, was admitted to Deacons' Orders—On the 1st of November, at the Society's Institution, Islington, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the following individuals, proceeding to the Missions undermentioned:—To *West-Africa Mission*: Rev. J. U. Graf, returning to Sierra Leone; Mr. George Allan, Industrial Agent, and Mrs. Allan—To the *Yoruba Mission*: Rev. D. Hinderer, returning to Abbekuta, accompanied by Mrs. Hinderer; Rev. R. C. Paley and Mrs. Paley, accompanied by an Infant-School Mistress; Messrs. G. F. E. Gerst, J. T. Kefter, and A. Maser, Candidates for Holy Orders; and Mr. Hensman, Medical Adviser to the Yoruba Mission. The Instructions having been acknowledged by Messrs. Graf, Hinderer, Paley, and Gerst, the Missionaries were addressed by the Rev. R. Bickersteth, Rector of St. Giles, and by the Chairman, the Right Rev. Bishop Carr; after which they were commended in prayer to the protection of Almighty God by the Rev. C. F. Childe, Principal of the Institution.

Wesleyan Miss. Soc.—The Rev. George Alton and family embarked for Gibraltar on the 27th of September. The Rev. Lionel Reay

sailed for Sierra Leone on the 24th of September; and on the same day the Rev. Richard Hart and Mrs. Hart embarked for Australia, and also the Rev. Thomas Raston and Mrs. Raston on the 25th of October for the same place.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. S. Crowther, with Mrs. Crowther and Mr. Samuel Crowther, arrived at Lagos on the 14th of June, accompanied by Mr. T. Macaulay and other native labourers from Sierra Leone.

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. Thomas M. Albrighton arrived in Bermuda on the 24th of August.

NORTH-WEST AMERICA.

Church Miss. Soc.—The Rev. E. A. Watkins and Mrs. Watkins arrived at Moose Fort on the 18th of August; and Mr. and Mrs. Kirkby, at York Fort, on the 15th of August—Mr. John Horden, Catechist, was admitted to Deacons' Orders on the 22d., and Priests' Orders on the 25th of August, at Moose Fort, by the Bishop of Rupert's Land.

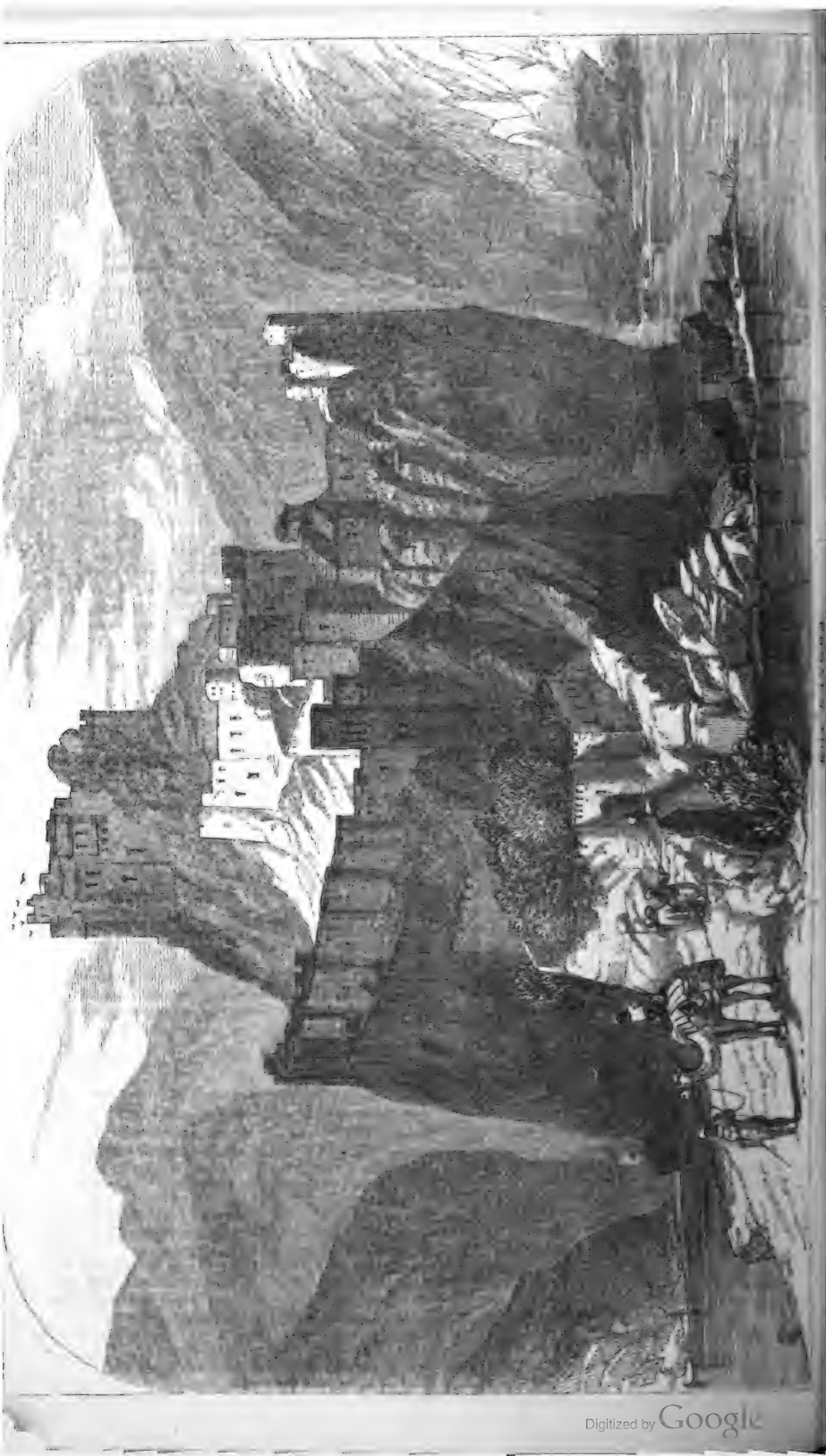
UNITED STATES.

American Board—On the 24th of March the Rev. Isaac N. Hurd and Mrs. Mary C. Hurd embarked for Madras, in the expectation of being associated with the Rev. H. M. Scudder at Arcot—On the 31st of July the Rev. Frederick H. Brewster and Mrs. Mary G. Brewster sailed for Canton, in the expectation of joining the Canton Mission.

Miscellanies.

KOT KANGRA.

A LOCALITY, connected with the Punjab, has long been suggested as presenting an encouraging site for the commencement and prosecution of Missionary Labour—Kangra, in the Raj of Kotoch, a healthy and highly-interesting country, inhabited by an abundant population, who, from the simplicity of their habits, are supposed to be more accessible to Missionaries than the inhabitants of the plains. When Ahmed Shah Abdali invaded India for the last time, 1764, he conferred the government of this district, with the royal fort of Kangra, on Gomand Chand. In an evil hour he was persuaded to disband his old troops as needlessly expensive, and raise new levies. In this enfeebled state he was again attacked by the Gorkhas, who defeated him and occupied the whole country, the fortress of Kangra—Kot Kangra—excepted. In this strong place he sustained a siege of four years, until the failure of provisions reduced him and his followers to a condition of extreme suffering. For four months they had subsisted on little else than the leaves of vegetables. At length, in his extremity, he sought aid from Runjit Singh, the lion of the Punjab, by whom the Gorkhas were speedily driven out of the country. This seasonable help, however, was not gratuitously rendered. Runjit claimed and received as his recompence the cession of the Fort; and, possessed of this stronghold, held the Rajah henceforward in vassalage. His son and successor, Anirudh Chand, having displeased the Maharajah, was obliged to fly the country, placing himself and his family under British Protection, while his principality was absorbed by the new empire of the Sikhs.



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